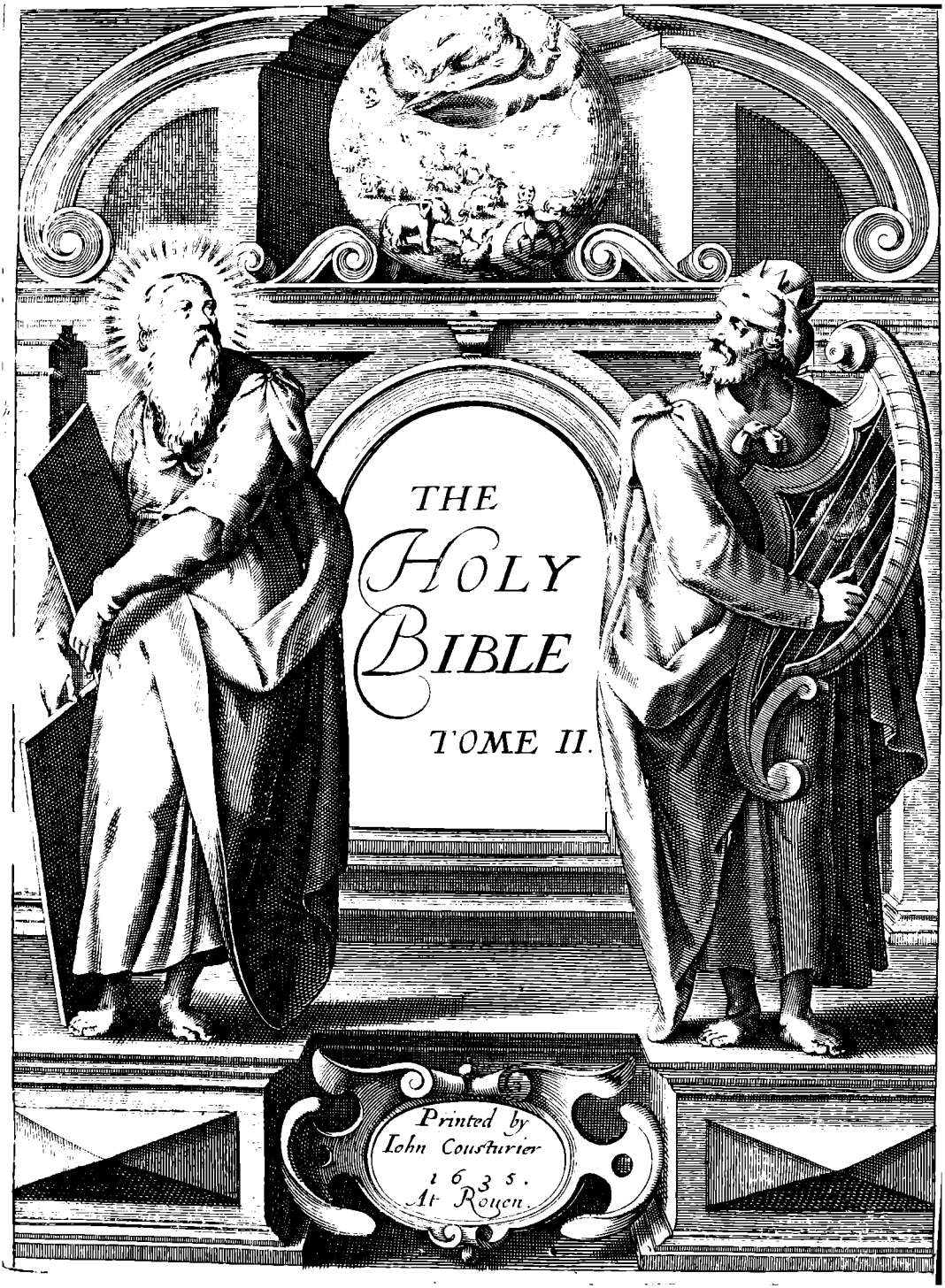



THE
HOLY
BIBLE
TOME II.
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1635.
At Rouen.

THE SECOND TOME OF THE

HOLIE BIBLE

FAITHFVLLY TRANSLATED INTO ENGLISH,

OVT OF THE AVTHENTICAL LATIN.

Diligently conferred with the Hebrew, Greek, and other Editions in diuers languages.

With ARGVMENTS *of the Bookes, and Chapters,* ANNOTATIONS, TABLES, *and other helpes, for better vnderſtanding of the text; for diſcouerie of* CORRVPTIONS *in ſome late tranſlations; and for clearing* CONTROVERSIES *in Religion.*

BY THE ENGLISH COLLEDGE OF DOWAY,

Spiritu Sancto inſpirati, locuti ſunt ſancti Dei homines. 2. Pet. 1.
The holie men of God ſpake, inſpired with the Holie Ghoſt.



Printed by IOHN COVSTVRIER.

M. DC. XXXV.

APPROBATIO.

NOs infraſcripti, in alma Duacenſi vniuerſitate Sacræ Theologiæ Doctores & Profeſſores, hanc Anglicanam Veteris Teſtamenti tranſlationem, quam tres diuerſi eius nationis eruditiſsimi Theologi, non ſolum fidelem, ſed propter diuerſa quæ ei ſunt adiuncta, valde vtilem fidei Catholicæ propagandæ ac tuendæ, & bonis moribus promouendis ſunt teſtati: quorum teſtimonia ipſorum ſyngraphis munita vidimus: Cuius item Tranſlationis, & Annotationum Auctores nobis de fidei integritate, & eruditionis præſtantia probè ſunt noti: his rebus adducti & nixi, fructuoſe euulgari poſſe cenſuimus. Duaci. 8. Nouembris. 1609.

GVILIELMVS ETIVS Sacræ Theologiæ Doctor, & in Academia Duacenſi Profeſſor.

BARTHOLOMÆVS PETRVS Sacræ Theologiæ Doctor & in Vniuerſitate Duacenſi Profeſſor.

GEORGIVS COLVENERIVS S. Theologiæ Doctor, & eiuſdem in Academia Duacena Profeſſor.

PROEMIAL ANNOTATIONS VPON THE BOOK of Psalmes.

THE authoritie of this Book was euer authentical, and certaine, as the assured word of God, and Canonical Scripture. But concerning the Authour, there be diuers opiniõs. For although it be manifest by the testimonie of Philo and Iosephus, that in their time, and alwaies before, only King Dauid was by al Hebrew Doctours holden for Authour of al the Psalmes; yet after that learned Origen, and other Christiã Doctours, expounded manie Psalmes of Christ, the Iewes being pressed therwith, began to denie that al were Dauids: alleadging for their new opinion the titles of diuers Psalmes, and some other difficulties, ministring occasiõ of much needles dispute, stil acknowledging the whole booke to be Canonical. Wherupon S. Ierome and S. Augustine, sometimes admitted those as Authours of certaine Psalmes, whose names are in the titles thereof. S. Cyprian, S. Cyril, S. Athanasius, and others agree in general, that Dauid writ not al: but differ much in particular, touching other supposed authours. In so much that *Melchisedech, Moyses, Asaph, Eman, Idithun, The sonnes of Core, Salomon, Icremie, Ezechiel, Esdras, Aggæus, and Zacharias, are al* (with more or lesse probabilitie) *reputed Authours of seueral Psalmes.* Neuertheles it seemeth that S. Ierome rather related other mens iudgement, then shewed his owne; as we shal note by and by. And S. Augustine (*l.17.c.14.de ciuit.*) maturely discussing this doubt, saith plainely, that *their Iudgement seemed to him more credible, who attribute al the hundred fiftie Psalmes to Dauid alone.* Further explicating that wheras some Psalmes haue

Præfat in Psal. Epist. 134. 139.

This booke vndoubtedly is canonical Scripture.

Late Hebrew Doctours and some Catholikes hold diuers Authours of sundry Psalmes.

It is much more probable that Dauid was Authour of al. Proued by S. Augustin, S. Chrysostome and greatest part of Doctours.

haue Dauids owne name in their titles, ſome haue other mēs names, ſome none at al, *this diuerſitie importeth not diuers Authours, but ſignifieth other things, either perteyning to the ſame perſons, or by interpretation of their names, belonging to the preſent matter, as our Lord inſpired him.* Likewiſe S. Chryſoſtome reſolutely iudgeth, that only King Dauid was Authour of this whole Booke. Moued eſpecially by this argument, for that Chriſt and the Apoſtles alleadging the Pſalmes, doe oftētimes name Dauid as Authour, and neuer anie other. Alſo Origen, S. Baſil, Saint Ambroſe, S. Hilarie, Theodoretus, Caſsiodorus, Beda, Eutimius, and moſt part of ancient and late writers, with the moſt common voice of Chriſtians, cal this booke the Pſalmes of Dauid: and the General Councels af arthage, Florence, and Trent, in the Catologue of Canonical Scriptures recite this booke by the name of Dauids Pſalter.

Matt. 22. v. 16. Act. 4. v. 24. Ro. 4. v. 6. Ro. 11. v 9. Heb. 4. v. 7.

The common voice of Chriſtians & ſome general Councels, cal it Dauids Pſalter.

Moreouer it is cleare, *Act. 2.* that the ſecond Pſalme, though it want his name, is Dauids. And other Scriptures, *2. Paral. 7. v. 6.* and *1. Eſd. 3. v. 10.* ſay plainely, that Dauid made the Pſalmes, 104. 105. 106. 117. 135. beginning: *Confeſſe to our Lord, becauſe he is good, becauſe his mercie is for euer.* Which he appointed the Leuites to ſing, or play on inſtruments, *1. Paral. 15. & 16.* and yet they haue not his name in their titles. Againe, *2. Reg. 23. Dauid* is only intitled *the egregious*, or excellent *Pſalmiſt of Iſrael.* Neither were Aſaph, Eman, and Idithun anie where called Prophets (as are al the writers of holie Scriptures) but only maiſters of muſike, *1. Paral. 25.* And the ſonnes of Core were only porters, *1. Paral. 26.* Finally, S. Ierome (whoſe iudgemēt the whole Church ſingularly eſteemeth in al queſtions belonging to holie Scriptures (ſeemeth as much inclined, that only the Royal Prophet Dauid was Authour of this whole booke, as to the contrarie. For in his Epiſtle to Paulinus, prefixed before the Latin Bible, comprehēding the principal arguments of ſeueral books, when he commeth to the Pſalmes, without mention of other Authours, ſaith: *Dauid our Simonides, Pindarus, and Alceus, Flaccus alſo, Catullus, and Cerenus, ſoundeth out Chriſt, vvith harpe & ten ſtringed Pſalter, riſing vp from hel:* ſo attributing the ſumme of this whole booke to the Royal Prophet Dauid, as if he ſuppoſed no other Authour.

Proued by other Scriptures.

S. Ierome attributeth the ſumme of this book to Dauid only.

Touching therfore the argument or contents of this di-

The Pſalmes are a Summe

uine Psalter, al Catholike Doctours vniformely agree that it is the abridgement, summe, and substance of al holie Scriptures, both old and new Testament. As may first be probably collected, by that Christ himselfe often comprehēding al the old Testament by the termes of the Law and Prophets, in one place (*Luc. 24. v. 44.*) seemeth not onlie to reduce al to *the Law and Prophets iointly*, but also to *the Psalmes alone*, or seuerally. But whether this be our Sauiours diuine meaning or no in that place, out of this and manie other places, al the ancient Fathers teach expresly, that the Psalmes are an Epitome of al other holie Scriptures. For example, S. Denys, *li de Eccles. Hierar. contemplat. 2.* after brief recital of the contents of other holie Scriptures, saith: *This sacred booke of diuine Canticles, doth exhibit both a general song, and exposition of diuine things.* S. Basil calleth the *Psalmodie of Dauid the common and most plentiful store-house of al sacred doctrine, the treasure of perfect Theologie.* S. Ambrose accounteth it *The register of the whole Scripture.* Origē, S. Cyprin, S. Ierome, S. Chrysostome, S. Gregorie, S. Beda, S. Bernard, Cassiodorus, Eutimius, and others vse the same, or very like termes. S. Augustine particularly distinguishing al the Scriptures into foure sorts of bookes, sheweth that the Psalmes conteyne al: *The Law* (saith he) *teacheth some things, the Historie some things, the Prouerbes also and Prophets teach some things: but the Booke of Psalmes teacheth al. It proposeth the law, recounteth things of old, prescribeth the due ordering of mens actiōs, and prophecieth things to come. Briefly, it is a common treasure of good doctrine, aptly administring that is necessarie to euerie one.* And a litle after, exemplifying in particular points: *Is not here* (saith he) *al greatnes of vertue, and is not here the right square of iustice? is not the comlines of chastitie, the consummation of prudence, is not whatsoeuer may be called good, learned in the Psalmes? Here is the knowledge of God, the cleare pronunciation of Christ to come in flesh, the hope of general Resurrection, feare of torments, promise of glorie, reuelation of mysteries. Euen al good things are here, as in a common great treasure laid vp and heaped together.*

See then and obserue here (Christian reader) the admirable wisdome and goodnes of God. The meanes of mans saluation being so disposed, that his owne free consent and cooperation is therto necessarily required, according to that most approued doctrine of the same S. Augustine: *Qui creauit te*

Mat. 5. 7. 11. 22. Luc. 16.

S. Greg. in Psal. poenit.

of al other Scriptures.

They cōteine the summe of Legal, Historical, Sapiential, and Prophetical doctrine.

Gods prouidence in sweetly drawing our consent & cooperation of free-wil, which is necessarie to saluation.

ſine te, non iuſtificat te ſine te. He that created thee vvithout thee, doth not iuſtifie thee vvithout thee: to helpe our weaknes, and ſweetly to draw our mindes, otherwiſe auerſe from trauel and paine, the Holie Ghoſt hath ordained that in ſmal roome, and in pleaſant manner, we may attaine neceſſarie knowledge of God, & our ſelues, eaſily keepe the ſame in memorie, and dayly put in practiſe our chiefeſt dutie, in ſeruing and praiſing God, by ſinging, reading, or hearing theſe diuine Pſalmes. Which one book (as euerie one ſhal be able to learne it, more or leſſe perfectly) openeth and sheweth the way to vnderſtād al other Scriptures, and ſo to find, & enioy the hiddē treaſures of Gods word, in like manner as a key openeth a lock. For the whole ſacred *Bible is a ſealed Booke*, and not rightly vnderſtood, til the ſeale, or lock be opened, by the key of Gods ſpirit, giuing knowledge; which the Holie Ghoſt, amōgſt other wayes, inſpireth very oftē by ſacred Muſike or Pſalmodie. As S. Gregorie noteth in holie Scripture (4. Reg. 3. v. 15.) where Eliſeus not yet knowing Gods wil in a particular caſe, called for a Pſalmiſt (or player on inſtruments) and *vvhē the Pſalmiſt ſang, the hand of our Lord came vpon Eliſeus*, and presētly he preſcribing what should be done, procured plentie of water without rayne, where was none before, and prophecied victorie againſt the enimies. Reaſon allo and experience teach, that as *men of cheerful hart are apt to ſing*, ſo the exerciſe of reading, ſinging, or playing Pſalmes, is a conuenient and a ſpecial meanes, to attaine quiernes or cheerfulnes of mind.

Ser. 15. de verb. Apoſt

S. Baſil in pro-

Holie Scripture a ſealed booke.

Apoc. 5.

The Pſalter is the key of other Scriptures.

l. 4. dialogo. c. 42.

Iac. 5.

But as this holie Pſalter is the key of othet Scriptures, ſo it ſelfe is moſt eſpecially a ſealed, and locked Booke, requiring manie keyes. *Euerie Pſalme* (ſaith S. Hilarie) *hath a peculiar key, and oftētimes there be ſo manie lockes and keyes of one Pſalme, as there be diuers perſons that ſpeake, to diuers ends and purpoſes.* For albeit diuers myſteries are ſometimes connected, and ſo require ſundrie keyes, yet there is but one principal & proper key of each Pſalme: otherwiſe it should be diuided into manie Pſalmes. Our firſt endeauour therfore muſt be, to find the proper key of euery Pſalme, that is, to know what is principally therein cōteyned. To this purpoſe the learned Expoſitours of this booke, haue obſerued ten general points, or ſeueral matters, to which al the contents may be reduced, as it were, ſo manie keyes, and

But it ſelfis alſo ſealed.

But one principal key of each Pſalme.

Ten keyes of the Pſalter.

meanes

meanes of entrance into the ſenſe, and true vnderſtãding of al the Pſal. And the ſame may likewiſe be called the ten ſtrings of this diuine inſtrument. Vpon one of which, euery Pſalme principally playeth, touching the reſt more or leſſe, as cauſe requireth, for more melodious harmonie and perfect muſike.

Alſo ten ſtrings.

The firſt key or ſtring is God himſelf, One in Subſtance, Three in Perſons, Almightie, Al-perfect, Power, Wiſdome, Goodnes, Maieſtie, Iuſtice, Mercie, & other Diuine Attributes. The ſecond is Gods workes of Creation, Conſeruation, and Gouerning of the whole world. The third, Gods Prouidence, eſpecially towards man, in protecting and rewarding the iuſt, in permitting and punishing the wicked. The fourth, is the peculiar calling of the Hebrew people, their beginning in Abrahã, Iſaac, and Iacob: their maruelous increaſe in Ægypt: diuers eſtates, manie admirable and miraculous things done amongſt them, with their ingratitude, reiection, and reprobation. The fifth principal key and ſtring is Chriſt, the promiſed Redeemer of mankind: prophecying his Incarnation, Natiuitie, Trauels, Sufferings, Death, Reſurrection, Aſcenſion, and Glorie. The ſixt is the propagation of Chriſts name and Religion, with Sacrifice and Sacraments, in the multitude of Gentiles beleiuing in him, euen to the vttermoſt coaſts of the earth: the Catholike Church euer viſible. The ſeuenth is the true manner of ſeruing God, with ſincere faith and good workes. The eight, holie Dauid interpoſeth manie things concerning himſelfe. As Gods ſingular benefits towards him, for which he rendreth thankes and diuine praiſes, recounteth his enimies, dangers, and afflictions of mind & bodie, namely by Saul, Abſalõ, and others, humbly beſeeching and obtaining Gods protection. He alſo expreſſeth in himſelfe a perfect image and patterne of a ſincere and hartie penitent: bewayling, confeſſing, and punishing his owne ſinnes. The ninth is the end and renouation of this world, with the general Reſurrection, and Iudgement. The tenth is eternal felicitie, and punishment, according as euerie one deſerueth in this life. Theſe are the ten keyes of this holie Booke; and ten ſtrings of this Diuine Pſalter.

1 Key. One God, the B. Trinitie.

2. Gods workes.

3. Gods prouidence.

4. The Hebrew people.

5. Chriſt our Redeemer.

6. Conuerſion of Gentiles, the Catholike Church.

7. Faith & good workes.

8. Dauids owne actes.

9. General Reſurrection, & Iudgement.

10. Eternal glory and paine.

Moreouer to find which of theſe is the proper key and principal ſtring of euerie Pſalme, learned Diuines vſe foure eſpe-

Foure wayes to find the proper key of euerie pſalme.

1. By the title.

cial wayes. Firſt, by the title added by Eſdras, or the Seuentie two Interpreters, for an introduction to the ſenſe of the ſame Pſalme. So it appeareth that the third Pſalme treateth literally of Dauids danger, and deliuerie from his ſonne Abſalon: which is the eight key: though myſtically it ſignifieth Chriſts Perſecution, Paſſion, & Reſurrection, which is the fifth key.

2. Allegation in the new Teſtament.

Secondly, if there be no title, or if it declare not ſufficiently the key, or principal matter conteyned, it may ſometimes be found by allegation and applicatiõ of ſome ſpecial part thereof in the new Teſtament. So it is euident *Act.* 4. *v.* 25. *c.* 13. *v.* 33. *Heb.* 1. ℣. 5. *&* *Heb.* 5. ℣. 5. that the ſecõd Pſalme perteyneth to Chriſt, impugned and perſecuted by diuers aduerſaries. Which is the fift key.

3. Greatnes of things affirmed.

Thirdly, whẽ greater things are affirmed of anie perſõ, or people, as of Dauid, Salomõ, the Iewiſh nation, or the like, thẽ cã be verified of them, it muſt neceſſarily be vnderſtood of Chriſt, or his Church, in the new Teſtament or in Heauen. So the *concluſion* of the 14. *Pſalme: He that doth theſe things, ſhal not be moued for euer*, can not be verified of the tabernacle, nor temple of the Iewes, but of eternal Beatitude in heauen. Which is the tenth key. Though the greater part of the Pſalme sheweth, that iuſt and true dealing towards our neighbours, is neceſſarie for attayning of eternal Glorie.

4. Conference of places.

Fourthly, whẽ both the title and Pſalme, or part therof ſeeme hard and obſcure, ſome part being more cleare, the true ſenſe of al may be gathered by that which is more euident. According to S. Auguſtins rule *li.* 2. *c.* 9. *&* *li.* 3. *c.* 26. *Doct. Chriſt.* So the title and former part of the fifth Pſalme, being more obſcure, are explaned by the laſt verſes, ſhewing plainely that God wil iuſtly iudge al men, both iuſt and wicked, in the end of this world. Which is the ninth key. By theſe and like meanes the principal key being found, it wil more eaſily appeare, what other keyes belong to the ſame, and what other ſtrings are alſo touched. At leaſt the ſtudious may by theſe helps make ſome entrance, and for more exact knowledge ſearch the iudgement of ancient Fathers and other learned Doctours. *li. 3. c. 4. de peca. merit.*

The ſtile of this booke is Poetrie.

But beſides this ſingular great commoditie, of compendious handling much Diuine matter in ſmal roome, this booke hath an other ſpecial excellencie, in the kind of ſtile, and manner

of vttering,

of vttering, which is Meeter, and Verſe, in the original Hebrew tongue. And though in Greeke, Latin, and other languages, the ſame could not in like forme be exactly tranſlated, yet the number, and diſtinction of verſes is ſo obſerued, that it is apt for muſike, as wel voices as inſtruments, and to al other vſes of Gods ſeruants. Neither is muſical manner of vttering Gods word and praiſes leſſe to be eſteemed, becauſe profane Poetes haue in this kind of ſtile vttered light, vaine, and falſe things. For the abuſe of good things, doth not derogate from the goodnes therof, but rather commendeth the ſame, which others deſire to imitate. And cleare it is, that this holie Pſalmodie was before anie profane poetrie now extant. For Homer, the moſt ancient of that ſorte, writ his poeme at leaſt two huddred and fourtie yeares after the deſtruction of Troy, as Apolidorus witneſſeth; others, namely Solinus, Herodotus, and Cornelius Nepos ſay lõger. Whereas King Dauid our Diuine Pſalmiſt, reigned within one hundred yeares after the Troians warrs. There were indeed Amphion, Orpheus, and Muſcus before Dauid, but their verſes either were not writtẽ, or ſhortly perished, only a confuſe memorie remaining of them; recited, altered, and corrupted by word of mouth: but before thẽ were the ſacred Hiſtorie of Iob, almoſt al in verſe; and the two Canticles of Moyſes, *Exodi* 15. and *Deut.* 32. It is moreouer recorded that Iubal (long before Noes floud) was the father of them, that ſang on harpe, and organ. Muſike therfore is maruelous ancient. But ſacred Poetrie is in manie other reſpects moſt excellent, and moſt profitable. *This holie Pſalmodie* (ſaith S. Auguſtine) *is a medecine to old ſpiritual ſores, it bringeth preſent remedie to newe vvounds: it maketh the good to perſeuer in vvel doing, it cureth at once al predominating paſſions, vvhich vexe mens ſoules.* A little after: *Pſalmodie driueth avvay euil ſpirits, inuiteth good Angels to helpe vs, it is a ſhield in night terrours, a refreshing of day trauels, a guard to children, an ornament to youngmen, a comforte to oldmen, a moſt ſeemlie grace to vvomen. Vnto beginners it is an introduction, an augmẽtation to them that goe forvvard in vertue, a ſtable firmament to the perfect: It conioyneth the vvhole Church militant in one voice, and is the ſpirtual eternal ſvveet perfume of the celeſtial Armies, al Saints and Andgels in heauen.*

Abuſe derogateth not from good things.

Dauids Pſalter more ancient then any profane poetrie now extant.

Gen. 4.

Muſike very ancient.

Præfat.

Sacred poetrie moſt excellent.

Why King Dauid writ diuine poetrie

To al this we may adde other cauſes, which moued the Royal Prophet to write this diuine poetrie. Firſt, he had from his youth (by Gods ſpecial prouidence) a natural inclination to Muſike; wherin he ſhortly ſo excelled, that before al the Muſitians in Iſrael, he was ſelected to recreate King Saul, whom an euil ſpirite vexed. And his skil, together with his deuotion, had ſuch effect, that *vvhen he playd on the harpe, Saul vvas refreshed, and vvaxed better. For the euil ſpirite departed from him*, ſaith the holie text. Wherfore he made theſe Pſalmes, that himſelfe and others might by ſinging them, imploy this guift of God to his more honour. Secondly, verſe being more eaſie to learne, more firmely kept in mind, and more pleaſant in practiſe (for *as vvine, ſo muſike doth recreate the hart of man*) the Holie Ghoſt condeſcending to mans natural diſpoſition, inſpired Dauid to write theſe Pſalmes in meeter, *mixing the pouvre of diuine doctrine, vvith delectable melodie of ſong, that vvhiles the eare is allured vvith harmonie of muſike, the hart is indued vvith heauenlie knovvledge, pleaſant to the mind, and profitable to the ſoule.* Thirdly, Dauid ſingularly illuminated with knowledge of great, and moſt diuine Myſteries, indued alſo with moſt gracious diſpoſition of mind, *the man choſen according to Gods ovvne hart* (1. *Reg.* 13.) would vtter the ſame Myſteries, with godlie inſtructions, and praiſes of God, in the moſt exquiſite kind of ſtile; that is in verſe. For otherwiſe he was alſo very eloquent in proſe, as wel appeareth by ſundrie his excellent, and effectual diſcourſes, in the books of Kings, and Paralipomenon. For which cauſe Moyſes alſo deſcribed the paſſage of Iſrael forth of Ægypt through the red ſea in a Canticle, after that he had related the ſame whole hiſtorie more at large in proſe, that al might ſing, and ſo render thankes with melodious voice, and muſical inſtruments praiſing God. Likewiſe in an other Canticle he compriſed the whole law, a litle before his death. So alſo Barac and Debora, and after them Iudith, ſong praiſes to God for their victories in verſe. Salomon writ the end of his Prouerbes, and a whole booke (intituled Canticles) & the Prophet Ieremie his Lamentations in verſe. Anna hauing obtained her prayer for a ſonne, gaue thankes to God with a Canticle. The like did King Ezechias for recouerie of health.

1. *Reg.* 16. *v.* 23.

2. Verſe more eaſie & more pleaſant.

Eccli. 40.

S. *Aug.* S. *Baſil.* *in Præfat.*

3. Moſt ſpecial, great, and memorable things writ in verſe.

Exo. 15.

Deut. 32.

Iudic. 5. *Iudith.* 16. *Pro.* 31. 1. *Reg.* 2. *Iſa.* 38. *Iſa.* 12. 26.

Ezech. 38. Isai. 2. Abac 3. Dan. 3 Luc. 1 2.

of health. The Prophets Isaias, Ezechiel, Ionas, Abacuc, and the three children in the fornace: againe in the new Testament, the B. Wirgin-Mother, iust Zachatie, & deuout Simeon gaue thankes, & sang praises to God in Canticles.

Canticles in the new Testament.

1. Par. 23. 25.

Fourthly, albeit the holie King was not permitted to build the gorgious Tẽple for Gods seruice, as he greatly desired to haue done, yet he prouided both store of musitians (foure thousand in number, of which 288. were maisters to teach) & made these Psalmes as godlie ditties, for this holie purpose, in al solemnities of feasts, and daylie sacrifice, when the Temple should afterward be built.

4. Both diuine musike and ditties in Gods temple.

Fifthly, he made these Psalmes not only for his owne, & others priuate deuotion, nor yet so especially for the publike Diuine seruice in the Temple, and other Synagogues of the Iewes, but most principally for the Christian Catholike Church, which he knew shoud be spred in the whole earth. Foreseeing the maruelous, great, and frequent vse therof in the Christian Clergie, and Religious people of both sexes. As he prophecieth in diuers Psalmes. *Al the earth sing to thee: sing Psalmes to thy name.* Againe, *I will sing Psalmes to thee* (o God) *in the Gentiles, in al peoples and Nations.* Which himselfe neuer did, but his Psalmes are euer since Christ song by Christians, conuerted from gentilitie, as we see in the Churches Seruice. For the whole Psalter is distributed to be song, in the ordinarie office of our Breuiarie euerie weeke. And though extraordinarily, for the varietie of times, and feasts, there is often alteration, yet stil the greater part is in Psal. Certayne also of the same Psalmes, are without change or intermission repeated euerie day. And such as haue obligation to the Canonicial Houres, must at least read the whole Office priuately, if they be not present where it is song. The Office also of Masse, ordinarily beginneth with a Psalme. In Litanies, and almost al publike Prayers, and in administration of other Sacraments, and Sacramentals, either whole Psalmes, or frequent verses are inserted. Likewise the greatest part of the Offices of our B. Ladie, and for the dead, are Psalmes. Besides the seuen Penitential, and fifteene Gradual Psalmes, at certaine times. So that Clergie mens dayly office consisteth much in singing, or reading Psalmes.

5. The great vse of these Psalmes in the Catholike Church.

Ps. 65. 56 117.

4 (30 ad v. 7) 53. 62. 66. 90 94. 118. 133. 148. 149. 150.

The whole Psalter in the ordinarie office euerie weeke.

Certaine Psalmes euerie day.

Many Psalmes in other Ecclesiastical offices.

Bishops bound to be skilful in Dauids Psalter.

And therfore al Byshops especially, are strictly bound by a particular Canon (*Dist.* 38. *cap. Omnes psallentes*) to be skilful in the Psalmes of Dauid: and to see that other Clergie men be wel instructed therin. According to the *Holie* Ghosts admonition, by the pen of the same Royal Prophet (*Psal.* 46.) *Psallite sapienter*, or, *intelligenter*, that is: *Sing Psalmes with knowledge, and vnderstanding them.* Not that euerie one is bound to know, and be able to discusse al difficulties, but competently, according to their charge vnderraken in Gods Church. Otherwise euerie one that is, or intendeth to a Priest. may remember what God denounceth to him, by the Prophet Osee (*c.* 4.) *Because thou hast repelled knowledge, I will repel thee that thou doe not the function of Priesthood vnto me.* Thus much touching the Authour, the contents, the poetical stile, & final cause of this holie Psalter.

Other Priests to haue competent knowledge therin.

Why this booke is called the psalter.

As for the name, S. Ierome, S. Augustine, and other Fathers teach, that wheras amongst innumerable musical instruments, six were more specially vsed in Dauids time, mentioned by him in the last Psalme, *Trumpet*, *Psalter*, *Harpe*, *Timbrel*, *Organ*, *and Cimbal*: This booke hath his name of the instrument called Psalter, which hath ten strings, signifying the ten commandements, and is made in forme (as S. Ierome, and S. Bede suppose) of the Greeke letter Δ *delta*, because as that instrument rendreth sound from aboue, so we should attend to heauenlie vertues, which come from aboue: Likewise vsing the harpe, which signifyeth mortification of the flesh, & other instruments, which signifie and teach other vertues, we must finally referre al to Gods glorie, reioyce spiritually in hart, and render al praise to God.

Other instruments make consort with the Psalter.

Al vertues are referred to Gods honour.

Concerning interpretation of holie Scriptures.

AS Prophecie (*or other holie Scripture*) was not at anie time by mans wil, but the (*Prophets*) holie men of God ſpake, inſpired by the Holie Ghoſt: ſo no prophecie (*nor explication*) of Scripture, is made by priuate interpretation. 2. *Pet.* 1. but by the ſame Spirit wherwith it was written, which our Sauiour gaue to the Church, to abide for euer, the Spirit of truth, to teach al truth. *Ioan.* 14. 16. *Neither* perteyneth it to euerie one, to diſcerne the true ſpirit, but to ſome. 1. *Cor.* 12.

Scriptures are to be expounded by the common ſpirit of the Church, not by priuate men.

Holie Scriptures conſiſt not in reading, but in vnderſtanding. *S. Ierome Dialogo aduerſ. Luciferianos.*

They conſiſt in vnderſtanding.

The words of holie Scripture are ſo to be vnderſtood, as holie men, the Saints of God, haue vnderſtood them. *S. Aug. Ser.* 18. *de verb. Domini.* Men muſt learne of men, not expect knowledge immediately of God, nor only by Angels. *Idem, in Prologo Doct. Chriſt.*

Holy Fathers doe beſt expound them.

There be ſome things, mentioned in holie Scripture, which God wil haue hidden, and thoſe are not to be curiouſly ſearched. *S. Amb. li.* 1. *c.* 7. *de vocat. Gentium.*

Some Myſteries are hidden.

By thoſe things, which to vs are hidden in holie Scripture, our humilitie is proued. *S. Greg. ho.* 17. *ſuper Ezech.*

They proue our humilitie.

THE BOOK OF PSALMES.

PSALME I.

The Royal Prophet Dauid placed this Pſalme as a Preface to the reſt, conteyning 1. *true happines, which conſiſteth in flying ſinnes, and ſeruing God.* 3. *The good doe proſper,* 5. *not the wicked:* 6. *as will appeare in the end of this world.*

The right manner of ſeruing God. The 7. key.

1. BLESSED (*a*) is the man, that "hath (*b*) *Mat. 5.* not gone in the counſel of the impious, & hath (*c*) not "ſtoode in the way of ſinners, and hath (*d*) not "ſitte in the chayre of peſtilence:

(*a*) He is in the right way to eternal felicitie. (*b*) not conſented to euil ſuggeſtions. (*c*) not continued in ſinne. (*d*) not finally perſiſted in wicked life.

2. But (*e*) his "will is in the way of our *Iſ. 1.* Lord, and in his law he will meditate day and night.

(*e*) He is wholly occupied & delighted in keeping Gods commandments.

3. And he ſhal be as a tree, that is planted nigh to (*f*) the ſtreames of *Iere. 17* waters, which ſhal giue his fruit in his time.

(*f*) To him that vſeth Gods grace wel, more grace is continually giuen.

4. And (*g*) his leafe ſhal not fal: and (*h*) al things whatſoeuer he ſhal doe, ſhal proſper.

(*g*) Through ſuch grace he ſhal perſeuer. (*h*) al things worke to the good of them that loue God ſincerely.

5. The impious not ſo, not ſo: but (*i*) as duſt, which the winde driueth from the face of the earth.

(*i*) The wicked are carried with euery light tentation.

6. Therfore the impious ſhal (*k*) not riſe againe in iudgement: nor ſinners in the (*l*) Councel of the iuſt.

(*k*) At ryſing at the laſt day, the wicked ſhal not riſe with hope nor comfort, but in deſolation. (*l*) the happie congregation of the bleſſed.

7. For our Lord (*m*) knoweth the way of the iuſt, and the way of the impious (*n*) ſhal perish.

(*m*) approueth & rewardeth. (*n*) in eternal damnation.

ANNOTATIONS.

PSALME. I.

They are happie (in hope) that decline from euil.

1. *Hath not gone, not ſtood, not ſitte.*) The Hebrew ſtile and manner of diſcourſe differeth here from other nations, in mentioning firſt the leſſe euil, and the greateſt laſt. Whereas we would ſay in the contrary order: He is happie that hath not *ſitte*, that is, hath not ſetled himſelfe in wickednes, nor finally perſiſted obſtinate: more happie, that hath not *ſtood*, anie notable time continued in ſinne: and moſt happie, that hath not *gone*, not giuen anie conſent at al to euil ſuggeſtions.

Iuſtice conſiſteth in flying euil and doing good.

2. *His vvil in the vvay of our Lord.*) As one part of happines conſiſteth in declining from euil: ſo the other is in doing good; the wil deſiring, and diligently endeauouring to walke in the way of vertue, and law of God. Which is true iuſtice, and right forme of good life, propoſed in this Pſalme, for attayning eternal beatitude.

PSALME II.

Of Chriſt, the 5. key. Alſo of his Church, the 6. key.

Chriſts glorie, the vvorld repining therat, 4. ſhal be propagated in al the vvorld. 7. His diuine poVVer as vVel ſpiritual in conuerting mens harts, as external, in ſeuere iuſtice, is prophecied.

1 VVHy did the (*a*) Gentiles rage, and (*b*) peoples meditate vaine things? *Act.* 4.

(*a*) Both gentiles (*b*) and Iewes ſtriue in vaine againſt Chriſt.

2. The (*c*) Kings of the earth ſtood vp, and the (*d*) Princes came together in one againſt our Lord, and againſt his Chriſt.

(*c*) Pilate and Herod. (*d*) Annas and Caiphas.

3. Let (*e*) vs breake their bonds a-ſunder: and let vs caſt away their (*f*) yoke from vs.

(*e*) The voice of wicked men, (*f*) & eſpecially libertines ſtriuing to ſhake off al diſcipline.

4. He that dwelleth in the heauens ſhal (*g*) laugh at them: and our Lord ſhal ſcorne them.

(*g*) God for al this wil turne the hartes of manie.

5. Then ſhal he ſpeake to them in his (*h*) wrath, & in his (*i*) furie he ſhal trouble them.

(*h*) ſeuerely reprehend, (*i*) and iuſtly punish the obſtinate.

6. But (*k*) I am appoynted King by him ouer Sion his holie hil, preaching his precept.

(*k*) Chriſt ſhal reigne in his Kingdome the Church.

7. The (*l*) Lord ſaid to me: Thou art my (*m*) Sonne, I this day haue begotten thee. *Act.* 13. *Heb.* 1. (*v*) 5.

(*l*) God the Father ſpeaketh to (*m*) God the Sonne.

8. Aske

8. Aske of me, and I wil giue (*n*) thee the Gentiles, for thyne inheritance, and thy possession (*o*) the ends of the earth.

(*n*) Christ as man hath the Church for his inheritance. (*o*) Spred through the whole world.

Apoc. 2. ℣ 19. 9. Thou shalt rule them in (*p*) a rod of yron, and "as a potters vessel thou shalt breake them in pieces.

(*p*) Gods inflexible wil & power.

10. And (*q*) now " ye Kings vnderstand: " take instruction you that iudge the earth.

(*q*) A propheeie that Kings shal be conuerted, and submit themselues to Christs discipline.

11. Serue our Lord in (*r*) feare: and "reioyce to him with trembling.

(*r*) None is secure before death.

12. Apprehend discipline (*ſ*) lest sometime our Lord be wrath, and you perish out of the iust way.

(*ſ*) Some fal from the way of saluation.

13. When his wrath (*t*) shal burne in short time, blessed are al that trust in him.

(*t*) God wil iudge iustly in the end of this short life both the euil and good. So this Psalme conclude.h with the ninth key.

ANNOTATIONS.

PSALME. II.

1. *Kings and Princes against Christ.*) Whē Christ, and his Apostles preached the Ghospel, both Iewes and Gentiles, with their Princes, Kings, and Emperours most furiously resisted, but al in vaine. For they could not hinder the wil and power of God. But the more they persecuted, the more was increased the zeale and number of Christians.

Persecution cannot hinder the glorie of Christ.

in hunc Psal.

8. *The gentiles thyne inheritance.*) By this promise of God to Christ, S. Augustine conuinced the Donatistes, & in them the Protestants, that say, the Church of Christ fayled, and became smal, or inuisible; as though Christ the Sonne of God could sometimes lose his inheritante, which is the Catholike Church, gathered of the Gentiles, and *his possession* extended *to the ends of the earth.*

The Church neuer faileth.

9. *As a potters vessel.*) If a potters vessel (saith S. Ierome *in hunc Psal. tom. 8.*) be broken whiles it is soft, it may easily be repayred, but after it is hard, it can not be made whole againe. So sinners are more easily restored to grace shortly repenting, then long obdurate: yet that which is vnpossible to man, is possible to God. *Mat. 10. For as clay in the potters hand, so are you in my hand, saith our Lord, Iere. 18*

Custome in sinne more hardly cured.

10 *Ye Kings vnderstand.* Not onlie innumerable other people of al nations, but also after a while, Kings and Emperours believed in Christ. And such as at first persecuted, became most Christian, Catholike, Defenders of the faith.

Kings conuerted to Christianitie.

Ad Petil. li. 2. c 92.

10. *Take instruction you that iudge the earth.*) Petilianus, Gaudentius, & other Donatistes inueyghing against Christian Kings, for punishing heretikes, most falsly auouched, that Christianitie neuer found Kings but enuious, enimies, and persecuters. To whom S. Augustine answereth in seueral books, that Christian Kings and Princes are not enemies to Christianitie: but are enemies to heretikes, the rebelles of Christ and his Church. For according to this propheeie of King Dauid, Christian *Kings are instructed*, and know it is their dutie, in the seruice of God, to defend

Defend Catholikes and punish heretikes.

Ad Gaud. l. 2. c. 26.

Apostataes fauour heretikes and schis-

matikes, because they hate al Christians.

the Church against Heretikes, and other Infidels. And it is the propertie of Apostataes to fauour heretikes. So good Constantin the Great maintained Catholike vnitie; and Iulian the Apostata to make greater diuision, tooke Churches from Catholikes, and gaue them to Donatistes, to nourish dissention, and so to ouerthrow al Christians. But God stil protecteth the true Church, against al such suttle, and malicious deuises: *because it is Christs inheritance.*

Ioy and feare.

11. *Reioyce vvith trembling.*) Gods seruice is tempered with two affections: with ioy, in consideration of his goodnes, mercie, & meeknes; and with feare, in respect of his iustice, and seuere iudgement. The one is a remedie against desperation: the other against presumption.

PSALME. III.

Dauid Persecuted by his sonne. The 8. key.

King Dauid recounteth his danger, vvhen his sonne Absalom conspired against him: 4. and thanketh God for his deliuerie: 9. acknovvledging al helpe to be from God. Mistically, Christs persecution, Death, Burial, and Resurrection.

1. The "Psalme of Dauid, "when he fled from the face of Absalom his sonne (2. *Reg.* 15)

2. LORD (*a*) why are they (*b*) multiplied that trouble me? manie rise vp against me. *Ioan.* 2.

(*a*) O God let me know how grieuously I haue sinned, (*b*) that al Israel (1. *Reg.* 15. *v.* 13.) with al their hart foloweth Absolom. So against Christ, the Priests, the People, & Gentiles al conspired.

3. Many say to (*c*) my soule: There is (*d*) no saluatiō for him in his God.

(*c*) my life. (*d*) he can not escape.

4. But (*e*) thou Lord art my protectour, my (*f*) glorie, & exalting (*g*) my head.

(*e*) But I auouch that God alwaies defendeth me, (*f*) giuing me victorie, (*g*) & confirming my Kingdome.

5. With my voice I haue cried to our Lord: and he hath heard me from his (*h*) holie hil.

(*h*) heauen.

6. "I haue (*i*) slept, and haue (*k*) been at rest; and haue (*l*) risen vp, because our Lord hath taken me.

(*i*) I lay downe (*k*) and rested in expectation of thy helpe. (*l*) And am deliuered. Christ dyed, was buried, & rose againe.

7. I wil not feare thousands of people compassing me: (*m*) arise Lord, saue me my God.

(*m*) I know thou wilt help me, and so I beseech thee to doe.

8. Because thou hast strucken al that are my aduersaries without cause thou hast broken the (*n*) teeth of sinners.

(*n*) The strength and furie.

9. Saluation (*o*) is our Lords: and thy (*p*) blessing vpon thy people.

(*o*) health and saftie commeth from God. (*p*) Aboundance of grace promised to Gods seruants.

ANNOTATIONS.

PSALME. III.

1. *Pſalme of Dauid.*) Al Interpreters agreably teach, that King Dauid made not the titles, which are before the Pſalmes. Neuertheles they are authentical, as endited by the Holie Ghoſt. And it is moſt probable Eſdras added thoſe titles which are in the Hebrew: and the Seuentie interpreters writ the other, in their Greeke Edition. Both which S. Ierome tranſlated into Latin. Titles of the Pſalmes added by Eſdras and the Septuagint.

In theſe titles fiue things may be noted. Firſt, the former two hauing no title at al, the general name of Pſalme, common to al, is particularly appropriated to ſome, and other names to others. Which in al are twelue: to wit, Pſalme, Inſcription, Prayer, Canticle, Pſalme of Canticle, Canticle of Pſalme, Hymne, Teſtimonie, Vnderſtanding, Praiſe of Canticle, Alleluia, & Gradual Canticle. Secondly, in the titles of ſome Pſalmes are the names of certaine perſons, which by S. Auguſtins iudgement, cited in the Proemial Annotations, and others, proueth not the ſame perſons to be authours of thoſe Pſalmes, but ſignifieth ſome other thing. Thirdly, in ſome titles the time is ſignified, when the Pſalme was made, or ſong. Fourthly, the matter conteyned in the Pſalme, or vpon what occaſion it was made, is expreſſed in ſome titles. Fiftly, diuers other termes are often vſed in the titles of ſundrie Pſalmes, as *To the end*, *For the Octaue*, *For preſſes*, and the like, al which we shal briefly explicate, where they firſt occurre. Fiue things to be noted in the titles.

Pſal. 4. 6. 8. 15 16. &c.

Firſt therfore this third Pſalme is called *the Pſalme of Dauid*, not becauſe he is authour therof, for he is alſo authour of the former, where his name is not expreſſed, as is euident by the teſtimonie of al the Apoſtles, *Act. 4. v. 25.* but becauſe it treateth particularly and literally of him. Why this is called the Pſalme of Dauid.

1. *When he fled from the face of Abſalom.*) Here the time is ſignified, when this Pſalme was made, to wit, immediately after the ouerthrow of his rebellious ſonne Abſalom, mentioned *2. Reg. 18.* before his returne to Ieruſalem. For albeit of humane, natural, and fatherlie affection, he greatly lamented the death of his ſonne, yet he rendred thankes and praiſes to God, as reaſon and datie bound him. The time and occaſion of making this Pſalme.

6. I haue ſlept, and haue been at reſt, and haue riſen vp.) King Dauid by his ſleeping in perſecution, and by his reſting, and deliuerie from his perſecutours, prefigured Chriſts Death, Burial, & Reſurrection. As appeareth, Ioan. 2. v. 22. Where the Euangeliſt ſaith: that after Chriſts Reſurrection, *his diſciples beleued the ſcripture*, to wit, this and other like prophecies. For otherwiſe the old Teſtament doth not ſo expreſly declare ſuch Myſteries, as the Ghoſpel doth: but one thing in the proper and grammatical ſignification of the words, and an other thing in shadowes and figures, and both literal. Wherupon S. Gregory teacheth (*li. 20. c. 1. Moral.*) that holie Scripture (amongſt other incomparable excellencies) ſurpaſſeth al other doctrines, in the verie manner of ſpeaking: becauſe by one and the ſame ſpeech, it reporteth a thing done, and proclameth a Myſterie: ſo relating things paſt, that with the verie ſame words, it foreſheweth things to come. King Dauid prefigured Chriſt. The ſame Scripture hath diuers literal ſenſes.

PSALME. IIII.

The holie Prophet teacheth, by his owne example, to fly to God in al tribulation: 3. that other refuges are inſufficient, 9. and Gods helpe moſt aſſured. Confidence in God neceſſary. The 7. key.

1. Vnto " the end in (a) ſongs, the Pſalme (b) of Dauid.

(a) In an inſtrument apt for verſes. (b) This Pſalme perteyneth to the beloued, ſignified by the word Dauid. S. Aug. li. 17. c. 14. ciuit. S. Beda in Pſal.

2. VVHEN (c) I inuocated, the God of my iuſtice heard me: in (d) tribulation thou haſt enlarged to me. (e) Haue mercie on me, and heare my prayer.

(c) When Saul vniuſtly perſecuted iuſt Dauid, God heard his prayers. (d) being ſtraitly beſieged (1. Reg. 23. 26.) (e) Likewiſe helpe me whenſoeuer I ſhal neede.

3. Ye ſonnes of men how long are you of (f) heauie hart? why loue you (g) vanitie, and ſeeke (h) lying? *Eph. 4.*

(f) why doe you ſtil harden your harts? (g) honour, and tranſitorie glorie, (h) falſe and deceiptful riches?

4. And know ye that our Lord hath made his (i) holie one (k) mer- (l) our Lord wil heare me, when I ſhal crie to him.

(i) Euery godly ſoule. (k) Rich with vertues. (l) Euerie iuſt ſoule hath confidence in God, that he wil heare his crie.

5. Be ye (m) angrie, and (n) ſinne not: the things that you ſay in (o) uelous: your harts, in your (p) chambers be ye ſorie for.

(m) Iuſt anger is good & neceſſarie againſt ſinne. (n) but then is moſt neede to beware not to exceede in paſsion. haue therfore a continual purpoſe neuer to ſinne. (o) Euil cogitations (p) bewaile & repent before you ſleepe.

6. Sacrifice ye the " ſacrifice of (q) iuſtice, and hope in our Lord. Manie ſay: (r) Who sheweth vs good things?

(q) Not only external but moſt eſpecially internal ſacrifice of iuſtice, and obſeruation of Gods commandments is moſt neceſſarie. (r) The ſolide rewards promiſed by God?

7. The (ſ) light of thy countenance, o Lord, is ſigned vpon vs: thou haſt giuen (t) gladneſſe in my hart.

(ſ) reaſon and grace are freely giuen to man, wherby he may know that God wil reward the iuſt. *Heb.* IL. v. 6. (t) Wherin a iuſt man inwardly reioyceth.

8. By the fruit of their (u) corne, and (uu) wine, and (x) oile, they are multiplied.

(u) (uu) (x) For example and in figure of heauenlie rewards, God gaue temporal wealth in the old teſtament.

9. In (y) peace in the ſelfe ſame I wil ſleepe, and reſt:

(y) In this confidence the iuſt may reſt contented.

10. Becauſe thou Lord haſt (z) ſingularly ſetled me in hope.

(z) God ſo promiſeth euerie iuſt perſon in particular.

ANNOTATIONS.

PSALME. IIII.

The ſignification of this phraſe, *To the end* in the titles of Pſalmes.

1. *Vnto the end.*) The Hebrew word *Lamnatſea*, ſignifieth *to him that ouercommeth.* And ſo the Hebrewes interprete, that the Pſalmes, which haue this word in their titles, were directed either to him that excelled others in skil of muſike; or had authoritie ouer other muſitians: or to him, whoſe office was to ſing victories and triumphes. But the Latin, according to the Greeke, hath *In finem, Vnto the end:* *1. Par. 5.*

which

which (moſt commonly ſignifying perpetuitie, or continuance vnto the end of anie thing) in the titles of the Pſalmes rather ſignifieth, that the matter conteyned in the Pſalme, perteineth to future times, or perſons; eſpecially to the new Teſtament. And ſo S. Auguſtine expoundeth it here of *Chriſt*, who is *the end* (or perfection) *of the lavv*. Rom. 10. Not that the principal contents belong to Chriſt, in his owne Perſon, but to his myſtical bodie the Church, and faithful people, whom the Prophet here teacheth to haue confidence in God, moderation in their affections, & patience in tribulation, which is the ſeuenth key, propoſing his owne example, & prophetically Chriſts. The ſame wherto Chriſt exhorteth, ſaying: Ioan. 16.v. vlt. *Haue confidence, I haue ouercome the vvorld*. Signifying that his ſeruants, through his grace, may alſo ouercome it.

6. Sacrifice of Iuſtice.) Not only external Sacrifice of diuers kinds were neceſſarie in the law of nature, and of Moyſes, and one moſt excellent and complement of al, in the new Teſtament, but alſo ſpiritual ſacrifice was euer, and is required, and that of three ſorts. Firſt, Sacrifice of ſorow, and contrition for ſinnes (*Pſal* 50.) *An afflicted ſpirit is a ſacrifice to God*. The ſecond is ſactifice of Iuſtice, here mentioned. The third is Sacrifice of praiſe (*Pſal. 49.*) *Immolate to God the ſacrifice of praiſe*. Concerning the ſecond propoſed in this place: He offereth ſacrifice of Iuſtice, that rendreth to euery one that is due. Firſt, to God as our Creator, a reſignation of our ſelues, euen our liues, at his diuine pleaſure; as to our Maiſter, we muſt render faith and beliefe, in al that he propoſeth; as to our Father, hope, confidence, & reuerential feare; as to our Lord and King, payment of tribute, that is obſeruation of his law and commandments; as to our Captaine, the trauel of warfare in this life; as to our Phiſitian, patience and toleration, when he cureth our wounds, by chaſtiſement for ſinnes; as to our Spouſe, chaſtity of body and mind, flying al carnal and ſpiritual fornication; as to our Freind, frequent conuerſation in al actes of deuotion. We owe to our ſelues, that ſeeing we conſiſt of ſoule and bodie, we keepe due ſubordination, that the ſoule and reaſon command, & the bodie, and inferiour appetite obey: as the ſeruant muſt obey his maſter, and the handmaid her miſtris. We owe to our neighbour, loue from the hart, inſtruction alſo from the mouth, and aſſiſtance by our helpe, according to his neceſſitie, and our abilitie; yea though our neighbour be our enemie. But to other enimies contrary things are due. To the world, contempt: becauſe the goods of this world are ſmal, few, ſhort, vncertaine, deceiptful, not ſatisfying the mind, and mixed with manie euils and dangers. To the flesh we owe chaſtiſement, and daylie care, ſo to feed it, that it ſerue the ſoule, & rebel not. To the diuel we muſt render the ſhame, that commeth by ſinne, acknowledging our faults, and al truths, and ſo returne vpon him *al venitie and lying*, wherwith he allureth & ſeduceth. Finally, to ſinne it ſelfe, we owe hate, and reuenge, becauſe it is the only euil, that hurteth vs; and due punishment with zeale of iuſtice, becauſe it diſhonoureth God. He that thus offereth *ſacrifice of iuſtice*, may iuſtly (as it foloweth in the Pſalme) hope (yet not in himſelfe but) in our Lord. And leſt anie ſhould pretend ignorance, ſaying: *vvho ſhevveth* (or teacheth) *vs good things?* as though they lacked inſtruction, the Phrophet preuenteth this vaine excuſe, ſaying: *The light of thy countenance*, o Lord (the light of reaſon, which is the image of God, wherto we are created like) *is ſigned vpon vs*, fixed in our vnderſtanding, that we may ſee there is a God, that ought to be ſerued, and that he wil reward his ſeruants. *Heb.* 11.

Three ſpiritual ſacrifices neceſſarie.

Of penance, Iuſtice.

Praiſe.

What is due to God.

To our ſelues.

To our neighbour.

To our enemies.

The world.

The flesh.

The diuel.

To ſinne.

Light of reaſon ſheweth there is a God that rewardeth.

PSALME. V.

The general iudgement. The 9. key.

Iuſt men in affliction appeale to God, the reuenger of iniuries, 5. Knowing and profeſsing that God hateth iniquity. 9. Therfore remit their cauſe to him, 11. recite certaine enormious vices of the wicked, 13. and expect Gods final iudgement of the good and bad.

1. VNto the end, for (*a*) her that obtaineth the (*b*) inheritance. The Pſalme of Dauid.

(*a*) The faithful iuſt ſoule that ouercommeth her enimies by vertue. (*b*) eternal glorie.

2. RECEIVE, o Lord (*c*) my words with thine eares, vnderſtand my crie.

(*c*) The praier of the whole Church, or of anie faithful (euer beloued) ſoule.

3. Attend to the voice of my prayer, my King and my God.

4. Becauſe I wil pray to thee: Lord in (*d*) the morning thou wilt heare my voice.

(*d*) Gods helpe is preſently granted of his part, though it be ſometimes differred for the more good of his ſeruants.

5. In (*e*) the morning I wil ſtand by thee and wil ſee: becauſe thou art not a God that wilt iniquitie.

(*e*) Before al other affayres we muſt pray to God. S. Cipriã. in fine orat. Dominicæ.

6. Neither shal the malignant (*f*) dwel neer thee: neither shal the vniuſt abide (*g*) before thine eies.

(*f*) The wicked and wickednes haue no conuerſation with God. (*g*) in the day of iudgement.

7. Thou hateſt al that worke iniquitie: thou wilt (*h*) deſtroy al that ſpeake lie.

(*h*) by final ſentence of eternal domnation.

The bloudie and deceitful man our Lord wil abhorre:

8. But I in the multitude of (*i*) thy mercy. I wil enter into thy houſe: I wil adore toward (*k*) thy holie temple in thy (*l*) feare.

(*i*) Not in mans power, but in Gods mercie muſt the iuſt truſt. (*k*) In the Church of God. (*l*) with reuerential feare, as in Gods preſence.

9. Lord conduct me in thy iuſtice: becauſe of mine enimies direct my way in thy ſight.

10. Becauſe there is (*m*) no truth in their mouth: their hart is (*n*) vayne

(*m*) No true nor ſolide goodnes in the wicked. (*n*) They thinke nothing but vanitie, and miſchiefe.

11. Their throte is an (*o*) open ſepulchre, they did (*p*) deceitfully with their tongs, (*q*) iudge them o God. *Pſal. 13. Rom. 3.*

(*o*) yealding lothſome ſtinch, bitternes, and rancor, (*p*) yet they flatter with feined good words. (*q*) Albeit the iuſt deſire the conuerſion of the wicked, yet if they wil not repent, then the iuſt conforme their deſires to Gods iuſt iudgement: which shal be manifeſted in the end of the world.

12. Let

12. Let them faile of their cogitations, according to the multitude of their impieties expel them, becauſe they haue prouoked thee o Lord.
13. And let al be glad, that hope in thee, they ſhal reioyce for euer: and thou ſhalt dwel in them. And al that loue thy name ſhal glorie in thee;
be cauſe thou wilt (r) bleſſe the iuſt.
(r) The iuſt ſhal receiue ſentence of eternal glorie.
14. Lord, as with a ſhield of thy good wil, thou haſt crowned vs.

ANNOTATIONS.

PSALME. V.

5. *Not a God that vvilt iniquitie.*] Seeing *God vvil not iniquitie*, as theſe words teſtifie in plaine termes, it foloweth neceſſarily, that he is not authour, nor cauſe of anie ſinne. For God doth nothing contrarie to his owne wil. But he hateth iniquitie, and in reſpect therof *hateth al that vvorke iniquitie*, as the authours of iniquity, though he loueth them as his creatures, and of his part requireth their ſaluation. God is not authour nor cauſe of ſinne.

PSALME. VI.

Dauids earneſt and hartie praier after he had grieuouſly ſinned. 5. *Which being grounded in filial, not ſeruil feare,* 9. *concludeth vvith aſſured hope, and confidence in Gods mercie.* A pathetical praier of a ſinner & the firſt penitential Pſalme, the 7. key.

1. Vnto (a) the end in ſongs, the Pſalme of Dauid " for the octaue.
(a) This Pſalme perteyneth alſo to penitents in the new teſtament.

Pſa. 37

2. LORD, (b) rebuke me not in " thy furie; nor (c) chaſtiſe me in " thy wrath.
(b) condemne me not eternally. (c) Spare me alſo for part of the temporal paine, which I deſerue.
3. Haue mercie on me Lord, becauſe I am weake: (d) heale me Lord, becauſe al my bones be troubled.
(d) Giue me the medicine of grace. (e) My ſorow hath inwardly pearced me euen to the bones.
4. And my ſoule is (f) troubled exceedingly: but thou Lord (g) how long?
(f) with feare of thy iuſt wrath. (g) leaueſt thou me in this calamitie?
5 (h) Turne thee, o Lord, and (i) deliuer my ſoule: ſaue me for (k) thy mercie.
(h) Shew againe thy fauourable countenance, (i) from this fearful affliction. (k) Though my ſinnes haue deſerued the contrary yet ſhew thy mercy.
6. Becauſe there is not in (l) death that is mindful of thee: and in (m) hel who ſhal confeſſe to thee?
(l) This life is the time of repentance, after death no conuerſion. (m) In hel nothing but blaſphemie.

7. I (n) haue laboured in my ſighing, I (o) wil euerie night waſh my bed; I wil (p) water my couch with my teares.

(n) I haue in part lamented. (o) I wil adde more ſorow & penance. (p) I wil perſiſt in my penance, til I be throughly watered with thy grace.

8. My (q) eye is troubled for furie: I haue waxen (r) old (ſ) among al myne enemies.

(q) myne eyes are dimme with weeping, for feare of thy iuſt iudgement. (r) my haires are gray with ſorrw (ſ) wherat myne enemies reioyce.

9. (t) Depart from me al ye that worke iniquitie: becauſe our Lord (u) hath heard the voice of my weeping. *Mat. 7. & 25. Luc. 13.*

(t) After due ſorow the true penitent hath confidence in God, againſt his enimies. (v) Wil moſt certainly accept of true repentance.

10. Our Lord hath heard my petition, our Lord hath receiued my prayer.

11. Let al myne enemies be (ww) aſhamed, & very ſore troubled: let them be conuerted and aſhamed very quickly.

(w) Theſe are not imprecations, but threatnings, that the wicked may amend, or els predictions if they perſiſt in ſinne.

ANNOTATIONS.

PSALME. VI.

The octaue ſignifieth the world to come.

1. *For the octaue*) Literally it ſeemeth that the Pſalmes which haue *For the octaue* in their titles, were to be ſong on an inſtrument of eight ſtrings. So the Chaldee paraphaſis tranſlateth, *In citheris octo chordarum: in Citherns of eight ſtrings.* But prophetically S. Auguſtine, & others expound it, to perteine to the Reſurrection in the end of this world. So Dauid, and al penitent ſinners bewaile their ſinnes, and doe penance in this life, for the octaue, that is for the world to come.

Hel for ſome ſinners. Purgatorie for others.

1. *In thy fury, nor in thy wrath.*) By *furie* is ſignified diuine iuſtice, irreuocably condemning the wicked to eternal damnation: by *wrath*, Gods fatherlie chaſtiſement correcting ſinners, whom he faueth. Wherupon S. Gregorie teacheth, that the faithful ſoule not only feareth furie, but alſo wrath: becauſe *after the death of the flesh, ſome are deputed to eternal torments, ſome paſſe to life through the fire of purgation.* Which doctrine the ſame holy father confirmeth, by the iudgement of S. Auguſtine more ancient. Who likewiſe affirmeth, that al thoſe which haue not laid Chriſt their foundation, are rebuked in furie; becauſe they are tormented in eternal fire: and thoſe which vpon right foundation (of true faith in Chriſt) haue *built wood, hay, ſtubble*, are chaſtiſed in wrath, becauſe they are brought to reſt of beatitude, but purged by fire. Let therfore the faithful ſoule (conſidering what she hath done, and contemplating what she shal receiue) ſay: *Lord rebuke me not, in thy furie: nor chaſtice me in thy wrath.* As if she ſaid more plainely: This only with my whole intention of hart I craue, this inceſſantly with al my deſires I couete, that in the dreadful iudgement, thou neither ſtrike me with the reprobate, nor afflict me with thoſe, that shal be purged in burning flames. Thus S. Gregorie, *in Pſalm. penitent. v. 1.* *in Pſal. 37. 1. Cor. 3.*

PSALME.

PSALME VII.

Dauid in confidence of his iuſt cauſe, and vniuſt perſecution, prayeth for Gods helpe, 7. and iuſt reuenge of his enemies: 15. diſcribing their malicious intention, and ruine.

Dauids prayer in tribulation. The 8. key.

1. The Pſalme of Dauid which he ſong to our Lord, for the words of (*a*) Chuſi the ſonne of Iemini. (2. *Reg.* 16.)

(*a*) This Chuſi defeated the counſel of Achitophel, as S. Aug. S. Baſil & S. Chriſ. expound it. Others thinke he ſpeaketh of that Chuſi (or Chuſai) who reported to him the death of Abſolom. 2. *Reg.* 18.

2. O Lord my God I haue hoped in thee: ſaue me from al that perſecute me, and deliuer me.

3. Leſt ſometime (*b*) he as a Lyon violently take (*c*) my ſoule, whiles there is none to redeeme, nor to ſaue.

(*b*) Abſolō, or anie other enemie, if God doe not reſiſt and hinder him. (*c*) my life.

4. O Lord my God if I haue done (*d*) this, if there be iniquitie in my hands:

(*d*) Such euil as myne enemies feyne & obiect againſt me.

5. If I haue rendred to them that repayd me euils, let me worthily fal (*e*) emptie from myne enemies.

(*e*) Let me not haue the victorie of them.

6. Let the enemie perſecute my ſoule, and take it, and (*f*) treade downe my life in the earth, and bring downe my glorie into the duſt.

(*f*) Let me dye with ignominie.

7. Ariſe Lord in thy wrath: and (*g*) be exalted in the coaſts of myne enemies.

(*g*) Shew thy power.

8. And ariſe, o Lord my God, in the (*h*) precept which thou haſt commanded: and a (*i*) ſignagogue of peoples ſhal compaſſe thee.

(*h*) Seeing thou diddeſt command to make me King, it behoueth thee to protect me. (*i*) manie wil ſerue thee the only true God.

9. And (*k*) for it returne on high: our Lord iudgeth peoples.

(*k*) For this encreaſe of faithful people.

Iudge me, o Lord, according to (*l*) my iuſtice, and according to my innocencie (*m*) vpon me.

(*l*) My iuſt cauſe againſt my particular enemies (*m*) let fal vpon me.

1. *Par.* 28. *Ierem.* 11. 17.

10. The wickedneſſe of ſinners ſhal be conſumed, and thou ſhalt direct the iuſt, which ſearcheſt the hart and reynes, o God.

11. My iuſt helpe is frō our Lord, who ſaueth thoſe that be right of hart.

12. God is a iuſt iudge, ſtrong, & patient: is he angrie (*n*) euerie day?

(*n*) God doth not punish al ſinners preſently, but often differreth.

13. (*o*) Vnleſſe you wil be conuerted, he ſhal ſhake his ſword, he hath bent his bow, and prepared it.

(*o*) Expecting if they wil amend.

14. And in it he hath prepared the veſſels of death: he hath made his arrowes for them that burne.
15. Behold (*p*) he hath bred with iniuſtice: he hath conceiued ſorow, and brought forth iniquitie. *Iſa. 59. Iob. 15.*

(*p*) The iniurious perſecutours purpoſing iniuſtice, conciueth enuie, and bringeth forth iniquitie.

16. He hath opened a pit, and digged it vp: and he is fallen into the ditch, which he made.
17. His (*q*) ſorrow ſhal be turned vpon his head: and his iniquitie ſhal deſcend vpon his crowne.

(*q*) Enuie & deſire to hurt others turneth to the ruine of the enuiers.

18. I wil confeſſe to our Lord according to his iuſtice: and wil ſing to the name of our Lord moſt high.

PSALME VIII.

Christs Incarnation. The 5. key.

God is magnified & praiſed for his meruelous worke of creatures, 5. but eſpecially of mankind, ſingularly exalted by the Incarnation of Chriſt.

1. Vnto (*a*) the end (*b*) for "preſſes, the Pſalme of Dauid.

(*a*) Belonging to the new Teſtament. (*b*) Suffering of Chriſt, and of Chriſtians.

2. O LORD (*c*) our Lord, how meruelous is thy name in the whole earth! Becauſe thy magnificence is eleuated aboue (*d*) the heauēs.

(*c*) God the Lord of al by creation, is our ſingular Lord, that believe and truſt in him. (*d*) God more excelent thē the heauens, he being the Creatour, they a creature.

3. Out of the mouth of (*e*) infants & ſucklings, thou haſt pertected praiſe becauſe of thine enemies, that thou mayeſt deſtroy the enemie & reuēger. *Mat. 21.*

(*e*) Fulfilled when Chriſt comming into Ieruſalem children ſang *Oſanna. Mat. 21.*

4. Becauſe I ſhal ſee thy heauens, the workes of thy fingers: the moone and the ſtarres, which thou haſt founded.
5. What is man, that thou art mindful of him? or the ſonne of man, that thou viſiteſt him?
6. Thou haſt (*f*) miniſhed him a litle leſſe then Angels; with (*g*) glorie and honour thou haſt crowned him: *Heb. 2.*

(*f*) The Sonne in aſſumpted humane nature, became leſſe then Angels. (*g*) But in him mans nature is exalted aboue Angels.

7. And haſt appointed him (*h*) ouer the workes of thy hands.

(*h*) Chriſt the Lord of al creatures.

8. Thou haſt ſubiected (*i*) al things vnder his feete, al (*k*) ſheep and oxen: moreouer alſo the beaſts of the field.

(*i*) Yea of Angels. *Heb. 2.* (*k*) Not only al reaſonable creatures, but al beaſts, and other things obey him. The ſea and the winds obey him. *Mat. 8.* *Gen. 1. v. 27. 1. Cor. 15.*

9. The birdes of the ayre, & fiſhes of the ſea; that walke the pathes of the ſea.
10. (*l*) O Lord our Lord, how meruelous is thy name in the whole earth!

(*l*) The ſame end & beginning ſignifie, that as God was meruelous in creating man in ſo happie ſtate, that if he would, he might haue auoyded both ſinne & death: ſo he is meruelous in that he ſo rewardeth the bleſſed in the reſurrection, that they can neither ſinne non dye:

ANNOTATIONS.

PSALME VIII.

1. *Preſſes.*) Moſt Hebrew Doctours ſay the word *Gittith*, may either ſignifie the place, where this Pſalme was made, or the muſical inſtrument, on which it was ſong. But moſt Chriſtian Doctours expound it literally of Chriſts Paſsion, who was ſtretched on the Croſſe, and al his ſacred bloud preſſed, and drawne out of his bodie. Which Metaphor Iſaias alſo vſeth, demanding of Chriſt: Why is thy clothing redde, and thy garments as theirs that tread in the *wine preſſe?* and anſwereth in Chriſts perſon: I haue troden *the Preſſe* alone. S. Auguſtin alſo applieth it morally to the Church, where Chriſt is the vine, the Apoſtles are the branches, & ſpreaders (that is preachers) of the Ghoſpel, Chriſtians are the grapes, Chriſtian vertues are the wine. Namely patience, and fortitude in afflictions Wherby the good are purified, & ſeuered frō amiddes the reprobate, as wine is preſſed out of the grapes, barreled, and laid vp in ſellers, and * the huskes and carnels caſt to hogs, or other beaſts.

Preſſes ſignify Chriſts Paſsiō.

Iſa. 63.

Morally it ſignifieth the trauels of the Church militant.

vinacia.

PSALME IX.

The Church prayſeth God for her protection, 4. in repelling the enemies force, 8. in punishing the wicked, and rewarding the iuſt.

Gods prouidence in protecting the good and permitting euil. The 3. key.

1. Vnto the end, for the (*a*) ſecrets of the ſonne, the Pſalme of Dauid.
(*a*) Chriſts comming in humilitie, and Chriſtians afflictons, are hidden from the world, in Gods prouidence.

2. I WIL (*b*) confeſſe to thee, ô Lord, with al my hart: I wil tel al thy meruelous things.
(*b*) Giue thankes.

3. I wil be (*c*) glad and (*d*) reioyce in thee: I wil ſing to thy name, ô moſt High.
(*c*) In mind (*d*) and bodie.

4. In (*e*) turning mine enemie backward: they ſhal be weakned, and perish before thy face.
(*e*) God repelleth the enemie, when man is not able to reſiſt.

5. Becauſe thou haſt done (*f*) my iudgement and my cauſe: thou haſt ſitte vpon the throne which iudgeſt iuſtice.
(*f*) A iuſt man doth his endeauour, not of himſelfe, but by Gods grace ouercommeth the enemie.

6. Thou haſt rebuked the (*g*) Gentils, and the impious hath periſhed: their (*h*) name thou haſt deſtroyed for euer, and for euer and euer.
(*g*) Al ſinners, called Gentils, becauſe they were generally accounted wicked.
(*h*) The vaine glorious fame of ſinners partly decayeth in this world, but moſt eſpecially in the world to come.

7. The ſwords of the enemie haue fayled vnto the end: and their cities thou haſt deſtroyed.

8. Their memorie hath periſhed with a ſound: and our Lord abideth for euer.

He hath prepared his throne in (i) iudgement 9. and he wil iudge the whole world in equitie, he wil iudge the people in iuſtice.

(i) Iudicial ſeats of men are often corrupted, but Gods neuer.

10. And our Lord is made a refuge for the poore: an helper (k) in opportunities, in tribulation.

(k) God doth not preſently deliuer the good from afflictions: but when it is to their ſpiritual profite.

11. And let them hope in thee that know thy name: becauſe thou haſt not forſaken them that ſeeke thee, o Lord.

12. Sing to our Lord, which dwelleth in Sion: declare his (l) ſtudies among the Gentils.

(l) His precepts which men ought chiefly to ſtudie.

13. Becauſe (m) requiring bloud he hath remembred them: he hath not forgotten the crie of the poore.

(m) God reuengeth the bloud of Martyrs.

14. Haue mercie on me, o Lord: See my humiliation (n) by my enemies.

(n) Procured by mine enemies.

15. Which exalteſt me from the gates of death, that I may declare al thy prayſes in (o) the gates of the daughter of Sion.

(o) In the publike view of the Church.

16. I wil reioyce in thy ſaluation: the Gentils are (p) faſtned in the deſtruction, which they made. In this ſnare, which they hid, is their foote taken.

(p) The wicked are intangled in the ſnares which they lay for others.

17. Our Lord ſhal be knowen doing iudgements: the ſinner is taken in the workes of his owne hands.

18. (q) Let ſinners be turned into hel, al nations that forget God.

(q) In zele of iuſtice, not in deſire of reuenge.

19. Becauſe to the end there ſhal not be obliuion of the poore man: the patience of the poore, ſhal not periſh in the end.

20. Ariſe Lord, let not man be ſtrengthned: let the (r) Gentils be iudged in thy ſight.

(r) By Gentils is often vnderſtood al great ſinners. For the Iewes deſpiſed Gentils: as the Romans did al Barbarous nations.

21. Appoint Lord (ſ) a Law-giuer ouer them: that the Gentils may know that they be men.

(ſ) Suffer a tyrant to rule ouer them, that thereby they may learne what it is to vſe others vniuſtly. It ſeemeth to S. Auguſtine a Prophecie, that ſuch as receiue not Chriſt, ſhal belieue Antichriſt. 2. Theſ. 2.

The 10. *Pſalme according to* (t) *the Hebrevv.*

(t) The later Hebrew Doctours.

1. (v) Why Lord haſt thou departed far off, deſpiſeſt in opportunities, in tribulation?

(v) In great perſecution it ſeemeth to the weake, that God differreth his aſsiſtance very long.

2. Whiles the impious is proud, the poore is (w) ſet on fyre: (x) they are caught in the counſels which they deuiſe.

(w) Extremely

(w) Extremely vexed & tormented. (x) The Phrophet answereth to the complaint of the iust, that indeed the wicked are caught in their owne snares.

3. Because the sinner is prayſed in the desires of his soule: and the vniust man is blessed.

4. The sinner hath exasperated our Lord, according to the multitude of his wrath he shal (y) not seeke.

(y) Not seeke to recouer Gods fauour.

5. There is no God in his sight: his waies are defiled at al time. Thy iudgements are taken away from his face: he shal (z) rule ouer al his enemies.

(z) The wicked doth dominier for a time, and thinketh he shal doe so stil.

6. For he hath sayd in his hart: I wil not be moued from generation vnto generation (a) without euil.

(a) And neuer fal into any aduersitie, but stil remaine without miserie or anie euil.

Rom. 3. 7. Whose mouth is ful of cursing, and bitternesse, and guile: vnder his tongue labour and sorrow.

8. He sitteth in waite with the rich in secret places, to kil the innocent.

9. His eyes looke vpon the poore: he lyeth in wayte in secret, as a lyon in his denne.

10. He lyeth in wayte to take the poore man violently, violently to take the poore man whiles he draweth him. In his snare he wil humble himselfe, and shal fal when he shal haue dominion ouer the poore.

11. For he hath sayd in his hart: God hath forgotten, he hath turned away his face not to see for euer.

12, (b) Arise Lord God, let thy hand be exalted: forget not the poore.

(b) The prayer of the iust in tribulation.

13. Wherfore hath the impious prouoked God? for he hath said in his hart: He wil not enquire.

14. Thou seest, that thou considerest labour & sorrow: that thou mayest deliuer them into thy hands.

To thee is the poore left: to the orphane thou wilt be an helper.

15. Breake the arme of the sinner and malignant: his sinne shal be sought, and shal not be found.

16. Our Lord shal reigne for euer, and for euer and euer: ye (c) Gentils shal perish from his land.

(c) Ye vileſt men.

17. Our Lord hath heard the desire of the poore: thy eare hath heard the (d) preperation of their hart.

(d) The iust ought alwayes to be readie prepared in hart, to suffer patiently al that shal happen vnto them.

18. To iudge (e) for the pupil and the humble, that man adde no more to magnifie himselfe vpon the earth.

(e) As the first workes of Christ in al humility and patience were strange, and hidden to the world (v. 1.) so his last iudgement shal be in maiesty and manifest to al in exalting the blessed and suppressing the wicked.

ANNOTATIONS.

PSALME IX.

So me diuide this Psalme into two. Sela a note of change, or of rest in musike, or rather of attention. Al the Psalmes are iust 150.

21. After the 21. verse the late Hebrew Doctours diuide this Psalme, beginning there the tenth, without anie new title: but only this word *Sela*: Which the Septuagint, Theodotion, and Symmachus translate *Diapsalma*, that is, change of meeter, or musike, also pause or rest in singing. Aquila, whom S. Ierome rather approueth, translateth *semper* euer. Some English Bibles omitte it, others leaue it in the text, not trãslating it into English. It seemeth to most Interpreters to be added as a note to stirre vp attention. And it occurreth often, not only in the end of Psalmes, but also in other places. For it is thrise in the third Psalme. And therefore maketh no argument, that this Psalme should be diuided. And those which diuide this into two, ioyne two in the 147. Psalme. So that al agree in the number of 150. Psalmes in the whole Psalter.

Epist ad Marcel. Anno. 1577. 1582. 1603.

PSALME X.

Gods prouident care of the iust. The 3. key.

Dauids freinds aduising him to flye from the persecution of Saul, he answereth, that his trust is in Gods protection. 2. Though the persecutour be very malicious, 4. yet God wil ouerthrow him, 5. and deliuer the iust.

1. Vnto (*a*) the end the psalme of Dauid.

(a) S. Augustine applieth it to heretikes, persuading Catholikes to repaire vnto their separate congregation, falsly calling it the monutayne.

IN THE LORD I trust in our Lord, how say (*b*) ye to my soule: Passe ouer vnto the mountaine as a sparrow?

(*b*) Ye my freinds say thus.

2. For behold sinners (*c*) haue bent the bow, they haue prepared their arrowes in the quiuer, that they may shoote in (*d*) the darke, at them that be right of hart.

(*c*) Persecuters vsing al rigour and force, (*d*) falsly pretend other causes against the innocent to destroy them.

3. For they haue (*e*) destroyed the things, which thou didst perfite: but the iust what hath he done?

(*e*) It is the manner of persecuters, and especially of heretikes, to destroy and pul downe that others haue built.

Abac. 2.

4. Our Lord is in his holie temple, our Lord his seate is in heauen.

5. His eies haue respect vnto the poore: his (*f*) eye-lids examine the sonnes of men.

(*f*) Though God seeme to winke or sleepe, yet his prouidence stil watcheth, and obserueth al mens actions.

6. Our Lord (*g*) examineth the iust and the impious: but he that (*h*) loueth iniquity, hateth his owne soule.

(*g*) Proueth by tribulatiõs. (*h*) Continuãce in sinne bringeth damnatiõ to the soule

7. (*i*) He

7. (i) He shal rayne snares vpon sinners: tyre and brimstone, and blast of stormes the portion of their cup.
(i) God sparing for the time at last must needs of iustice punish seuerely.
8. Because our Lord is iust and hath loued iustice: his countenance hath seen equitie.

PSALME XI.

The Prophet describeth the paucity of iust men, and aboundance of wicked, both at Christs first comming in flesh, 6. and second in maiestie, in the end of the world.

The state of the Church in the first and last times of Christ. The 6. key.

1. Vnto (a) the end for (b) the octaue, the (c) Psalme of Dauid.
(a) Christs first (b) and last comming, (c) wil bring ioy to the elect.

2. SAVE (d) me Lord, because the holy hath fayled (e) because veritie are diminished from among the children of men.
(d) Christ calleth his mystical bodie himselfe. *Act. 9. v. 4.* (e) False and double dealing hinder from true faith.
3. They haue spoken vaine things euerie one to his neighbour, deceitful lips, hey haue spoken in hart and hart.
4. Our Lord destroy al deceitful lips, & the tongue that speaketh (f) great things.
(f) Insolent & arrogant.
5. Which haue said: We wil magnifie our tong, our lips are of vs, who is our Lord?
6. For the miserie of the needie, and mourning of the poore, now wil I arise, saith our Lord: I wil put in (g) a saluation, I wil doe confidently in him.
(g) When sinne most abounded Christ came into this world: and in like case wil come to iudge.
7. Words of our Lord be chaist words siluer examined by fire, tryed from the earth, purged seuen fold.
Pro. 30. 8. Thou Lord wilt (h) preserue vs: and keepe vs from this generation for euer.
(h) Yet stil there remaine some iust whom God preserueth.
9. The "impious walke round about: according to thy highnes thou hast (i) multiplied the children of men,
(i) God sometimes suffereth the wicked to doe what euil they desire.

ANNOTATIONS.

PSALME XI.

9. The impious walke round about.) S. Augustin expoundeth this of worldlie men desiring temporal things, signified by the seuen dayes, wherin this whole life is turned about, as in a wheele, not prouiding for the eight day, which is eternitie, after the day of Iudgement. In an other place he sheweth also, that this sentence agreeth aptly to the Platonistes, who taught that this world neuer endeth, but passeth & returneth

Temporal desires hinder the entrance into heauen.

k. 12. c. 18. ciu.

round

Platonists errour.

round about, in a reuolution of manie yeares; so that al things should happen againe euen as they did before, contrarie to this, and manie other Scriptures, affirming that God *will preserue* the iust, and keep them *from this generation for euer*. Whereas the reprobate, who set their whole mind on temporal things, or expect a reuolution of al, shal eternally walke without the kingdome of heauen, & neuer enter in: though some may cal with the foolish virgins, saith S. Ierome (or some other learned autour) vpon this place: *Lord Lord open* (the dore) *to vs. But he will answer: that I know you not*. Mat. 25.

PSEAVME XII.

A general prayer of the Church, in tribulation, either temporal or spiritual.

A prayer in tribulation. The 7. key.

1. Vnto (*a*) the end, the Psalme of Dauid.

(*a*) It more perteyneth to the new testament then to the old.

HOw long, o Lord wilt thou forget me vnto the end? How long doest thou turne away thy face from me?

2. How long shal I put (*b*) counsels in my soule, sorrow in my hart (*c*) by day?

(*b*) Careful & almost perplex cogitations by reason of long persecution & mans weaknes. (*c*) Very often euerie day.

3. How long shal mine enemies he exalted ouer me? Regard and heare me, o Lord my God.

4. Illuminate mine eies that I sleepe not (*d*) in death at any time: lest sometime mine enemie say: I haue preuailed against him.

5. They that trouble me, wil reioyce if I be moued: but I haue hoped in thy mercie.

(*d*) Fal not into mortal sinne,

6. My hart shal reioyce in thy saluatiō: I wil sing to our Lord, which giueth me (*e*) good things: and I wil sing to the name of our Lord most high.

(*e*) Patience in tribulation, and reward for victorie.

PSALME. XIII.

Of Christs Incarnation. The. 5. key.

After general grosse ignorance and impiety in the world 7. Christ shal be incarnate, the Redeemer of mankind.

1. Vnto the end, a Psalme of Dauid.

THE (*a*) foole hath said in his hart: There is no God. They are corrupt, and are become (*b*) abominable in their studies: there is (*c*) not that doth good " no not one. *Psa. 52.*

(*a*) Wicked men drowned in sinne are at last so besotted in their vnderstanding, that they thinke in their hart (though they dare not vtter it) that there is no God: that is, none that hath diuine prouidence in gouerning the world, nor that wil iudge al in the end. (*b*) Defiled with al sorts of sinne. (*c*) Not only the most wicked, but also al mankind were vnable without a Redeemer to doe good. *Rom.*

2. Our

2. Our Lord hath looked forth from heauen vpon the children of men, to see if there be that vnderstandeth, and seeketh after God.

3. Al haue declined, they are become (*d*) vnprofitable together: there is not that doth good, no not one.

(*d*) Without faith in Christ none had meritorious works.

Their throte is an open sepulchre, with their tongs they did deceitfully, the poyson of aspes vnder their lips.

Whose mouth is ful of cursing and bitternesse: their feete swift to shed bloud.*

* These three verses being not in the Hebrew, nor Greeke, yet are in the English, an. 1577. and are three distinct verses in other psalmes. 5. 9. & 35.

Isa. 59. v. 8. (*e*) Destruction and infelicitie in their waies, and the way of peace they haue not knowen: there is no feare of God before their eies.

(*e*) They are wholly occupied in vexing others.

4. (*f*) Shal not al they know that worke iniquitie, that deuour my people (*g*) as foode of bread?

(*f*) The Prophet speaketh this in the person of God. (*g*) With greedines to hurt the good.

5. They haue not inuocated our Lord, (*h*) there haue they trembled for feare, (*i*) where no feare was.

(*h*) Not beleeuing in God, they feared Idols, that is, diuels: (*i*) who indeed can not hurt Gods seruants.

6. Because our Lord is in (*k*) the iust generation, you haue (*l*) confounded the counsel of the poore man: because our Lord is his hope.

(*k*) Though innumerable be very wicked, yet some are iust. (*l*) Mocked & derided those that trust in God.

7. (*m*) Who wil giue from Sion the saluation of Israel? when our Lord shal haue (*n*) turned away the captiuitie of his people, (*o*) Iacob shal reioyce, and (*p*) Israel shal be glad.

(*m*) The Prophet wisheth, and withal Prophecieth that Christ our Sauiont wil come, who is promised to Israel. (*n*) Redeemed man from the captiuitie of the diuel. (*o*) Those that supplant vice (*p*) and contemplate God.

ANNOTATIONS.

PSALME XIII.

1. *No not one.*) S. Paul by this place, & the like (*Isaye 59. v. 7.*) cõfirmeth his doctrine) (Rom. 3.) that both the Iewes and the Gentils (meaning al mankind) were in that state, that none, no not one without the grace of Christ, were iust, nor could be iustified, nor saued by the law of Nature, nor of Moyses. Which proueth the necessitie of faith. But neither that only faith iustifieth, nor that the iustest are stil wicked, as Caluin and Beza falsly expound these Scriptures. For the Prophets and S. Paul speake in these places of men before they be iustified, teaching that al mankind was once in sinne, and none could be iustified but by Christ. Neuertheles they teach also that men being iustified must and may *serue iustice vnto sanctification*. And that their works are not then vnprofitable. *For being made from sinne* (saith the same Apostle to the Romans c. 6.) *and be come seruants to God, you haue your fruit vnto sanctification, and the end*

Without Christs grace no man is no can be iust.

The law shewed the insufficiencie of mans wil.

5. (k) Our Lord "the portion of myne inheritance, and of my (l) cup: thou art he, that wil reſtore myne inheritance vnto me.

(k) Eternal glorie conſiſteth in ſeeing God. (l) God is the reward of ſuffering paines for Chriſt.

6. (m) Cords are fallen to me in goodly places: for (n) mine inheritance is goodlie vnto me.

(m) In diuiſion of temporal inheritance land is meaſured by cords, as Ioſue 10. ſo portions in heauen are giuen with large meaſure. (n) Chriſt alſo receiued al nations for his inheritance.

7. I wil bleſſe our Lord, who hath (o) giuen me vnderſtanding: moreouer alſo euen til (p) night my (q) reines haue rebuked me.

(o) Wiſedome to make good election of ſpiritual things rather then temporal. (p) Not only by day, but alſo by night. (q) Alſo my corporal paines giue me inſtruction.

8. I (r) foreſaw our Lord in my ſight alwaies: becauſe he is (ſ) at my right hand, that I be not moued. *Act. 2. v. 25.*

(r) Chriſt had God continually before his eyes: euerie man ought to thinke frequently of God. (ſ) For God ſtil protecteth the iuſt.

9. For this thing my hart hath been glad, and my tong hath reioyced: moreouer alſo my fleſh ſhal reſt in hope.

10. Becauſe thou wilt "not leaue my ſoule in (t) hel: neither wilt giue (v) thy holie one to ſee corruption. *Act. 2. & 13.*

(t) In limbo Patrum. (v) Chriſt body corrupted not in the graue.

Thou haſt made (w) the waies of life knowen to me, thou ſhalt make me ful of ioy with (x) thy countenance: delectations on thy right hand, euen to (y) the end.

(w) Death and reſurrection is the way to life. (x) Perfect glorie conſiſteth in ſeeing God. (y) In eternity.

ANNOTATIONS.

PSALME XV.

Chriſt a King ſometimes exerciſed temporal iuriſdiction.

5. *Our Lord the portion of myne inheritance.*) Chriſt, whom the Iewes expected as an earthlie conquerour, that ſhould aduãce himſelf and them temporally in this world, was indeed, as the children and multitude called him, King of Iſrael (*Ioan.* 12.) At which time (as alſo before) he exerciſed temporal Iuriſdiction, in correcting abuſes in the Temple (*Mat* 21. *Ioan.* 2.) And when Pilate demanded of him if he were a King (*Ioan.* 18. *v.* 37.) he anſwered: *Thou ſaiſt, that I am a King.* For this I was borne, and for this came I into the world, that I ſhould giue teſtimonie to the truth. And though he anſwered withal, that his Kingdom (to wit the poſſeſſion and vſe therof) was not of this world, yet Pilate by Gods prouidence, writ the title, and would not alter it, Iesvs of Nazareth King of the Iewes. But Chriſts chief inheritance, and reward of his merits is God himſelf, as here he profeſſeth by his Prophet Dauid: which is alſo the only true & perfect inheritance of al Chriſts ſeruants, wherfore Clergy men more particularly profeſſe the ſame, when they firſt enter into their ſpiritual ſtate, addicting and dedicating themſelues to ſerue God in Eccleſiaſtical function, not for temporal inheritance, but for a better lot, God himſelf, who

God the proper inheritãce of Chriſt, and Chriſtiãs. Clergie men profeſſe ex-

is al

is al Good, and moſt perfect goodnes, true riches, and eternal inheritance. In which election of ſtate to liue and ſerue God in, euerie Clergie man ſayth: *Our Lord is the portion of myne inheritance and of my cup: Thou art he that wil reſtore myne inheritance vnto me.* Man calleth it *his* inheritance, becauſe he was created to ſerue God, and for his ſeruice to inherite God: which reward though he loſt by ſinne, yet euerie one returning to Gods ſeruice, and perſeuering therin, recouereth by Chriſt new right and title to the ſame inheritance, performing their duties in their ſeueral vocations. preſly to ſerue God, for God himſelfe not for temporal profite.

Pſal 61 v. 11. Some traueling in the world, but not louing it: others ſequeſtred from ſecular affayres duly adminiſtring ſacred offices, more peculiarly called Diuine ſeruice.

2.Tim. 2.v.4. 10. *Not leaue my ſoule in hel.*) How Caluin and Beza ſometimes corrupt this text, alwayes peruert the ſenſe, and moſt abſurdly oppoſe themſelues againſt al ancient holie Fathers, concerning the Article of Chriſts deſcending in ſoule into that part of hel called *Lymbus patrum*, is largely noted *Gen. 37. Act. 2. & 1 Pet. 3.* Proteſtants denying that Chriſt deſcended into limbus, tranſlate *graue* for *hel*.

1551. 1577. 1603. Only here we may not omit to aduertiſe the reader, that ſome Proteſtant Bibles permitting the word *hel* to remaine in the text, a latter Edition for *hel*, putteth *graue*, with this only note in the former place, that *this is chiefly meant of Chriſt, by whoſe Reſurrection al his members haue immortality* And *Act. 2.* they repeate their new text by this paraphraſis: *Thou ſhalt not leaue* me *in the graue*. Wreſting that which perteineth to the bodie riſing from the graue, to the ſoule, which was not at al in the graue, al time the bodie lay there.

PSALME XVI.

A iuſt mans prayer in tribulation, 10. deſcribing his enemies cruelty, 13. by way of imprecation foreſheweth their deſtruction, 15. and declareth that the iuſt ſhal be ſatisfied in glorie. Gods prouidence protecting the iuſt. The 3. key.

1. The " prayer of Dauid.

HEARE, o Lord, my (*a*) iuſtice: attend my petition.
With thine eares heare my prayer, (*b*) not in deceitfull lips.

(*a*) In my iuſt cauſe heare my petition (*b*) ſeeing I pray ſincerely, not in feyned affection,

2. From (*c*) thy countenance let my iudgement proceede: let thine eies ſee equities.

(*c*) Thou that ſeeſt al things declare my right againſt mine aduerſaries.

3. Thou haſt proued (*d*) my hart, and viſited it (*e*) by night: (*f*) by fire thou haſt examined me, (*g*) and there is no iniquitie found in me.

(*d*) My intention. (*e*) Moſt ſecret cogitations. (*f*) By tribulations. (*g*) Whoſe conſcience is pure from grieuous ſinne, may pray with this confidence, otherwiſe repentance is firſt neceſſarie. But the whole Church may euer pray in this manner; becauſe there be alwayes ſome iuſt and holy, in reſpect of whom it is truly called holy.

4. That my mouth ſpeake not the workes of men: for the (*h*) words of thy lips I haue kept the (*i*) hard wayes.

(*h*) For thy precepts. (*i*) The narrow way of vertue.

5. (*k*) Perfite my paſes in thy pathes, that my ſteps be not moued.

(*k*) None can of themſelues walke rightly, but by Gods helpe.

6. I haue cried, becauſe thou haſt heard me, o God: incline thyne eare

to me, and heare my words.
7. Make thy mercies meruelous, which saueſt them that hope in thee.
8. From them that reſiſt (*l*) thy right hand keepme, as the apple of the eie.
(*l*) Aginſt thy omnipotent power.
9. Vnder the shadow of thy wings protect me: 38. from the (*m*) face of the impious, that haue afflicted me.
(*m*) From their cruel and furious countenance.
Mine enemies haue compaſſed my ſoule, 10. they haue ſhut vp their (*n*) fat: their mouth hath ſpoken pride.
(*n*) They haue shut out al pittie or commiſeration.
11. Caſting me forth now haue they compaſſed me: they haue ſet their eies to bend them (*o*) vnto the earth.
(*o*) They intend vtterly to deſtroy me euen to the ground.
12 They haue taken me as a lion readie to the prey: and as a lions whelpe dwelling in hid places.
13. Ariſe Lord, (*p*) preuent him, and ſupplant him: deliuer my ſoule from the impious, (*q*) thy ſword 14. from the enemies of thy hand.
(*p*) Except God preuent, mans induſtry is not ſufficient. (*q*) Reſtraine their power, which they haue by thy permiſsion, that they may not perfecute ſo much as they intend.
Lord from (*r*) a few out of the land diuide them, (*ſ*) in their life: their bellie is filled of (*t*) thy ſecrets.
(*r*) This is a prophecy, that the wicked, which are many, shal at the day of iudgement be ſeparated from the elect (*ſ*) which iudgement beginneth ſometimes in this life. (*t*) The pleaſures of this world, which God approueth not, nor acknowledgeth amongſt good things.
They are filled with children: and they haue leaft their remnants to their litle ones.
15. But (*ϒ*) I in iuſtice ſhal appeare to thy ſight: I ſhal be (*w*) filled when thy glorie ſhal appeare?
(*ϒ*) The iuſt shal be approued. (*w*) Nothing doth ſatiate mans mind, but the ſight of God in eternal glorie.

ANNOTATIONS.

PSALME XVI.

This Pſalme called a Praier is both a ſword & buckler in affliction.

1. *The prayer of Dauid.*) This Pſalme of the matter conteyned is called a prayer. Which holie Dauid ſo compoſed, as was both conuenient for himſelfe, being moleſted with vniuſt afflictions by the wicked, and for anie other iuſt perſon, or the whole Church in perſecution, ſeruing as a ſpiritual ſword to ſtrike the enimies, and as a shield to beare off with patience and fortitude al their forces.

PSALME XVII.

King Dauids thankes to God for his often deliuerie from great dangers, first in general, 9. *then more particularly describeth Gods terrible manner of fighting for him,* 18. *against his cruel, and otherwise potent enimies:* 22. *attributing the same to Gods good pleasure, and iustice of his cause.* 31. *Praiseth God,* 33. *his only protectour,* 41. *and depresser of his enemies.*

Dauid singularly protected by God. The 8. key.

1. Vnto (*a*) the end, (*b*) to the seruant of our Lord Dauid, who spake to our Lord the words of this canticle, in the day, that our Lord deliuered him out of the hand of al his enemies, and out of the hand of (*c*) Saul, and he said: (2. *Reg.* 22.)

(*a*) Though literally this Psalme perteyned to Dauid, yet in figure of Christ, and of the Church, or euerie iust soule. (*b*) The Holie Ghost inspired Dauid to render these thankes for his often deliuerie from dangers. (*c*) Saul is specially named, because he was his most potent worldlie enimie.

I wil" (*d*) loue thee ô Lord (*e*) my strength: 2. Our Lord is my firmament, and my refuge, and my deliuerer.

(*d*) These first words (as also diuers others) are added, and many changed in this and other Psalmes by the Septuagint, who often leauing the Hebrew text render the sense, and so this agreeth in substance with the same Psalme recorded 2. Reg. 22. (*e*) By whom I am strong.

Heb. 2. 3. My God is my helper, and I wil hope in him. My protectour and the (*f*) horne of my saluation, and my receiuer.

(*f*) High & firme saluation.

4. Praysing I wil inuocate our Lord: & I shal be saued frõ mine enemies.

5. The (*g*) sorrowes of (*h*) death haue compassed me: and (*i*) torrents of iniquitie haue troubled me.

(*g*) This is aptly applied to al mankind after his fal, declaring our state in sinne, and inducing to penance, in the office of Masse on Septuagesima sunday. (*h*) Mortal flesh subiect to death. (*i*) Violent incursions of tentations to sinne.

6. The sorrowes of (*k*) hel haue compassed me: the (*l*) snares of death haue preuented me.

(*k*) Exceeding great afflictions of mind, like to torments of hel, which I also feare. Secret tentations haue deceiued me.

7. In my tribulation I haue inuocated our Lord, and haue (*m*) cried to my God:

(*m*) Earnest prayer is the best remedie in al tribulutions.

And (*n*) he hath heard my voice from his holie temple: and my crie in his sight, hath entred into his eares.

(*n*) As it is certaine that God heard Dauids prayers, so he assuredly heareth al that sincerely flye vnto him.

8. The earth was shaken & trembled: the foundations of mountaines were troubled, and were moued, (*o*) because he was wrath with them.

(*o*) Gods anger against sinne maketh high and loftie things to shake, euen the most obstinate presumptuous sinners.

9. (*p*) Smoke arose in his wrath: and fire flamed vp from his face: coles were kindled from him.

(*p*) Diuine

(p) Diuine wrath is like to ſmoke of the noſethrels, or flaming fire, & burning coles.
10. He (q) bowed the heauens, and deſcended: and (r) darkeneſſe vnder his feete.

(q) Gods punishment ſometimes commeth ſo ſwiftly, as if the heauens bowed towards the earth. (r) Gods furie is as a darke deſolate night, or horrible miſt.

11. And he (ſ) aſcended vpon the cherubs, and flew: he flew vpon the wings of winds.

(ſ) Yet when ſinners repent, God moſt ſpeedily, as flying with wings of mercie, comforteth & protecteth them.

12. And he put darkeneſſe his (t) couert, his tabernacle is round about him: darkeſome water in the clouds of the aire.

(t) God being in himſelfe incomprehenſible, is alſo ſecret in his determinations, and couert in his proceedings or actes.

13. Becauſe of the (v) brightneſſe in his ſight the clouds paſſed, hayle and coles of fire.

(v) Gods ſplendour oppreſſing mans ſenſe, yet inſtructeth him by his meruelous workes. Which myſtically ſignifieth, that Chriſt illuminateth the world by his Apoſtles, and other preachers denouncing his iuſtice, peace, and his wil in al things perteyning to man.

14. And our Lord thundred from heauen, and the Higheſt gaue his voice: haile and coles of fire.

15. And he ſhot his arrowes, and diſſipated them: he multiplied lightnings, and troubled them.

16. And the fountaynes of waters appeared, and the foundations of the world were reuealed.

At thy rebuke, o Lord, at the blaſt of the ſpirit of thy wrath.

17. He ſent from on high, and tooke me: and he receiued me out of manie (w) waters.

(w) From tribulations.

18. He deliuered me (x) from my moſt ſtrong enemies, and from them that hated me: becauſe they were made ſtrong ouer me.

(x) From Saul, Abſalon, Moabites, Ammonites, and temporal & ſpiritual enemies.

19. " They preuented me in the day of mine affliction: and our Lord was made my protectour. *

* So in the reſt of this Pſalme the Prophet ſpeaketh for moſt part in proper termes, without Metaphores or other figures. Yet in the myſtical, ſenſe of Chriſt and Chriſtians.

20. And he brought me out into largeneſſe: he ſaued me, becauſe he (y) would me.

(y) Of his good pleaſure without my deſerts.

21. And our Lord wil reward me according to my iuſtice, and according to the purity of my hands he wil reward me.

22. Becauſe I haue kept the waies of our Lord, neither haue I done impiouſly from my God.

23. Becauſe al his iudgements are in my ſight: and his iuſtices I haue not repelled from me.

24. And I ſhal be immaculate (z) with him, and ſhal keepe me from mine iniquitie.

(z) By his grace.

25. And

25. (z) And our Lord wil reward me according to my iuſtice: & according to the puritie of my hands in the ſight of his eies.

(z) He repeateth the 21. verſe, inculcating that God wil render to euerie one as they deſerue.

26. With the holie thou ſhalt be holie, and with the innocent man thou ſhalt be innocent.

27. And with the elect thou ſhalt be elect: and with the peruerſe thou ſhalt be peruerted.

28. Becauſe thou wilt ſaue the humble people: and the eies of the proud thou wilt humble.

29. Becauſe thou doſt illuminate my lampe ô Lord: my God illuminate my darkeneſſe.

30. Becauſe in thee I ſhal be deliuered from tentation, and in my God I ſhal (a) goe ouer the wal.

(a) Paſſe ouer al difficulties.

31. My God his (b) way is vnpolluted: the words of our Lord are examined by fire: he is protectour of al that hope in him.

(b) Gods precepts.

32. For (c) who is God but our Lord? or who is God but our God?

(c) One only God, Creatour and Sauiour of al

33. God that girded me with ſtrength: and made my way immaculate.

34. That perfited my feete as it were of harts: and ſetting me vpon high things.

35. That teacheth my hands to battel: and haſt put mine armes (d) as a bow of braſſe.

2. Re. 22. (d) Amongſt other actes Dauid killed a lion, and a beare, & Goliath. 1. Reg. 17.

36. And haſt giuen me the protection of thy ſaluation: & thy right hand hath receiued me.

And thy diſcipline hath corrected me vnto the end: and thy diſcipline, the ſame ſhal teach me.

37. Thou haſt enlarged my paſes vnder me: and my ſteps are not weakened:

38. I wil purſue myne enemies, and ouertake them: and wil not returne til they faile.

39. I wil breake them, neither ſhal they be able to ſtand: they ſhal fal vnder my feete.

40. And thou haſt girded me with ſtrength to battel: and haſt ſupplanted them that riſe againſt me vnder me.

41. And (e) myne enemies thou haſt giuen me their backe, & them that hate me thou haſt deſtroyed.

(e) As God giueth ſtrength to his ſeruants, ſo he diminisheth the natural ſtrength and courage of his enemies.

42. They cried, neither was there that would ſaue them, to our Lord, neither did he heare them.

43. And I wil break them to powder, as the duſt before the face of winde: as the durt of the ſtreets I wil deſtroy them.

44. Thou wilt deliuer me from the contradictions of the people: thou

wilt appoynt me to be head of the Gentils.

45. A people (*f*) which I knew not hath ſerued me: in the hearing of the eare it hath obeyed me.

(*f*) Conuerſion of Gentils to Chriſt, as the Moabites, Idumeans, and others were ſubdued by Dauid. 1. Par. 11. 14. 18. 19. 20.

46. The (*g*) children being aliens haue lyed to me, the children aliens are inueterated, and haue halted from their pathes.

(*g*) The reuolting and reprobation of the Iewes, prefigured by Abſoloms rebellion and others. 2. *Reg.* 15. 16.

47. Our Lord liueth, and bleſſed be my God, and the God of my ſaluation be exalted.

48. O God (*h*) which giueſt me reuenges, & ſubdueſt peoples vnder me, my deliuerer from mine angrie enemies.

(*h*) God ſtil proteſteth the Church of Chriſt, as he preſerued Dauid.

49. And from them that riſe vp againſt me thou wilt exalt me: from the vniuſt man thou wilt deliuer me.

50. Therfore wil I confeſſe to thee among nations, ô Lord: and wil ſay (*i*) a Pſalme to thy name.

(*i*) Vſe of Pſalmes is moſt frequent in the Church of Gentils. See the proemial Annotations. *page.* 2.

Magnifying the ſaluations of his King, and doing mercie to his Chriſt Dauid, and to his ſeed for euer.

PSALME XVIII.

Gods perfect goodnes and glorie is shewed by his great workes, and by his Apoſtles, ſent with heauenlie commiſsion to preach in al tongues to al nations. 6. Chriſts comming into the world, and returne vnto heauen: 8. his immaculate Law: 13. wherin notwithſtanding the iuſt shal haue neede to pray for remiſsion of ſmalleſt and daylie ſinnes.

Propagation of the Catholike faith. They 6. key.

1. Vnto (*a*) the end, the Pſalme of Dauid.

(*a*) Perteyning to the beloued of the new Teſtament.

2. THE (*b*) heauens ſhew forth the glorie of God, and the firmament declareth the workes of his hands.

(*b*) The ſilent workes of God declare his Maieſtie to them that conſider therof, his Preachers declare the ſame by words, to al that wil heare.

3. (*l*) Day vnto day vttereth word: and night vnto night ſheweth knowledge.

(*c*) The conſtant courſe of times sheweth that the ſame was diſpoſed by Gods power, and dayly propagation of faith, eſpecially of Chriſtian doctrine, sheweth Chriſts power, & aſſured perpetuitie of his Church.

4. There are (*d*) no languages, nor ſpeaches, whoſe voyces are not heard.

(*d*) Some of euery language or nation haue belieued in Chriſt, receiuing the Catholike Religion.

5. (*b*) Their

5. (e) Their ſound hath gone forth into al the earth; and vnto the ends of the round world the words of them.

(e) S. Paul affirmeth that this hath been fulfilled by the Apoſtles preaching in al the world. Rom. 10.

6. He put his tabernacle in (f) the ſunne: & himſelf as a (g) bridegrome comming forth of his bride-chamber.

(f) By the ſunne a moſt excellent and ſuperelemental creature, the Prophet deſcribeth Chriſt, making his courſe through this world, illuminating, comforting, and ſtrengthning the Church his tabernacle, wherein he perpetually dwelleth. (g) Chriſt the bridegrome, & the Church his bride are neuer diuorced; his loue, wiſdome, and power, euer conſeruing her by his immaculate law.

He hath reioyced as a giant to runne the way, 7. his comming forth from the toppe of heauen: And his recourſe euen to the top therof: neither is there that can hide himſelfe from his heate.

8. The law of our Lord is immaculate (h) conuerting ſouls: the teſtimonie of our Lord is faithful, giuing wiſedome to litle ones.

(h) The old law was likewiſe pure in it ſelfe and holy, but the new alſo maketh the obſeruers immaculate.

9. The iuſtices of our Lord be right, making harts ioyful: the precept of our Lord light ſome, illuminating the eies.

10. The feare our Lord is holie, permanent for euer and euer: the iudgements of our Lord be true, iuſtified in themſelues.

11. To be deſired aboue gold and much pretious ſtone: and more ſweete aboue honie and the honie-combe.

12. For thy ſeruant (i) keepeth them, in keeping them is (k) much reward.

(i) How ſweete the law of God is, his ſeruants finde not by reading, or by hearing only, but by keeping it. (k) Conformably to this text the Prophet profeſſeth (Pſa. 118. v. 12.) that he kept them for reward, in which place the heretikes tranſlation is corrupted.

13. Sinnes (l) who vnderſtandeth? from my ſecret ſinnes cleanſe me:

14. and from other mens ſpare thy ſeruant.

(l) None in this life knoweth perfectly his owne eſtate, *whether he be worthie of loue or hate, Eccle. 9.* but hopeth and feareth.

If (m) they ſhal not haue dominion ouer me, then ſhal I be immaculate; and ſhal be cleanſed from the greateſt ſinne.

(m) If mortal ſinnes haue not dominion in the ſoule, it is iuſt: and ſhal be in time immaculate from al ſinne.

15. And the words of my mouth ſhal be ſuch as may pleaſe: and the meditation of my hart in thy ſight alwayes.

O Lord (n) my helper, and my (o) Redeemer.

(n) Gods helping grace is ſtil neceſſarie to perſeuer, (o) as his firſt grace redeeming man is neceſſarie for our firſt conuerſion.

ANNOTATIONS. PSALME XVIII.

8 *The law of our Lord is immaculate, conuerting ſoules.*) Gods law in it-ſelfe being moſt pure, and immaculate, is the proper meanes, wherby the Holie Ghoſt conuerteth ſoules from ſinnes to iuſtice. Not that euerie one is iuſtified, which readeth, heareth, or knoweth the law, but by keeping it, through grace of the Holie Ghoſt. Who is the authour a d work r of iuſtice by diſpoſing the ſoule to coopetate in manner partly here deſcribed: *Gods* faithful and moſt true *teſtimonie*, by

God conuerteth and inſtructeth ſoules, inſtructing them by his law, and ſweetly drawing their free cooperation by grace.

his law *giuet'h wiſdome*, faith, and knowledge to the humble, his *rights iuſtifies comforte* the *harts* of the faithful, his *cleere precept teacheth them* their dutie; *his holie feare perſeuereth* with them; *his true iudgements* are moſt delectable, and *deſirable* aboue al worldlie riches or pleaſures. So by theſe and like ſpiritual motiues the ſoule freely deſireth, accepteth, vndertaketh, endureth, and by continual aſſiſtance of grace obſerueth Gads law: and ſo meriteth the great reward, which is promiſed for keeping it. *v.* 12. 2. *Tim.* 4. *v.* 6.

PSALME XIX.

The ſubiects prayer for their ſuperiour. The 7. key.

Faithful people ioyne their prayer for their Prince or Prelate, 4. *with ſacrifice offered for his preſeruation, and proſperous ſucceſſe.*

1. Vnto (*a*) the end, the Pſalme of Dauid.

(*a*) Though ſuch a prayer was very fitly made for Dauid, Ezechias, or other Kings of Iuda, yet it more properly ſerueth for Chriſtian Kings and Prelates.

2. OVR Lord heare (*b*) thee in the day of tribulation: the name of the God of Iacob protect thee.

(*b*) The King or other ſuperiour praying for himſelfe, his ſubiects pray with him, and for him. It may alſo be applied to Chriſt, praying whiles he was mortal, or now praying for his myſtical body the Church: but in both theſe caſes our prayers are only neceſſary for his ſeruants, not for him.

3. Send he ayde to thee frō the holie place: and from Sion defend he thee.

4. Be he mindful al thy (*c*) ſacrifice: and be thy holocauſt made (*d*) fatte.

(*c*) The Hebrew word MINCA ſignifieth ſacrifice of floure, and vnbloudy, ſo perteyneth to the Euchariſt, in forme of bread and wine. (*d*) Be acceptable for him, for whom it is offered.

5. Giue he vnto thee according to thy hart: and confirme he al thy counſel.

6. We ſhal reioyce (*e*) in thy ſaluation: and in the name of our God we ſhal be magnified.

(*e*) In the proſperious ſtate of thee our ſuperiour.

7. Our Lord accompliſh al thy petitions: now haue I knowen that our Lord hath ſaued (*f*) his CHRIST.

(*f*) His anointed King, or Prieſt. Myſtically faithful people acknowledge the victory of Chriſt our Sauiour ouer death and al his enemies.

He ſhal heare him from his holie heauen: the ſaluation of his right hand is (*g*) in powers.

(*g*) In great ſtrength, or heauenlie forces.

8. Theſe in chariots, and theſe in horſes: but we wil inuocate in the name of the Lord our God.

9. (*h*) They are bound, & haue fallen: but we haue riſen & are ſet vpright.

(*h*) Men truſting in humane and worldly power fal into captiuitie.

10. Lord (*k*) ſaue the King, and heare vs in the day, that we ſhal inuocate thee

(*k*) By protection of the head the body is alſo conſerued.

PSALME XX.

Christs exaltation. The 5. key.

Praise to God for Christs exaltation after his passion: 9. and depression of his enemies.

1. Vnto (*a*) the end, the Psalme of Dauid.

(*a*) Perteyning to the new Testament, principally to Christ, partly to godly and victorious Kings, and generally to al the blessed, which ouercome spiritual enemies.

2. LORD in (*b*) thy power the King shal be glad: and vpon thy saluation he shal reioyce exceedingly.

(*b*) Christ our King as man ouercomming his enemies by his diuine power, reioyceth in victorie.

3. The (*c*) desire of his hart thou hast giuen him: and of the wil of his lips thou hast not defrauded him.

(*c*) Christs most special desire was the saluation of his people.

4. Because thou hast (*d*) preuented him in blessings of sweetnesse, thou hast put on his head a crowne of pretious stone.

(*d*) This most principally verified in Christ, is also applied to Martyrs, which suffer, or are readie in preparation of mind to suffer death for the truth.

5. He asked life of thee: and thou gauest him length of daies for euer, and for euer and euer.

6. Great is his glorie in thy saluation: glorie and great beautie thou shalt put vpon him.

7. Because thou shalt giue him (*e*) to be a blessing for euer and euer: thou shalt make him ioyful in gladnesse with thy countenance.

(*e*) Al Saints receiue blessing of glorie, but only Christ imparteth such grace to others: for in him al are blessed that are eternally glorified. *Gen.* 22. *Ioan.* 1.

8. Because the King hopeth in our Lord: and in the mercie of the Highest he shal not be moued.

9. Let (*f*) thy hand be found of al thy enemies: let thy right hand find al that hate thee.

(*f*) The iust comforming their desires to Gods wil, doe pray that the wicked may be punished. It is also a Prophecie, that so it shal come to passe.

10. Thou (*g*) shalt put them as an ouen of fyre (*h*) in the time of thy countenance: our Lord in his wrath (*i*) shal trouble them, and fyre shal deuour them.

(*g*) And so it foloweth in the next verse: *Thou shalt put them* &c. (*h*) This also can not be vnderstood of anie but of Christ, who in the general or particular iudgement shal giue sentence vpon the wicked. (*i*) And immediately hel fire shal deuour them.

11. Their (*k*) fruit thou shalt destroy from the land: and their seede from the children of men.

(*k*) Al the wicked, and namely the Iewes who persecuted Christ, faile in their deuises.

12. Because they haue turned the euils vpon thee: they haue deuised coun-

counſels, which they could not eſtabliſh.

Becauſe thou ſhalt put them backe: in thy remnants thou ſhalt prepare their countenance.

13. Be exalted Lord in thy power: (*l*) we wil chaunt and ſing thy powers.

(*l*) Whiles the wicked perish, the iuſt reioyce & praiſe God in ſong and Pſalme.

PSALME XXI.

Chriſts Paſſion & effects therof. The 5. key.

Chriſt prayeth in his Paſſion, 7. deſcribeth the acerbitie therof; 20. foresheweth by way of prayer his Reſurrection: 23. More cleerly the foundation and prepagation of his Church (27. & 30. interpoſing the ſingular foode of the moſt Bleſſed Sacrament) euen to the ends of the earth in al nations.

1. Vnto the end " for the (*a*) morning entrepriſe, the Pſalme (*b*) of Dauid.

(*a*) Redemption of mankind vndertaken by Chriſt, and performed by his death, begun to shewed by his Reſurrection in the morning of the third day. S. *Augu.* (*b*) In figure of Chriſt the *beloued of God.*

2. GOD (*c*) my God haue reſpect to me: (*d*) why haſt thou forſaken me: (*e*) far from my ſaluation are the words of my ſinnes.

(*c*) God is God of al his creatures, but in more peculiar ſort God of Chriſt by perſonal vnion. (*d*) Thou neither deliuereſt me from dying: nor yealdeſt me ſuch comfort as thou vouchſafeſt to other Saints. *v. 6. M it. 27.* (*e*) I am neither deliuered from dying, nor comforted in my paſsion, hauing vndertaken to dye for the ſinnes of mankind, & reputed them as myne owne words or facts.

3. My God I shal crie (*f*) by day, (*g*) & " thou wilt not heare: and by night, and (*h*) not for follie vnto me.

(*f*) Albeit I crie by day, (*g*) and by night, on the croſſe and in the garden, to haue the chalice of death remoued from me, & shal not be heard, (*h*) yet there is no follie, nor fault in this petition, which is with ſubmiſſion of mans wil to Gods wil.

4. But (*i*) thou dwelleſt in the holie place, (*k*) the praiſe of Iſrael.

(*i*) Thou from heauen wilt heare when it is conuenient. (*k*) Whoſe wiſdome and goodnes the Church worthily praiſeth.

5. In thee (*l*) our fathers haue hoped: they hoped, and thou didſt deliuer them.

(*l*) Patriarkes, Prophets, and other holy men praying in their diſtreſſes obtained their requeſts.

6. They cried to thee, and were (*m*) ſaued: they hoped in thee, and were (*n*) not confounded.

(*m*) Were temporally deliuered by thy mightie hand from their perſecutours. (*n*) Not fruſtrate of their humble prayers.

7. (*o*) But I am a (*p*) worme and no man: a (*q*) reproch of men and (*r*) outcaſt of the people.

(*o*) God that comforteth his ſeruants in their tribulations, left Chriſt without his ordinarie conſolation, to ſuffer more then euer any other did. (*p*) Wicked perſecuters reſpected not Chriſt as a man, but contemned him, as a very worme (*q*) as moſt reprochful of al men (*r*) as the baſeſt of al the people.

8. (*s*) Al

8. (*f*) Al that ſee me haue ſcorned me: they haue ſpoken with the lips, & wagged the head.

(*f*) Almoſt al became Chriſts cruel enemies at the time of his paſſion, afflicting, blaſpheming, and ſcorning him, as the Euangeliſtes record.

9. (*t*) He hoped in the Lord, let him deliuer him: let him ſaue him, becauſe he ꝛ wil him.

(*t*) The Euangeliſtes write how al theſe things were fulfilled by wicked men, ſpeaking theſe blaſphemies, and reproches (*v*) God ſeemed to be wel pleaſed with Chriſt, as with his owne Sonne: if it be ſo, let him deliuer him from theſe afflictions, ſay theſe blaſphemers.

10. Becauſe thou art he that (*w*) haſt drawen me out of the wombe: my hope from the breſts of my mother.

(*w*) Diuine power without man formed me in the wombe of my mother a Virgin.

11. Vpon thee I (*x*) haue been caſt from the matrice: (*y*) from my mothers wombe thou art my God, 12. depart not from me.

(*x*) As I haue no father but thee O God: ſo without intermiſsion frō myne incarnatiō to this time, I haue had thee my protectour: (*y*) leaue me not now without cōfort, ſeeing I muſt dye as thou haſt determined, and I freely conſented: yet leaue me not in death but raiſe me againe to life. *Pſal.* 15. *v.* 9. 10.

Becauſe tribulation is verie nigh: becauſe there is (*z*) not that wil help.

(*z*) Almoſt al are become myne enemies, and thoſe few that would, can not help me.

13. Manie (*a*) calues haue compaſſed me: (*b*) fatte buls haue beſieged me.

(*a*) Delicate laſciuious yong men, (*b*) and the ſcribes, Phariſees, and elders of the people haue al conſpired againſt me.

14. They haue (*c*) opened their mouth vpon me, as a lion rauening and roaring.

(*c*) Condemning me and perſwading the people to crie: *Crucifie, crucifie him.*

15. As (*d*) water I am powred out: and al (*e*) my bones are diſperſed.

(*d*) So weakned with paines of torments, as fluid water not able to conſiſt. (*e*) My bones and ſtrongeſt parts of my bodie are weakned, verified, when our Sauiour fel downe vnder his croſſe.

(*f*) My hart is made as waxe melting in the middes of my bellie.

(*f*) The part that firſt and laſt liueth is weakned as ſoft weaxe by heat of the fire, and ready to faile.

16. My ſtrength is withered as a (*g*) potſhard, and my tong (*h*) cleaued to my iawes: and thou haſt (*i*) brought me downe into the duſt of death.

(*g*) Al my powers and radical humiditie is dried vp, as a potters veſſel is baked in the furnace (*h*) Through exceeding great drought, which our Sauiour profeſſed on the croſſe ſaying: *I thirſt.* (*i*) Thus thou O God haſt ſuffered me to come to the laſt breath of life, next to death. Yet finally our Sauiour gaue vp his ſpirit before he ſhould haue died. *v.* 21.

17. Becauſe manie (*k*) dogs haue compaſſed me: the counſel of the malignant hath beſieged me.

(*k*) Agayne this Royal Prophet recounteth by whom and how our B. Sauiour ſhould ſuffer, euen as cleere as the Euangeliſts afterwards haue written the hiſtorie.

18. They

They " haue digged my hands and my feet: 18. they haue (l) numbred al my bones.

(l) Our Sauiours body was ſo racked on the croſſe, that his bones might be ſeen and counted.

But themſelues haue (m) conſidered and beheld me: 19. they haue (n) deuided my garments among them: and vpon my (o) veſture they haue caſt lot.

(m) The perſecuters wittingly determined al this crueltie: beheld it with their eyes, and without al compaſsion perſiſted in malice, reioyced, and blaſphemed. (n) The ſouldiers that crucified our Sauiour, taking his garments for their praye: (o) yet is my ſterie of his Church diuided not his coate.

20. But thou Lord (p) prolong not thy helpe from me: looke toward my defenſe.

(p) He prophecieth Chriſts ſpeedy reſurrection.

21. Deliuer, o God, (q) my ſoule from the ſword: and myne (r) onlie one from (ſ) the hand of the dog.

(q) Chriſts ſoul was not ſeparated from his bodie by force of the torments, but he preuentiug death freely yealded vp his ſpirite. *Ioan.* 10. *v.* 9. & 10. (r) The moſt pure, and ſanctified ſoule, of whoſe fulnes al other iuſt ſoules are ſanctified (ſ) That it ſtay not in hel, which deuoured al other ſoules in the old Teſtament.

22. Saue me out of the lions mouth: and my humilitie from the hornes of vnicornes.

23. " I wil (t) declare thy name to my brethren: " in the middes of the Church I wil prayſe thee,

(t) The propagation of the Church of Chriſt in al nations.

24. Ye that feare our Lord praiſe him: al the (v) ſeed of Iacob glorifie ye him.

(v) Not the carnal but ſpiritual children of Iacob, Iſaac, and Abraham. *Rom.* 9. *v.* 8.

25. Let al the ſeed of Iſrael feare him: becauſe he hath not contemned nor deſpiſed the petition of the poore. Neither hath he turned away his face from me: and when I cried to him he heard me.

26. With thee is my praiſe in (w) the great Church: I (x) wil render my vowes in the ſight of them that feare him.

(vv) The Church gahered both of Iewes and Gentils is very great and vniuerſal. (x) Our Sauiour promiſed to giue his owne bodie, the bread of life. *Ioan.* 6. and performed the ſame at his laſt ſuper.

27. " The (y) poore ſhal eate, and ſhal be filled: and they ſhal praiſe our Lord that ſeeke after him: their harts (z) ſhal liue for euer and euer.

(y) Thoſe that be faithful, humble, and poore in ſpirit participate the fruit of this moſt excellent Sacrament. (z) The effect of this B. Sacrament is the reſurrection in glorie, and life euerlaſting.

28. Al the ends of the earth (a) ſhal remember, and be conuerted to our Lord.

(a) Gentils which haue been idolaters, ſhal recollect themſelues, when they heare Chriſt preached, and ſhal turne to true Religion.

29. And al the families of the Gentils ſhal adore in his ſight.

30. (b) Becauſe the kingdome is our Lords: and he ſhal haue dominion

ouer

ouer the Gentils.

(b) Although men can neither deserue to be conuerted, nor to persеuer in iustice; yet Christ meriteth to haue a continual Kingdom, which is the perpetual visible Catholike Church.

31. Al the (c) fat ones of the earth haue eaten, and (d) adored: in his sight shal al fal (e) that descend into the earth.

(c) Not only the poore sorte, but also the mightie ones of the world shal be conuerted to Christ, participate his B. Bodie in the Sacrament, (d) and religiously adore the same. (e) Al that adore God, shal adore him in this Sacrament.

32. And (f) my soule shal liue to him: and my (g) seed shal serue him.

(f) Death being once ouercome, it shal haue no more power. (g) Againe the Prophet inculcateth the continuance of the Catholike Church.

33. The generation to come shal be shewed to our Lord: and the (h) heauens shal shew forth his iustice to the people that shal be borne, whom our Lord hath made.

(h) Apostles, and other preachers of Christ.

ANNOTATIONS.

PSALME. XXI.

1. *For the morning entrepriſe*) In respect of the end for which Christ suffered, this Psalme is intitled: *for the morning entrepriſe*: that is, for Christs glorious Resurrection, and other effects of his Passion. Which holie Dauid by the spirite of Ropheсy so describeth here long before with diuers particular circumstances, as the Euangelists haue since historically recorded, that it may not vnfitly be called, *The Paſsion of Ieſus Chriſt according to Dauid.*

Christs Resurrection.

The Passion of Christ according to Dauid.

3. *Thou wilt not heare.*) Our B. Sauiour seeing his most terrible death imminēt, prayd conditionally, *if it pleaſed his heauenlie Father*, to haue the same remoued from him; & was not heard, as the Psalmist here prophecieth. The principal reason was, because God of his diuine charitie had decreed, that mankind should be redeemed by this death of his Sonne. Christ also himselfe of his excellent charitie, consented hereunto, & therefore persisted not in his conditional prayer, but added absolutely & prayed, that not his owne wil, but his Fathers might be fulfilled. And in this he was heard, to his owne more glorie and other infinite benefits of innumerable soules, as it followeth, v. 25. *When I cryed to him he heard me.* S. Paul also witnesseth (Heb. 5. v. 7.) that Christ *offering prayers and ſupplications to him that could ſaue him from death, was heard for his reuerence*: that is, in respect of his inestimable merite in humane nature vnited in person to God. An other cause, why Christ was not deliuered from violent death, as manie holie persons were, when they cried to God in distresses, as S. Augustin sheweth (Epist. 120. c. 11.) was for example to Christians, whom God wil haue to suffer temporal afflictions, and death, for the glorie of life euerlasting, according to S. Peters doctrine, *Chriſt ſuffered for vs, leauing an example that you may folow his steps.* 1. Pet. 2.

Christs conditional prayer was not heard.

His absolute prayers were alwaies heard.

Christ suffered for our example.

18. *They haue digged.*) Of obstinate malice the Iewes haue corrupted this place (and God knoweth how manie others) in the Hebrew text of some editions, reading *caari*, which signifieth *as a lion*, without al coherence of the sense, for *caaru, they digged* or *pearced*; to auoid so plaine a prophecie of nailing Christs hands and feete to the crosse.

The Hebrew text corrupted by the Iewes.

13. *I Wil declare thy name to my brethren.*) Here it is euident that this Psalme is of Christ, not of Dauid, by S. Pauls allegation (*Heb.* 2. v. 11. 12.) saying: He that sanctifieth

This Psalme is of Christ.

fieth (to wit Christ) disdained not to cal the sanctified his brethren.

23. *In the middes of the church I wil praise thee.*) After Christs Passion and Resurrection, in the rest of this Psalme, other two principal points of Christian Religion are likewise propheciedi His perpetual visible Church, and the B. Sacrament of his bodie. The former is here prophecied by way of inuiting *al the seede of Iacob to glorifie God* (v. 24.) *al the seede of Israel to feare him* (v. 25.) to wit, innumerable Christians, the true Israelites, the vniuersal Church in the whole world. As for heretical parts or parcels in the world, such as the Donatistes, which going forth from the Catholike Church say: Christ hath lost his great Church, the diuel hath taken the whole world from him, and he remaineth only in a part of Africa, they doe not praise God (saith S. Augustine) but dishonour God and Christ, as if God were not faithful in his promise, as if Christ were dispossessed of his Kingdome the Catholike Church. Lest anie should replie, that Christ is praised though the Church be decaied, or be very smal, the Holie Ghost hath preuented such arguments, saying v. 26: His praise is *in the great church*. Which could neither be verified in the part of Donatistes in Africke, nor now in the part of Protestants since Luther in Europe. Further S. Augustin explicateth, & vrgeth the verses folowing in this Psalme, against the same blind, deafe, and obstinate Donatistes, who did not, or would not see, nor heare, that *al the ends of the earth shal remember, and be conuerted to our Lord*. The holie Scripture saith not, *the ends of the earth, but al the ends*. Wel goe too (saith this great Doctour) peraduenture there is but one verse, thou thoughtest vpon some thing els, thou talkedst with thy brother, when one read this; marke, he repeateth and knocketh vpon the deaf: *All the families of the Gentils shal adore in his sight*: Yet the heretike is deaf, he heareth not, let one knock againe: *Because the Kingdom is our Lords, and he shal haue dominion ouer the Gentils*. Hold these three verses brethren. Thus and more S. Augustin against those that thinke the true Church may faile, or become inuisible or obscure. And though it be not in like prosperous state at al times, and in al places, yet it is alwayes conspicuous, and more general then anie other congregation professing whatsoeuer pretended religion.

in hunc Psal.

27. *The poore shal eate.*) Seeing this Psalme is of Christ, as is proued by S. Pauls allegation of 23. verse, and by the concordance therof with the Euangelists, it is necessarily deduced, that *the vowes* mentioned in the former verse, and these words, *the poore shal eate and be filled*, can not be referred to the sacrifices of the old Testament, but to the blessed Sacrifice and Sacrament of the Eucharist, which our Sauiour promised, after he had replenished the people with fiue loaues, and which he instituted at his last supper in presence of his Apostles. So S. Augustin doubteth not to vnderstand it, and to teach, as wel in his double exposition of this Psalme as in his 130. Epistle c. 27. The poore, that is the humble and poore in spirite, shal eate & befilled: the fat ones, or the rich being proud, doe also adore and eate, but are not filled. They also are brought to the *table of Christ*, and participate his bodie & bloud, but they *adore* only, are not also filled, because they doe not imitate (Christs humilitie) they disdaine to be humble. Where it is cleere, this holie father by Christs bodie and bloud meaneth not bread and wine as signes of his bodie and bloud, for bread and wine can not be lawfully *adored*: neither doth he meane our Lords bodie as it was on the crosse, or is in heauen, for so it is not eaten, but as it is in formes of bread and wine on *Christs table*, the Altar.

Prophecie of the visible and vniuersal Church.

S. Augustin proueth the Church to be alwaies visible and great by this Psalme.

The Eucharist prophecied in this place.

Real prefence of Christ in the Eucharist.

PSALME XXII.

A forme of thanks-giuing for al ſpiritual benefits (deſcribed vnder the metaphor of temporal proſperitie) euen from a ſinners firſt conuerſion , to final perſeuerance, and eternal beatitude.

Thanks-giuing for Gods protection. The 7. key.

1. The Pſalme of Dauid.

Iſa. 40. Iere. 23. Ezec 34. Ioan.10 1.P 2.2. & 5.

OVR (*a*) Lord ruleth me , and nothing shal be wanting to me: 2. in place (*b*) of paſture there he hath placed me.

(*a*) Chriſt the good paſtour, gouerneth , protecteth , (*b*) and feedeth his faithful flocke.

Vpon (*c*) the water of refection he hath brought me vp : 3. he hath (*d*) conuerted my ſoule.

(*c*) Baptiſme of regeneration (*d*) which is the firſt iuſtification.

He hath conducted me vpon (*e*) the paths of iuſtice, (*f*) for his name.

(*e*) Gods precepts which the baptiſed muſt obſerue *Mat* 28.*v*. 20.(*f*) Saluation is in the name and power of Chriſt, not in mans owne merit.

4. For although I shal walke in(*g*) the middes of the shadow of death, I wil (*h*) not feare euils : becauſe thou art with me.

(*g*) In great dangers of tentations to mortal ſinne,(*h*) yet by Gods grace we may reſiſt.

Thy (*i*) rod and thy (*k*) ſtaffe : they haue comforted me.

(*i*) Gods direction and law is ſtreight, (*k*) and ſtrong.

5. Thou haſt prepared in my ſight (*l*) a table (*m*) againſt them that trouble me.

(*l*) Chriſt hath prepared for our ſpiritual food the B. Sacrament of the Euchariſt. *S. Cyprian, Epiſt.*63. *Eutim in hunc Pſal.* (*m*) Againſt al ſpiritual enemies, the world, the flesh, and the diuel.

Thou (*n*) haſt fatted my head with oyle : and my (*o*) chalice inebriating how goodlie is it!

(*n*) Chriſtian ſoules are alſo ſtrengthned by the Sacraments of Confirmation, Penance, holie Orders , Matrimonie , and Extreme Vnction. (*o*) The B. Sacrament and Sacrifice of Chriſts bodie and bloud.

6. And thy mercie shal folow me(*p*) al the dayes of my life.

(*p*) Continual and final perſeuerance is by Gods ſpecial grace.

And that I may dwel in the houſe of our Lord,(*q*) in longitude of dayes.

(*q*) In eternal life.

PSALME XXIII.

Christ Lord of al the world. The 5. key.

Christ is Lord of the whole earth, being Creatour, and Redeemer of man. 3. Good life (with faith in him) is the way to heauen: 7. whither Christ ascending with triumph, Angels admire him.

1. The (*a*) first of the Sabbath, the Psalme of Dauid.

(*a*) Christ rising from death the first day of the weeke, had al power giuen him in heauen and in earth. *Mat.* 28.

THE earth is our Lords, and (*b*) the fulnesse therof: the round world, and al that dwel therein.

(*b*) Not only the soile it-selfe, but al the fruit, and al that dwel therin are Gods.

2. Because he hath founded it vpon the seas: and vpon the riuers hath prepared it.

3. Who (*c*) shal ascend into the mount of our Lord? or who shal stand in his holie place?

(*c*) Though Christ created and redeemed al, yet only the iust shal inherite heauen.

4. The innocent of hands, and of cleane hart, that hath not taken his soule (*d*) in vayne, nor sworne to his neighbour in guile.

(*d*) Not occupied himselfe in vaine and vnprofitable things, but in commendable workes.

5. He shal receiue blessing of our Lord: and (*e*) mercie of God his Sauiour.

(*e*) Gods mercy goeth before iustification: iust workes folow, and so glorie is the reward of al.

6. This is (*f*) the generation of them that seeke him, of them that seeke the face of the God of Iacob.

(*f*) This sort of people thus seruing God, shal receiue euerlasting blisse.

7. Lift vp your gates (*g*) ye Princes, and be ye lifted vp, o eternal gates: and the King of glorie shal enter in.

(*g*) The Prophet contemplating in spirit Christs' Ascension, inuiteth Angels to receiue him, and (by prosopopeia) speaketh also to the gates of heauen, by which he is to enter.

8. (*h*) Who is this King of glorie? Our Lord (*i*) strong & mightie, our Lord mightie in battel.

(*h*) Angels answer admiring, & demanding as in a dialogue, how Christ is become so glorious. (*i*) The Prophet answereth that Christ by his power hath ouercome al enemies in battel.

9. (*k*) Lift vp your gates ye Princes, and be ye lifted vp, o eternal gates: and the King of glorie shal enter in.

(*k*) Againe he willeth Angels to open the gates, and biddeth the gates to enlarge themselues.

(*l*) Who is this King of glorie? (*m*) The Lord of powers he is the King of glorie.

(*l*) The Angels demand as before: (*m*) The Prophet answereth, That Christ is Lord also of Angels, and al heauenlie powers vnder God.

PSALME XXIIII.

A general prayer of the faithful against al enemies, 4. with desire to be directed in the way of godlines, 7. and to be pardoned for sinnes past, 9. acknowledging Gods meeknes, 17. our weaknes, necessitie of helpe, and hope in God: 22. concludeth with prayer for the whole Church.

A prayer of the faithful. The 7. key.

1. Vnto (*a*) the end, the Psalme of Dauid.

(*a*) This Psalme perteyneth more properly to the new testam^nt. And is artificially composed: the verses beginning with distinct letters in order of the Hebrew Alphabet, to the last verse.

TO THEE, O Lord, I haue lifted vp (*b*) my soule: 2. my God in thee is my confidence, let me (*c*) not be ashamed.

(*b*) My mind to be attentiue: (*c*) Not be frustrate of my petition.

3. Neither let mine enemies scorne me: for al (*d*) that expect thee, shal not be confounded.

(*d*) That patiently expect the time when God wil assist.

4. (*e*) Let al be confounded that doe vniust things in vayne. Lord shew me thy wayes: and teach me thy paths.

(*e*) This manner of praying is frequent in the Psalmes, signifying as a prophecie, that so it wil come to passe, and the conformitie of the iust to Gods iustice.

5. Direct me (*f*) in thy truth, and teach me: because thou art God my Sauiour, and thee haue I expected (*g*) al the day.

(*f*) In true faith and religion. (*g*) Al our life we must desire more and more knowledge of true doctrine.

6. Remember, O Lord, thy commiserations, and thy mercies: that are from the beginning of the world.

7. The sinnes (*h*) of my youth, and (*i*) my ignorances doe not remember.

(*h*) From the first vse of reason, at which time manie are careles (*i*) & negligent to learne how to serue God.

According to thy mercie remember thou me: for thy goodnesse, O Lord.

8. Our Lord is (*k*) sweet, and righteous: for this cause he wil giue a law to them that sinne in the way.

(*k*) As God is sweete in giuing good motions: (*l*) so he is seuere to them that resist his grace.

9. He wil direct the milde in iudgement: he wil teach the meeke his wayes.

10. Al the wayes of our Lord be (*m*) mercie and (*n*) truth, to them that seeke after his (*o*) testament and his (*p*) testimonies.

(*m*) God mercifully preuenteth with his grace: (*n*) and iustly rewardeth good workes. (*o*) Gods law is his couenant with man: (*p*) and testimonie of his wil

11. For thy name, o Lord, thou wilt be propitious to my sinne: for (*q*) it is much.

(*q*) Sinne in respect of auersion from God is great, & needeth his grace.

12. Who is the man that (r) feareth our Lord? he (1.) appoynteth him a a law in the way that he hath choſen.

(r) He that feareth God, which is the beginning of wiſdome, receiueth fiue ſpiritual commodities here mentioned: 1. God inſtructeth him by his law: 2. beſtoweth al neceſſaries vpon him: 3. others shal imitate his good example. 4 God wil protect him: 5. According to Gods couenant he shal enioy the manifeſt ſight of God for his eternal reward

13. His ſoule (2.) shal abide in good things: and (3.) is ſeed ſhal inherite the land.

14. Our Lord is (4.) a firmament to them that feare him: & (5.) his teſtament that it may be made manifeſt to them.

15. Myne eies are al wayes to our Lord: becaule he wil plucke my feete out of the ſnare.

16. Haue reſpect to me, and haue mercie on me: becauſe I am (ſ) alone and poore.

(ſ) Mans weaknes without Gods helpe.

17. The tribulations of my hart are multiplied: deliuer me from (t) my neceſſities.

(t) Tribulations can not be auoided, but muſt neceſſarily be ſuffered: therfore, o God, giue vs grace to paſſe through them without ſinne.

18. See my (v) humiliation and my labour, and (w) forgiue al my ſinnes.

(v) Myne affliction. (w) Take away the cauſe, and affliction wil be mitigated.

19. Behold mine enemies, becauſe they are multiplied, and with (x) vniuſt hatred hated me.

(x) Wicked men of hatred doe endeauour to draw others into ſinne.

20. Keepe my ſoule, and deliuer me: I shal (y) not be aſhamed, becauſe I hoped in thee.

(y) Thoſe that hope in God shal neuer be confounded.

21. The innocent and righteous haue cleaued to me: becauſe I expected thee.

22. (z) Deliuer Iſrael, o God, out of al his tribulations.

(z) Al The letters of the Alphebet being complete in this Pſalme, this laſt verſe beginneth with *Pere*, *Redeemer*, praying God to redeeme and deliuer Iſrael, that is, the whole Church, from tribulations.

PSALME XXV.

Dauid in banishement among the Philistines, trusteth in the iustice of his cause, 9. and prayeth God earnestly to deliuer him, that he may with more freedom and commodity serue him as he desireth.

Dauids prayer distressed in persecution. The 8. key.

1. Vnto (*a*) the end the Psalme of Dauid.

(*a*) This Psalme is also a conuenient prayer for anie Christian in tribulation.

I VDGE (*b*) me, o Lord, because I haue walked in my innocencie: and hoping in our Lord I shal not be weakned.

(*b*) Be thou, o God, arbiter of the cause betweene Saul and me, thou knowest myne innocencie in this behalfe, though I am vniustly charged by Saul and his freinds.

2. (*c*) Proue me Lord, and tempt me: burne my reynes and my hart.

(*c*) Lest perhaps I be not so innocent as I desire, and as in respect of Saul I hope that I am, doe thou O God proue me as thou wilt by tribulations.

3. Because thy mercie is before mine eies: and I am wel pleased in thy truth.

4. I (*d*) haue not sitten with the Councel of vanitie: and with them that doe vniust things I wil not enter in.

(*d*) Dauid in confidence of a good conscience, and zele against the wicked, alleadgeth his sincere proceeding, more then ordinarie men may doe, God so inspiring him extraordinarily.

5. I " haue hated the Church of the malignant: and with the impious I wil not sit.

6. I (*e*) wil wash my hands among innocents: (*f*) and wil compasse thy altar, o Lord:

(*e*) The rest of this Psalme euerie Priest reciteth in Masse, before he offer the holie Sacrifice, professing & putting himselfe in memorie, that he must only communicate with the innocent, or of pure conscience, (*f*) and so approch to the Altar. *Ep. 110. c. 11.* *prefigured Exod. 6. v. 4.*

7. That I (*g*) may heare the voice of praise, and (*h*) shew forth al thy meruelous workes.

(*g*) Shutting the eares of my hart from euil and vaine thoughts I wil attend to godlie inspirations, (*h*) and so with mental prayer and external voice (as the holie order of this sacred office requireth) praise thee, o God, in thy meruelous works.

8. Lord I haue loued (*i*) the beautie of thy house, and the place of (*k*) the habitation of thy glorie.

(*i*) I can not but singularly loue the excellencie of this place dedicated to thy seruice, where is true faith, vnitie, and charitie of thy people, the guard of holie Angels, the administration of sacred mysteries, assistance of the Holie Ghost, real presence of Christ our Lord, al replenished with Diuine maiestie. (*k*) This representeth vnto me the glorious heauenlie kingdom of God and al Saints.

9. (*l*) Destroy not, o God, my soule with the impious, and my life with bloudie men.

10. In

(l) Suffer me not therfore to be contaminate by the wicked, nor to be deuoured with them.

10. In whose (m) hands are iniquities: their (n) right hand is repleniſhed with guifts.

(m) They are ſtil readie to commit more and more iniquities. (n) Themſelues being corrupted, endeauour by guifts of worldly commodities to corrupt others.

11. But (o) I haue walked in mine innocencie: (p) redeeme me, and haue mercie on me.

(o) Euerie one ought ſo to purge his conſcience, that he may be innocent or free from great ſinnes. (p) Deliuer me from this neceſſitie of dwelling among the wicked.

12. My (q) foote hath ſtood in the direct way: in (r) the Churches I wil bleſſe thee ô Lord.

(q) I intend to walke right. (r) I deſire to praiſe thee amongſt thy true faithful ſeruants.

ANNOTATIONS.

PSALME XXV.

A ſingular great affliction to be hindered from Gods true ſeruice. Chriſtians muſt abhorre, and abſtaine from al conuenticles of Herekes and other Infidels.

1. *I haue hated the Church of the malignants.*) Holie Dauid forced by reaſon of perſecution to dwel amongſt Infidels the Philiſtians; after he had twiſe ſpared King Saules life (1. Reg. 24. v. 5. & c. 26. v. 9.) lamented (v. 19.) how great affliction it was to him, *to be caſt out, that he could not dwel in the inheritance of our Lord* (where God was rightly ſerued) and that his enemies had done ſo much as in them lay, to make him fal into idolatrie, by their fact, as it were ſaying: *Goe ſerue ſtrange Gods.* Neuerthe les his zele was ſuch, that (as he here profeſſeth) *he hated the Church of the malignants:* that is, the congregations of al miſcreants: & his immaculate religious puritie was ſo perfect, that he would not ſo much as in external shew conforme his actions to theirs, in matters of religion, nor yeald his bodilie preſence in their conuenticles, but ſaid: *With the impious I will not ſit.* Inſtructing vs Chriſtians (for the word *to the end* in the title sheweth that this Pſalme perteyneth alſo vs) that we muſt both *hate the Church or congregations of the malignant*, to wit, of Paynims, Iewes, Turkes, and Heretikes, and *not ſit*, nor perſonally be preſent with them in the exerciſe of their falſe pretended religions.

PSALME XXVI.

And other confident prayer of Dauid in tribulation. The 3. key.

Dauid being in great diſtreſſe through perſecution, and hauing aſſured confidence in God, deſcribeth the great ſecuritie of Gods protection, 7. sheweth the ſame experienced in himſelf, 12. prayeth for continuance therof 13. and encourageth his owne ſoule, in hope of life euerlaſting, to perſeuer in vertue.

1. The Pſalme of Dauid (a) before he was annoynted.

(a) Before his ſecond annointing, as is probable. 1. Reg. 2.

OVR Lord is (b) my illumination, and (c) my ſaluation, (d) whom ſhal I feare?

(b) Againſt

(b) Against ignorance God illuminateth his ſeruants. (c) Against infirmitie he giueth ſtrength. (d) So he needeth not to feare anie mans malice, ſubtletie, nor force. Luc. 21. v. 15.

Our Lord is the protectour of my life, of whom ſhal I be afrayd?

2. Whiles the harmeful approch vpon me, to eate my fleſh.

Mine enemies that trouble me, themſelues are weakned and are fallen.

3. If campes ſtand together against me, my hart ſhal not feare.

If battel rise vp against me, in this wil I hope.

4. One thing I haue asked of our Lord, this wil I ſeeke for, that I (e) may dwel in the houſe of our Lord al the dayes of my life.

(e) How ſpecial a benefite Dauid eſteemed it to be in the Catholike Church, the only true houſe of God!

That I may ſee the pleaſentnes of our Lord, and viſite his temple.

5. Becauſe he hath (f) hid me in his tabernacle: in the day of euils he hath protected me, in (g) the ſecret of his tabernacle.

(f) Albeit the ſpiritual or carnal enemie ſeeke to ouerthrow me, yet I am ſecure in the Catholike Church. (g) God either ſuffereth not the enemie to find his ſeruant, (h) or not to be able to hart him ſpiritually. (i) When a martyr or confeſſour dieth, then he getteth the victorie against the perſecutours.

6. In (h) a rocke he hath exalted me: and now he hath (i) exalted my head ouer mine enemies.

I (k) haue gone round about, and haue immolated in his tabernacle an hoſt of iubilation: I (l) wil ſing, and ſay a Pſalme to our Lord.

(k) Diligently recounting al thy benefits, I render thankes by ſacrifice and praiſe. (l) Not only in hart, but alſo ſingi g with loud voice and inſtrument.

7. Heare, o Lord, my voice, wherwith I haue cried to thee: haue mercie on me, and heare me.

8. My (m) hart hath ſayd to thee, my face hath ſought thee out: (n) thy face, o Lord, I wil ſeeke.

(m) In my inward ſincere cogitations I deſire and ſeeke that I may ſee thee (n) face to face. 1. Cor. 13. v. 12.

9. Turne (o) not away thy face from me: (p) decline not in wrath from thy ſeruant.

(o) In the meane time, o Lord, grant me thy fauour, (p) leaue me not, though thou be angrie with me.

Be (q) thou my helper: forſake me not, neither deſpiſe me, o God my Sauiour.

(q) He ſpeaketh in the perſon of orphanes.

10. Becauſe (r) my father and my moth er haue forſaken me: but our Lord hath taken me.

(r) Though carnal parents forſake the iuſt man in tribulation, yet God hath then moſt ſpecial care of him.

11. Giue me (ſ) a law, o Lord, in thy way: (t) and direct me in the right path, becauſe of mine enemies.

(ſ) Eſtablish my hart in thy law. (t) Conſerue me in the right way, which thou haſt already taught me: and it is the more neceſſarie, becauſe myne enemies labour to peruert me.

12. Deliuer me not into (v) the ſoules of them that trouble me: becauſe (w) vniuſt witneſſes haue riſen vp against me, and iniquity hath lyed (x)

to it-ſelfe.

(v) Whe wils. (w) Falſe witneſſes accuſed Dauid, others accuſed Chriſt: *Mat 26.* others doe ſtil accuſe the iuſt *Mat. 5.* (x) The wicked pleaſe themſelues in lying, but the chief hurt finally turneth vpon themſelues.

13. I (y) beliue to ſee thee good things of our Lord, in the land of the liuing.

(y) The Propher and al iuſt men are cõforted by God, and hope of reward in heauẽ.

14. (z) Expect our Lord, doe manfully: and (a) let thy hart take courage, and (b) expect thou our Lord. *Pſal. 30*

(z) The iuſt exhorteth his owne ſoule to patience, (a) fortitude, (b) an longanimitie.

PSALME XXVII.

An other prayer of Dauid for deliuerie from euils The 8. key.

Dauid prayeth to be defended from the eternal deſtruction of the wicked, 4. which (by way of imprecation, or conformitie to Gods iuſtice) he prophecieth. 6. Feeling by inſpiration that his prayer is heard, rendreth thankes to God, 9. and prayeth for al the people.

1. Pſalme to Dauid himſelfe.

TO thee, o Lord, I wil crie, my God (a) keepe not ſilence from me: leſt at any time thou hold thy peace from me, & I ſhal be like to them that goe downe into the lake.

(a) Omit not to comfort me.

2. Heare, o Lord, the voice of my petition whiles I pray to thee: whiles I lift vp my hands to thy holie temple.

3. (b) Draw me not together with ſinners: and with them that worke iniquitie deſtroy me not.

(b) Suffer me not to be ouercome: for God tempteth none to euil. Iac. 1.

Which ſpeake peace with their neighbour, but euils in their harts.

4. (c) Giue them according to their workes, & according to the wickedneſſe of their inuentions.

(c) The iuſt in zele of iuſtice pray that ſinne may be punished.

According to the workes of their hands giue vnto them: render them their retribution.

5. Becauſe they haue (d) not vnderſtood the workes of our Lord, and in the workes of his hands thou ſhalt deſtroy them, & (e) not build them vp.

(d) Ignorance doth not excuſe when men may and wil not vnderſtand. (e) God faueth not without our cooperation with his grace.

6. Bleſſed be our Lord: becauſe he hath heard the voice of my petition.

7. Our Lord is my helper, and my protectour: in him my hart hath hoped, and I was holpen.

And (f) my flesh flouriſhed againe: & (g) with my wil I wil confeſſe to him.

(f) Being comforted in ſpirite my bodie is as it were refreshed. (g) Freely & gladly.

8. Our Lord is the ſtrength of his people: and he is (h) the protectour of

(h) God

the ſaluations of his annointed.

(h) God protecteth and proſpereth the Kings good endeauours for his people.

9. Saue (i) thy people, o Lord, and bleſſe thine inheritance: and rule them, and extol them for euer.

(i) As Pſal. 19. and often elswhere the ſubiects pray for their Superiour: ſo mutually the ſuperiour prayeth for the ſubiects.

PSALME XXVIII.

The royal Prophet ſeeing in ſpirit the moſt ſacred Myſteries, brought by Chriſt into this world, inuiteth al to offer their beſt things, euen themſelues wholly, as ſacrifice of thankes, for ſo excellent benefits, preached with magnificence. 5. Wherby innumerable are gathered into his Church, here replenished with grace, and in heauen with glorie.

The Church of Chriſt endowed with excellent myſteries. The 6. key.

1. The Pſalme of Dauid, in the conſummation (a) of the tabernacle.

(a) 2. *Reg.* 6. *v.* 17. 1. *Par.* 16. *v.* 1.

ANNOTATIONS.

1. *In conſummation of the tabernacle.*) The ſeuentie Interpreters teſtifie by adding this title, that King Dauid made this Pſalme (as he did alſo ſome others) when the Arke of God was brought into the tabernacle, which he had pitched for it in Sion. 2 *Reg.* 6. 1. *Par.* 16. Wherin he ſaw by prohetical ſpirite, and here vttereth other farre greater myſteries, & more excellent benefits, brought into the world by Chriſt, and preached by him, and his Apoſtles, then agreed to the Arke, or the time of the old Teſtament; but are verified in the admirable fruite of innumerable people of al nations, and of manie great Potentates conuerted to Chriſtianitie. Myſteries of the Catholike Church prophecied in this Pſalme.

104. 105. &c

BRING (b) to our Lord ye children of God: bring to our Lord (c) the ſonnes of rammes.

(b) Offer ſacrifice of thankes for the ſingular benefits after recounted in this Pſal. (c) Rammes were of the more principal things that were offered in the law of Moyſes. But the ſonnes of rammes import in myſtical ſenſe better hoſts then rammes.

2. Bring to our Lord (d) glorie and honour, bring to our Lord glorie vnto his name: adore ye our Lord (e) in his holie court.

(d) The firſt thing in ſacrifice is to glorifie, honour, and adore God in ſinceritie of ſpirite, (e) in his holie Catholike Church.

3. The voice of our Lord (f) vpon waters, the God of (g) maieſtie hath (h) thundred: Our Lord vpon (i) manie waters.

4. The voice of our Lord (k) in power: the voice of our Lord (l) in magnificence.

5. The voice of our Lord (m) breaking ceders: and our Lord ſhal breake the (n) ceders of Libanus:

6. And he ſhal breake them in pieces as a (o) calfe of Libanus. (p) And the beloued as (q) the ſonne of vnicornes.

7. The voice of our Lord (r) diuiding the flame of fire.

8. The voice of our Lord (*f*) ſhaking the deſert, and our Lord ſhal moue (*t*) the deſert of Cades.

9. The voice of our Lord (*v*) preparing * Harts, and he ſhal diſcouer thicke woods: and in (*x*) his temple al ſhal ſay glorie. * ceruos

10. Our Lord maketh (*y*) to inhabite the floud: and our Lord (*z*) ſhal ſit King for euer.

Our Lord (*a*) wil giue ſtrength to his people: our Lord (*b*) wil bleſſe his people in peace.

(*f*) Here is a greater matter intimated then happened in the bringing of the Arke into a tabernacle prepared in Sion, when Dauid danced, and offered hoſtes for ſacrifice, others ioyning with him in that ſolemnitie. But this *voice of our Lord vpon vvaters is* rather verified of our Bleſſed Sauiours owne preaching with (*g*) *maieſtie* (*h*) *thundering*, & by his Apoſtles vpon (*i*) *manie vvaters*, manie nations: (*k*) *in powver* of miracles, (*l*) *in magnificence* preaching, as *having* indeed *powver*, *not as the Scribes and Phariſes. Mat. 7. v. 29.* (*m*) *Breaking cedars* among innumerable others, conuerting higheſt Potentates (*n*) *of Libanus*; Emperours, Kings, and greateſt Princes of the world: (*o*) *as a calfe of Libanus*; ſo meekly ſubmitting themſelues to Chriſts yoke, and ſpiritual obedience of his Church. (*p*) Al which is done by Chriſt our Lord *the beloued* of God, (*q*) *as the ſonne of vnicornes*, is moſt tenderly beloued by the parents. (*r*) This *voice of our Lord diuiding the flame of fire*. The Holie Ghoſt proceeding from the Father and the Sonne, came vpon the Apoſtles, as in diuided tongs of fire. (*ſ*) Wherwith *the deſert*, the Gentils of the wide and wild world, *vvere ſhaken* and moued, (*t*) the *deſert of Cades*, ſome of the Iewes alſo compunct in hart with remorſe of conſcience, hearing the voice of Saint Peter and other Apoſtles. (*v*) *The* ſame *voice of our Lord preparing harts*, inſpiring the minds of men with ſpeed, like hynds and does, to aſcend the high hils of free and perfect life, in contemplatiue vertues. (*w*) So our Sauiour ſhal *diſcouer the thicke vvoods*, reueile the hidden Myſteries of the old Law, by preaching Chriſtian doctrine, and vſe of Chriſtian Religion (*x*) *in his holie Temple*, the Catholike Church, wherin al true Chriſtians ſhal *glorifie God*. (*y*) Making the great aboundance of people, who are like *the ſea vvhen it ouerflovveth the land*, to dwel in the ſame Church. (*z*) Chriſt *our Lord ſitting*, & ruling King ouer al *for euer*: (*a*) by his grace *giuing ſtrength to his people*, to paſſe through the tentations of this life, (*b*) and *bleſſe* the iuſt *vvith* eternal *peace* in heauen.

PSALME XXIX.

Dauid rendereth thankes for his eſtablishment in his Kingdome. The 8. key.

King Dauid by voice and inſtrument rendreth thankes to God for his peaceable ſtate in the Kingdom, 5. inuiteth others to reioyce in Gods benefits, teaching by his owne example that God ſometimes giueth more comfort, ſometimes sheweth his wrath, but al for our good.

1. A (*a*) Pſalme of Canticle, (*b*) in the dedication of Dauids houſe.

(*a*) The general name of Pſalme common to this whole booke conteyning in al 150. is more particularly appropriated to ſome, which more ſpecially were playd vpon muſical inſtruments, as on the Pſalter, Harpe, &c. Others are called Canticles, which were moſt vſually ſong with humane voices. So this, called *a Pſalme of Canticle*, ſignifieth that voices began the muſike, and inſtruments were adioyned. As contrariwiſe others are called *Canticles of Pſalmes*, where inſtruments began and voices folowed. (*b*) After manie great tribulations, King Dauid proſpering built

an

an excellent houſe or place (2. Reg. 5. v. 11. Paralip. v.1.) And at his firſt dwelling therein, made this Pſalme, beginning himſelfe to ſing the ſame with voice, other muſicians ioyned with him in the praiſes of God and thankes-giuing for his benefits.

2. I WIL (c) exalt thee, o Lord, (d) becauſe thou haſt receiued me: neither haſt (e) delighted myne enemies ouer me.

(c) Though God in himſelfe is moſt high, and neither needeth, nor can be exalted by men, yet the royal Prophet knew it was his dutie to ſing thankes and praiſes to him, (d) for his deliuerie from manie troubles and dangers. (e) Not ſuffering his enemies to be delighted in his ruine.

3. O Lord my God I haue cried to thee, and thou haſt (f) healed me.

(f) Conſerued my bodie in health amongſt innumerable dangers.

4. Lord thou haſt (g) brought forth my ſoule out of hel: thou haſt ſaued me from them that goe downe into the lake.

(g) Preſerued my ſoule from greater dangers of ſinnes, and ſo from hel.

5. Sing to our Lord (h) ye his Saints: and (i) confeſſe to the memorie of his holines.

(h) Ye that are iuſt and holie praiſe God for it, from whom it commeth, and not from your ſelues: (i) confeſſe his mere goodnes without your deſerts.

6. Becauſe (k) wrath is in his indignation: (l) and life in his wil.

(k) When he is angrie, (l) yet he meaneth wel vnto vs.

At (m) euening shal weeping abide: and in the morning gladne ſſe.

(m) The ſtate of a iuſt mans life is often changed from ſorow to comfort, and from comfort to ſorow.

7. And I ſaid in my aboundance: (n) I wil not be moued for euer.

8. O Lord (o) in thy wil, thou haſt giuen ſtrength to my beautie. Thou haſt (p) turned away thy face from me, and I became troubled.

9. To thee o Lord (q) I wil crie: and I wil pray to my God.

(n) Though we ſuppoſe our ſelues firmely eſtabliſhed: (o) yet God of his good wil towards vs ſometimes giueth *ſtrength*, and courage, (p) ſometimes ſuffereth vs to our owne weakenes, (q) therfore we muſt ſtil *crie and pray* for Gods helpe, (r) in manner here expreſſed or the like.

10. (r) What profite is in my bloud, whiles I deſcend into corruption?
Shal duſt confeſſe to thee, or declare thy truth?

11. Our Lord hath heard, and had mercie on me: our Lord is become my helper.

12. Thou haſt turned my mourning into ioy vnto me: thou haſt cut my ſackcloth, and haſt compaſſed me with gladnes.

13. That (ſ) my glorie may ſing to thee, and I be not compunct: Lord my God for euer (t) wil I confeſſe to thee.

(ſ) Finally in this my good ſtate (t) I ſhal alwayes confeſſe and praiſe thee.

PSALME XXX.

How to pray in affliction. The 7. key.

A prayer of a iuſt man exceedingly afflicted, ſtil confident in God. 11. Deſcribing his manie calamities (in reſpect of his enemies) vndeſerued, 18. prayeth for his owne deliuerie, and their iuſt punishment. 20. Praiſeth and thanketh God for his goodnes. 24. exhorteth al others to doe the ſame.

1. VNto (*a*) the end, the Pſalme of Dauid, for (*b*) exceſſe of mind.

(*a*) Perteyning to the new Teſtament: (*b*) eſpecially to the iuſt troubled: & almoſt diſtracted in mind in great affliction. *See. v. 23.*

IN thee o Lord (*c*) I haue I hoped, (*d*) let me not be confounded for euer: in thy iuſtice deliuer me. *Pſa. 70.*

(*c*) How grieuouſly ſoeuer I am afflicted yet I truſt in thee, (*d*) therfore I pray thus.

3. Incline thine eare to me, make haſt to deliuer me. Be vnto me for a God protectour: and for a houſe of refuge, that thou mayſt ſaue me.

4. Becauſe thou art my ſtrength, and my refuge: and for thy name thou wilt conduct me, and wilt nouriſh me.

5. Thou wilt bring me out of this ſnare, which they haue hid for me: becauſe thou art my protectour.

6. Into (*e*) thy hands I commend my ſpirit: thou haſt (*f*) redeemed me, o Lord God of truth. *Luc. 23.*

(*e*) I offer and reſigne my ſelfe to thee. (*f*) Thou haſt often deliuered me. This verſe is moſt aptly applied in al reſignations of our ſoules to Gods wil, namely whenſoeuer we receiue the B. Sacrament: likewiſe in the houre of death, and at manie other times.

7. Thou haſt hated them that obſerue vanities, vnprofitably.

But I haue hoped in our Lord: 8. I shal reioyce and be ioyful in thy mercie.

Becauſe thou haſt reſpected my humilitie, thou haſt ſaued my ſoule out of neceſſities.

9. Neither (*g*) haſt thou ſhut me vp in the hands of the enemie: thou haſt ſet me feete in a large place.

10. Haue mercie vpon me, o Lord, becauſe I am in tribulation: myne eie is troubled for wrath, my ſoule, and my bellie:

11. Becauſe (*h*) my life is decayed for ſorrow: and my yeares for gronings.

(*h*) Al my parts external and internal, body and mind are troubled.

My ſtrength is weakened for pouertie; and my bones are troubled.

12. Aboue al myne enemies I am made a reproach, both to my neighbours exceedingly: and (*i*) a feare to my acquaintance.

(*i*) My freinds dare not conuerſe with me, leſt they incurre diſpleaſure for my ſake.

They that ſaw me, fled forth from me: 13. I am forgotten, from the hart as one dead.

I am

I am made as a veſſel deſtroyed : 14. becauſe I haue heard the reprehenſion of manie that abide round about:
In that whiles, they aſſembled together againſt me, they conſulted to take my ſoule.
15. But I haue hoped in thee, o Lord: I ſayd, Thou art my God: 16. my lots are in thy hands.
Deliuer me out of the hands of my enemies, and from them that perſecute me.
17. (k) Illuſtrate thy face vpon thy ſeruant, (l) ſaue me in thy mercie:
(k) Make thy light ſo ſhine in my ſoule, that I may vnderſtand that is right. (l) And through thy mercie deliuer me from the force of myne aduerſaries.
18. Lord let me not be confounded, becauſe I haue inuocated thee.
Let the impious be aſhamed, and brought downe into hel: 19. let the deceitful lips be made mute.
Which ſpeake iniquitie againſt the iuſt (m) in pride and (n) abuſe.
(m) So proudly behauing themſelues, as if they had no ſuperiour, neither in earth nor in heauen, to whom thay shal at laſt render account: (n) and abuſing their preſent power and authoritie, which they haue of God.
20. How great is the multitude of thy ſweetneſſe, o Lord, which thou (o) haſt hid for them that feare thee.
Thou haſt perfited it for them that hope in thee, (p) in the ſight of the children of men.
21. Thou (q) ſhalt hide them in the ſecret of (r) thy face from the diſturbance of men.
(o) As yet in this preſent life the reward of the iuſt is hid: (p) but shal be made manifeſt in ſight of al men. (q) In the meane time the iuſt is in great eſtimation in the ſecret knowledge of God.
Thou shal protect them in thy tabernacle from the contradiction of tongs.
22. Bleſſed be our Lord: becauſe he hath made his mercie mercueilous to me in the fenſed citie.
23. But I haue ſaid in (ſ) the exceſſe of my minde: I am caſt away from the ſight of thine eies.
(ſ) In myne extreme affliction being almoſt diſtracted in my mind, I ſayd that in reaſon I would not haue ſayd. Holie Iob ſpake ſome things in ſuch ſtate of affliction. cap. 3. & 42.
Therfore thou haſt heard the voice of my prayer, whiles I cried to thee.
24. (t) Loue our Lord al ye his Saints : becauſe our Lord wil require truth, & wil repay them aboundantly that doe proudly.
(t) The Prophet, or other iuſt perſon, exhorteth al the ſeruants of God (v) to conſtancie.
25. Doe ye (v) manfully, and let your (w) hart take courage, al ye that (x) hope in our Lord.
(w) Longanimitie, (x) and final perſeuerance to the end.

PSALME. XXXI.

The second penitential Psalme. The 7. key.

Forgiuenes of sinnes is a happie thing: 3. wherto manie are brought by affliction giuing them vnderstanding, so mouing them to confesse their sinnes, 6. pray for remission, 10. not dispaire, but hope in Gods mercie, and so reioyce with sincere hart.

1. To (a) Dauid himselfe "vnderstanding.

(a) This Psalme sheweth how Dauid was brought to vnderstand his sinnes, to confesse, bewayle, and obtaine remission of them.

BLESSED are they, (b) whose iniquities are forgiuen: and "whose sinnes c be couered. *Rom. 4. 1. Pet. 4.*

(b) The first blessing of a sinner is the forgiuenes of his sinnes. (c) By charitie, which couereth the multitude of sinnes. 1. *Pet.* 4.

2. Blessed is the man, to whom (d) our Lord hath "not imputed sinne," neither is there (e) guile in his spirit.

(d Satisfaction being made. (e) When sinners repent sincerely without guile, then God forgiueth: without which cooperation none is iustified.

3. Because (f) I held my peace, my bones are * inueterated, (g) whiles I cried al the day. * *vexed as if they were old.*

(f) Because I acknowledged not my grieuous sinnes, I was stil sore afflicted: (g) though otherwise I ceased not to pray, but without any fruit or good effect.

4. Because day & night thy hand is made heauie vpon me: I (h) am turned in my anguish, whiles (i) the thorne is fastned.

(h) Thy diuine prouidence reducing me, (i) by remorse of myne owne conscience, which telleth me that I deserue al this affliction.

5. (k) I haue made my sinne known to thee: and my iniustice I haue not hid.

(k) Therfore I doe no longer dissemble with men, nor am silent to thee, but expressly acknowledge my sinnes.

I said: I wil confesse against me my iniustice to our Lord: and thou hast forgiuen the impietie of my sinne.

6. For this (l) shal euerie holie one pray to thee, in time conuenient. But yet (m) in the floud of manie waters, they shal (n) not approche to him.

(l) As I doe now recal my self to being strucken with Gods heauie hand; so must euerie one that wil be purged from his sinnes and sanctified *pray to thee*, when he is afflicted. (m) Though calamities be meruelous great like *to a deluge*: (n) yet they shal not oppresse him, that relieth vpon God.

7. Thou art my refuge from tribulation, which hath compassed me: my exultation, deliuer me from them that compasse me.

8. I (o) wil giue thee vnderstanding, and wil instruct thee in the way, that thou shalt goe: I (p) wil fasten mine eies vpon thee.

(o) God speaketh, promising by these tribulations to giue his seruants *vnderstanding* and instruction: (p) with perpetual protection.

9. Doe (q) not become as horse and mule, which haue no vnderstanding.

(q) Be

(q) Be not therfore careles, like to brute beasts, but considerative of your actions. In (r) bit and bridle bind fast their cheeks, that approch not to thee.

(r) The Prophet or anie iust soul beseecheth God to hold this strait hand of discipline ouer sinners, for their conuersion.

10. Manie (s) are the scourges of a sinner, but (t) him that hopeth in our Lord mercie shal compasse.

(s) Sinners deserue much punishment. (t) But repenting, and trusting in God shal finde his mercie.

11. (v) Be ioyful in our Lord and reioyce ye iust, and glorie al ye right of hart.

(v) The end of true penance is ioy, to which therfore the Prophet inuiteth al penitents.

ANNOTATIONS.

PSALME. XXXI.

1. *Vnderstanding.*) When Dauid had sinned and some-while neglected to confesse his fault, Gods mercie by affliction made him to vnderstand his owne estate, who then repenting, confessing, and sorowing for his sinnes, made this Psalme: which is therfore intitled *Vnderstanding* or *Instruction of Dauid.* It giueth vs also to vnderstand, and to know, saith S. Augustin, that we must neither trust in our owne merits, nor presume to escape punishment of sinne. Thy first vnderstanding therfore or lesson, must be, to know thy self to be a sinner. The next is, that when with faith thou beginnest to worke wel by loue, thou attribute not this to thyne owne strength, but to the grace of God.

Vexation giueth vnderstanding.

Sinne must be punished.

Good workes are of grace.

in epist. ad Ro. c. 4.

1. *Whose sinnes are couered. 2. not imputed.*) Caluin and his complices gather poyson of these holie words, denying that sinnes are truly taken away, but only couered, and stil remayne say they in the iusteft. Which sense would make this Scripture contrarie to other places. Isaie 6. Thyne iniquitie shal be taken away, and thy sinne shal be cleansed. Ioan. 1. The lãbe of God which taketh away the sinnes of the world. Act. 3. Be penitent & conuert, that your sinnes may be put out. 1. Cor. 6. You are washed, you are sanctified, you are iustified: & the like, which shew the true real taking away of sinnes, true sanctification and iustification. As S. Ierome (or some other ancient authentical Authour) explicateth this place saying: Sinnes are so *couered* by baptisme & penãce, that they are not to be reuealed in the day of iudgemẽt, *nor imputed* in him that diligently purgeth himselfe in this world, or by martyrdom. S. Augustin teacheth the same saying: Sinnes are couered, are wholly couered, are abolished. Neither must you vnderstand (saith he) that sinnes are couered, as though stil they were, & liued. Why then did the Prophet say: sinnes are couered? They are not to be punished. More cleerly li. 1. c. 3. cont. duas Epist. Pelag. The Pelagians calumniating Catholikes, as if they taught that sinnes are not taken away, but shauen, as haires are cut with a rasor the rootes remaining in the flesh: *which* (he answereth) *none affirmeth but an infidel* Likewise S. Gregorie teacheth, that a sinner couereth his sinnes wel when with contrarie vertues he ouerwhelmeth former vices, and with good deeds blotteth out former euil deeds. He couereth them eil, when either for shame, or feare, or obstinacie, or desperation, he concealeth is sinnes, omitting to confesse them. God couereth sinnes, as a phisition couereth wounds, by applying medicinal plaster, which indeed cureth them. Thus ancient learned holie Fathers expound this text. Further ex-

Protestants expound this place contrary to many other cleere places.

Contrarie to the exposition of ancient fathers.

God couering or not imputing sinnes doth quite take them away.

plicating, that albeit things couered, and only therby hid from men, doe remaine as they were before they were hid, yet whatsoeuer is hid to God, is indeed vtterly taken away, for nothing that is, can be hid from God. And the contrarie doctrine of Protestants is iniurious either to Gods power, if they say he can not quite take away sinnes; or to his mercie, if he wil not; or to his iustice, if he neuer punish sinnes euer remayning; and to his truth, if he repute otherwise, then indeed the thing is. It is also iniurious to Christ, to say, his bloud and death is not effectual to take away sinnes: iniurious to innumerable places of holie Scripture, which affirme plainly that sinnes by Gods grace are vtterly taken away: Finally, it is iniurious to Saints in heauen, arguing them as stil infected with sinnes, if indeed sinnes yet remaine in them: which is most absurde, and blasphemie to speake. And yet followeth by necessarie consequence. For if the iustest liued & died in sinne, they should remaine eternally in sinne.

The contrarie doctrine is iniurious to God to Christ:

To holie Scriptures.

To glorified Saints.

2. *Neither is there guile in his spirit.*) In remission of sinnes the penitent necessarily must so cooperate, that he haue no guile in his spirit, or hart. For if he haue, then he faileth of the foresaid blessednes, and his iniquities are not forgiuen, nor his sinnes couered to God, but to be imputed and punished. Yet the repentance of a sinner be it neuer so sincere, hartie, and without guile, doth not merite remission of sinne, but only disposeth therto. But after remission it is satisfactorie for the paine due for sinnes, and meritorious of glorie. According as S. Augustin here teacheth saying: Good (or meritorious) workes goe not before faith and remission, but folow the same.

Sincere repentance is a necessarie disposition to remission of sinne.

After remissiō it is satisfactorie and meritorious.

PSALME XXXII.

The Prophet exhorteth to praise God, 4. describing his power, prouidence, mercie, and wisdom. 16. No saluation but by him: 20. And therefore prayeth for his helpe.

The perfectiō of Gods workes described. The 2. key.

The Psalme of Dauid.

1. REIOYCE ye iust (*a*) in our Lord: (*b*) praysing becommeth the righteous.

(*a*) Not in your selues. (*b*) Praise is not comelie in the mouth of a sinner. Eccli. 15.

2. Confesse ye to our Lord on (*c*) the harpe: on (*d*) a psalter of ten strings sing to him.

(*c*) In mortification, offering your bodies a liuing hoste, Rom. 12. (*d*) Of this instrument this booke is called the Psalter: and it signifieth the obseruation of the ten commandments, without which no praise pleaseth God.

3. Sing ye to him (*e*) a new song: sing wel to him in iubilation.

(*e*) Praising God for the grace of Christ in the new testament.

4. Becaus the (*f*) word of our Lord is right, and al his workes are (*g*) in faith.

(*f*) Gods rules and precepts are most iust and right. (*g*) He performeth whatsoeuer he promiseth.

5. He loueth (*h*) mercie and iudgement: the earth is ful of the mercie of our Lord.

(*h*) God euer ioyneth these vertues together.

6. By (*i*) the word of our Lord the heauens are established: and by the spirit of his mouth al the power of them,

(*i*) Gods

(i) Gods word is omnipotent.

7. Gathering together the waters of the ſea, as it were in a bottel: putting the depths (k) in treaſures.

(k) Vnknowen, as riches hid in ſecret places.

8. Let al the earth feare our Lord: and let al the inhabitants of the world be moued at him.

9. Becauſe he ſaid, and they were made: he commanded and they were created,

10. Our Lord (l) diſſipateth the counſels of nations: and he reproueth the cogitations of people, and he reproueth the counſels of princes.

(l) As in Babylon he confounded their tongues.

11. But the counſel of our Lord abydeth for euer, the cogitations (m) of his hart in generation and generation.

(m) His abſolute wil is alwayes fulfilled.

12. Bleſſed is the nation, whoſe God is our Lord: the people whom he hath choſen for his inheritance.

(n) The people of Iſrael in the old teſtament: and Chriſtians of al nations in the new.

13. Our (o) Lord hath looked from heauen: he hath ſeen al the children of men.

14. From his prepared habitation he hath looked vpon al that inhabite the earth.

15. Who (p) made their harts ſeuerally: who vnderſtandeth al their workes.

(p) Gods wiſdom infinit.

16. The (q) King is not ſaued by much power: and the gyant shal not be ſaued in the multitude of his ſtrength.

(q) No power in earth is of anie force without God.

17. The horſe fayleth (r) to ſafetie, (ſ) and in the aboundance of his force he ſhal not be ſaued.

(r) Of his maſter (ſ) or of himſelfe.

18. Behold the eies of our Lord be vpon them that feare him: and on them, that hope vpon his mercie.

19. That he may deliuer their ſoules from death: and nouriſh them in famine.

20. Our ſoule expecteth our Lord: becauſe he is our helper and protector.

21. Becauſe in him our hart shal reioyce: and we haue truſted in his holie name.

(t) Let thy mercie, o Lord, be made vpon vs, as we haue hoped in thee.

(t) O God which haſt al perfection, shew thy mercie in protecting & ſauing al that truſt in thee.

PSALME XXXIII.

Gods prouidence. The 3. key.

King Dauid by his owne example being deliuered from danger, exhorteth al men to render thankes for Gods benefits: 12. shewing wherin iuſtice conſiſteth, 16. and Gods ſpecial prouidence towards the iuſt.

This Pſalme is alſo compoſed in order of the Alphabet.

1. To Dauid, when "he changed his countenance before (*a*) Abimelech, and he diſmiſt him, and he went away (1. *Reg.* 21.)

(*a*) His proper name was Achis, 1. *Reg.* 21. but al Kings of Paleſtina were called Abimelech, as Pharao in Ægypt, Nabuchodonoſor in Babylon.

2. I (*b*) WILL bleſſe our Lord at (*c*) al time: his prayſe alwayes in my mouth.

(*b*) I prayſe God (*c*) both in proſperitie and aduerſitie.

3. In our Lord (*d*) my ſoule ſhal be praiſed: let the milde heare, and reioyce.

(*d*) When I ſerue our Lord, my ſoule shal be praiſed in his ſeruice.

4. Magnifie ye our Lord with me: and let vs exalt his name for euer.

5. I haue ſought out our Lord, and he hath heard me: and from al my tribulations he hath deliuered me.

6. Come ye to him, and be illuminated: and your faces ſhal not be confounded.

7. This (*e*) poore man hath cried, and our Lord hath heard him: and from al his tribulations he hath ſaued him.

(*e*) Euerie man, be he how poore ſocuer, when he prayeth shal be heard.

8. The (*f*) Angel of our Lord ſhal put in himſelfe about them that feare him: and ſhal deliuer them.

(*f*) The proper Guardian Angel of euerie one.

9. Taſt ye, and ſee that our Lord is ſweete: bleſſed is the man, that hopeth in him.

10. Feare (*g*) ye our Lord al ye his Saints: becauſe there is no lacke to them that feare him.

(*g*) With filial feare.

11. The (*h*) rich haue wanted, and haue been hungrie: but they that ſeeke after our Lord ſhal not be diminished of any good.

(*h*) The rich of this world ſetting their mind vpon their wealth, are poore in ſpiritual guifts.

12. Come children, heare me: I wil teach you the feare of our Lord.

13. Who is the man (*i*) that wil haue life: loueth to ſee good daies?

(*i*) Euerie one deſireth to be happie, but he indeed shal be happie, that flyeth from euil, and doth good.

14. "Stay thy toug from euil: and thy lips that they ſpeake not guile.

15. Turne away from euil, and doe good: ſeeke after peace and purſue it.

16. The eies of our Lord vpon the iuſt: and his eares vnto their prayers.

17. But the (*k*) countenance of our Lord is vpon them that doe euil things:

to destroy their memorie out of the earth.

(k) God seeing al mens actions & intentions, wil render as they deserue.

18. The iust haue cried, and our Lord hath heard them: and out of al their tribulations he hath deliuered them.

19. Our Lord is nigh to them, that are of a contrite hart: and the humble of spirit he wil saue.

20. Manie are the tribulations of the iust: and out of al these our Lord wil deliuer them.

21. Our Lord keepeth al their (l) bones: there shal not one of them be broken.

(l) Though the iust seeme for a time to be forsaken, yet God that giueth them internal strength, wil at last reward and crowne in them his owne guifts.

22. The death of sinners is verie il: and they that hate the iust (m) shal offend.

(m) For their sinne they are suffered to fal into more sinne.

23. Our Lord wil redeeme the soules of his seruants: and al that hope in him (n) shal not offend.

(n) Contrariwise those that accept of his grace, shal finally not offend.

ANNOTATIONS.

PSALME. XXXIII.

1. *He changed his countenance.*) S. Augustin by holie Dauids changing of his countenance, and by changing the King of Geth his name, who in the booke of Kings (where the historie is recorded) is called Achis, and here Abimelech, gathereth that here is an hidden, and great Mysterie. Which he explicateth partly by interpretation of the Hebrew names, but more especially by Dauids changing of his countenance, which prefigured Christ, eternal God, becomming also man, and so making great changes in the world. For as Dauid killed Goliath, and for his good act got enuie, so Christ killing the diuel, and humilitie in Christs members killing pride, are persecuted by the wicked. For Christ was both to the ruine, and Resurrection of manie. He changed Sacrifice and Priesthood. The Iewes had sacrifice according to the order of Aaron, in victims of cattle, and this was in mysterie. For there was not then the Sacrifice of the bodie and bloud of our Lord: which the faithful, and those that haue read the Ghospel doe know, which Sacrifice is now spread in al the round earth. A litle after: The Sacrifice of Aaron is taken away, and the Sacrifice according to the order of Melchisedech began to be. He therfore, *I knowv not vvho*, changed his countenance? Let it not be, *I knowv not vvho*, for our Lord Iesus Christ is knowen. He would haue our health to be in his bodie and bloud. From whence did he commend his bodie and bloud? from his humilitie. For vnles he were humble, he would neither be eaten nor drunke. Behold his highnes: In the beginning was *the Word*, and *the Word* was with God, and God *the Word*. Loe the euerlasting meate, and Angels eate it, supernal powers eate it, celestial spirits eate it, and they eate, and are fatted, and the thing remaineth whole, which satiateth and reioyceth them. How then hath the wisdome of God fed vs with the same bread? The Word was made flesh and dwelt in vs. It were too long to recite this great Doctours whole discourse. He further sheweth that Christ dismissed the Iewes, and went from them to the Gentils. Thou seekest now Christ (saith he) among the Iewes, and findest him not: becausc he hath changed his countenance. For they sticking to the sacrifice according to the order of Aaron,

A secret great misterie in the title of this Psalme.

Luc 2.

Some become worse, some better by Christ.

Sacrifice and Priesthood changed.

God most high is become low.

He is our sacramental meate.

Christ left the Iewes & receiued the gētils

held not the Sacrifice according to the order of Melchiſedech, and haue loſt Chriſt: and the Gentils haue begun to haue him. Againe, this holie father willeth vs to remember the Ghoſpel: When our Lord Ieſus Chriſt ſpake of his bodie, he ſaid: Vnles you eate the flesh of the Sonne of man, and drinke his bloud, you shal not haue life in you: becauſe he had changed his countenance, this ſeemed as furie and madnes vnto them, to giue his flesh to be eaten of men, & his bloud to be dranke, therfore Dauid was reputed madde before Achis, when he ſaid: you haue brought this madde man vnto me. Doth it not ſeeme madnes: Eate ye my flesh, and drinke my bloud? He ſeemed to be madde. Thus S. Auguſtin. Neuer imagining the figuratiue interpretation of our new Sacramentaries: who ſay Chriſt gaue no more but a figure of his bodie & bloud, for then it had been eaſily vnderſtood by the Caphar-naites, and no ſuch contradiction nor mur muring had happened. Yet S. Auguſtin ſaith more plainly, if more plaine may be: *Chriſt caried himſelfe in his owne hands.* And how this can be done (brethren) in man, who can vnderſtand? For who is caried in his owne hands? A man may by caried in the hands of others, no man is caried in his owne hands. We find not how it can be vnderſtood in Dauid according to the letter: but in Chriſt we find it. For Chriſt was caried in his owne hands, when giuing his verie bodie, he ſaid: This is my bodie; for he caried his bodie in his owne hands.

The real preſence of Chriſt in the Sacrament.

Catech. Ro p. 2. c 3. q. 24

Not only faith, but good workes with faith iuſtifie.

14. 15. *Stay thy tong, &c.*) Both theſe verſes, and frequent other places in the Pſalmes, shew plainly that iuſtice conſiſteth not only in faith, but in abſtayning from euil and doing good: yet requiring and preſuppoſing true faith, without which no workes are auaylable to iuſtice, nor to euerlaſting life.

PSALME XXXIIII.

Chriſts perſecution. The 5. key.

Dauid in figure of Chriſt, propheticallyby way of inuocating Gods helpe, foreſheweth his perſecution, and the iuſt reuenge vpon his perſecutours, 9. with praiſe to God. 13. His charitie towards his cruel aduerſaries, 17. whom neuertheles God puniſheth, 20. for pretending peace in words, and in fact perſecuting: 23. rendring to al as they deſerue.

1. To (*a*) Dauid himſelf.

(*a*) Danid ſignifieth beloued, deſirable, or ſtrong of hand, that is Chriſt, aboue al beloued of God, deſired of man, the ſtrong conquerour of death and hel. S. Aug. in hunc locum.

IVDGE (*b*) o Lord them that hurt me: ouerthrow them that impugne me.

(*b*) By way of imprecation he prophecieth that God wil ouerthrow the perſecutours of Chriſt, and of Chriſtians.

2. Take (*c*) armour and (*d*) ſhield: and riſe vp to helpe me.

(*c*) Offenſiue (*d*) Defenſiue.

3. Bring forth the ſword, and (*e*) ſhut vp againſt them, that perſecute me: ſay to my ſoule: I am thy ſaluation.

(*e*) Preoccupate and preuent the malice of the perſecutour.

4. Let them (*f*) be confounded & aſhamed, that ſeeke my ſoule.

(*f*) Such a punishment and confuſion shal fal in the end vpon al the malicious, after that the iuſt shal haue ouercome tribulations.

Let them be turned backward, and be confounded that thinke euil

againſt

againſt me.
5. Be they made as duſt before the face of winde; and the Angel of our Lord ſtreitning them.
6. Let their way be made darkeneſſe and ſlipperneſſe: and the Angel of our Lord purſuing them.
7. Becauſe they haue hid the deſtruction of their ſnare for me without cauſe: in vaine haue they vpbrayded my ſoule.
8. Let the ſnare which he knoweth not come on him; and the net, which he hath hid, catch him: and let him fal into the verie ſame ſnare.
9. But (*g*) my ſoule ſhal reioyce in our Lord: and ſhal be delighted vpon (*h*) his ſaluation.
(*g*) In the time of trouble in hope, (*h*) after deliuerie, in eternal ſaluation.
10. Al my bones ſhal ſay: Lord, who is like to thee?
Deliuering the needie from the hand of them that are ſtronger then he: the needie and poore from them that ſpoile him.
11. (*i*) Vniuſt witneſſes ryſing vp, asked me things that (*k*) I knew not.
(*i*) Such falſe witneſſes did riſe againſt Chriſt. Mat. 26. (*k*) Things that were not: for God himſelfe that knoweth al things, knoweth not that which neither was, is, nor can be.
12. They repayed me euil thing for good, (*l*) ſterilitie to my ſoule.
(*l*) They made priuation of my life: verified in Chriſt, not in Dauid, for he was killed by his enemies.
13. But I whē they were troubleſome to me, (*m*) did put on cloth of haire.
(*m*) Al our Sauiours life was penance for others, needing none for himſelf.
I humbled my ſoule in faſting: and my prayer ſhal be turned into my boſome.
14. As a (*n*) neighbour, as our brother, ſo did I pleaſe: as mourning and ſorowful ſo was I humbled.
(*n*) Chriſt the good Samaritane, that relieued the wounded man. Luc. 10.
15. And they (*o*) reioyced againſt me, and (*p*) came together: (*q*) ſcourges were gathered together vpon me, and I was (*r*) ignorant.
(*o p q*) Al this was fulfilled according to the letter in our Sauiours paſſion. (*r*) Our Lord knoweth not anie iuſt cauſe, why the Iewes ſo perſecuted him, for they had no iuſt cauſe but meere malice.
16. They were diſſipated, and not compunct, they tempted me, they ſcorned me with ſcorning: they gnaſhed vpon me with their teeth.
17. Lord (*ſ*) when wilt thou regard? (*t*) reſtore thou my ſoule from their malignitie, myne only one from the lions.
(*ſ*) As Pſal. 21. and Mat. 27. God why haſt thou forſaken me? not deliuered me from temporal death, not yealded me ſuch conſolation, as thou gaueſt other Saints in their agonie? (*t*) A Prophecie of Chriſts reſurrection.
18. I wil confeſſe to thee in (*v*) the great Church, in a graue people I wil prayſe thee.
(*v*) Prophecie of the Catholike Church as Pſal. 21.
19. Let them not reioyce ouer me that are my aduerſaries vniuſtly: (*w*) that hate me without cauſe, and twinckle with the eies.
(*w*) This place is applied by our Sauiour to himſelfe. Ioan. 15.

20. Becauſe they ſpake indeed (x) peaceably to me: and in the anger of the earth ſpeaking they meant guiles.

(x) The Phariſees and Herodians ſaid: Maſter we know that thou art a true ſpeaker &c. meaning to intrap him with treaſon. *Mat.* 22.

21. And they (y) opened their mouth awide vpon me: they ſaid, Wel, wel, our eies haue ſeen.

(y) The ſame Phariſees and Prieſts iudged him worthy of death, and procured the people to crie: Crucifie him, crucifie him.

22. Thou haſt ſeen, o Lord, keep not ſilence: (z) Lord depart not from me.

(z) Againe his Reſurrection is prophecied.

23. Ariſe and attend to my iudgement: my God, and my Lord vnto my cauſe

24. Iudge me according to thy iuſtice, o Lord my God, and let them not reioyce ouer me.

25. Let them not ſay in their harts: Wel, wel, to our foule: neither let them ſay, We haue deuoured him.

26. Let (a) them bluſh and be aſhamed together, that reioyce at my euils.

(a) At the day of iudgement the wicked ſhal receiue ſentence of damnation.

Let them be clothed with confuſion and ſhame, that ſpeake great things vpon me.

27. Let (b) them reioyce and be glad, that wil my iuſtice: and let them ſay alwayes: Our Lord be magnified, that wil the peace of his ſeruant.

(b) The Bleſſed in eternal glorie.

28. And my tong ſhal meditate thy iuſtice, thy prayſe al the day.

PSALME XXXV.

Gods prouidence. The 3. key.

The Prophet deſcribeth the wicked malice of obſtinate ſinners. 6. Againſt which he oppoſeth Gods infinite goodnes, 9. with his prouident mercie towards the worſt: and iuſt reward of the good; 12. praying to eſcape the dangerous gulfe of pride.

1. (a) Vnto the end, to (b) the ſeruant of our Lord Dauid himſelfe.

(a) More ſpecially deſcribing the ſtate of men in the new teſtament, then in the old. (b) Inſtruction for Dauid, not as a King, or a Prophet, but as the poore ſeruant of God.

2. THE vniuſt hath ſaid within himſelfe, that he (c) would ſinne: there is no feare of God before his eies.

(c) Wittingly and reſolutely preferring wicked life before vertuous.

3. Becauſe he hath done deceitfully in his ſight: (d) that his iniquitie may be found vnto hatred.

(d) God ſo hateth ſinne committed of meere malice, that he commonly reiecteth ſuch ſinners, and more often offereth new grace to thoſe, that ſinne of frailtie or ignorance.

4. The words of his mouth are iniquitie, and guile: he (e) would not

vnderſtand

vnderſtand that he might doe wel.

(e) Some ignorance is inuincible, when one hath a good wil to learne, doing his endeauour to know the truth in doctrine, & his dutie in manners, but can not get knowledge therof, and then he is excuſed before God, though he erre in opinion, or in fact: others are negligent to learne, and their errour is groſſe ignorance, and is a ſinne, greater or leſſe, according to the importance of the thing, which they ought, to know. Others are more willful, deſiring to be ignorant: that they may ſinne with the leſſe remorſe, or repining of their owne conſcience, and this is affected ignorance, and moſt hainous and odious ſinne. For which God often leauing them deſtitute of ordinarie grace, which he giueth to others, they fal into reprobate ſenſe, and into more horrible ſinnes.

5. He hath meditated iniquitie in his bed: he hath ſet himſelfe on euery way not good, and malice he hath not hated.

6. Lord (f) thy mercie is in heauen: and (g) thy truth euen to the clouds.

(f) God doth not vtterly ſhut vp his mercie from the moſt wilful & wicked ſinners, but giueth them ſometimes good motions, and ſufficient helpe, that they may repent, be iuſtified, & ſaued, if they doe not wittingly harden their owne harts, and ſtil wilfully repel Gods grace. (g) For ſo God promiſeth (who is moſt faithful) that he wil forgiue ſinners, and receiue them into his fauour againe, whenſoeuer they reſoluing to ſerue him, repent and ceaſe to ſinne.

7. Thy iuſtice as the hils of God: thy iudgements are great depth.

Men! & (h) beaſts thou wilt ſaue, o Lord, 8. as thou (i) haſt multiplied thy mercie, o God.

(h) Thou, o God, that haſt care of al creatures, not only of men but alſo of brute beaſts, art euer readie of thy part to ſaue both moderate men, in whom the light of reaſon remaineth, and alſo groſſe ſenſeles perſons, which are become brutish like horſe and mule or other beaſts. (i) For ſo our Lord multiplieth his mercie.

But (k) the children of men (l) ſhal hope in the couert of thy wings.

(k) Yet with condition that ſenſles or brutish men, muſt become reaſonable men, the children of men, not colts, whelps, pigs &c. (l) Sinners thus conuerted shal not only haue al neceſſaries in this life, as al liuing creatures haue in this world, but alſo shal hope of ſpiritual, heauenly, & eternal glorie prepared for Angels, and children of men: as in the verſes folowing.

9. They ſhal be inebriated with the plentie of thy houſe: and with the torrent of thy pleaſure thou ſhalt make them drinke.

10. Becauſe with thee is the fountaine of life: and in thy light we ſhal ſee light.

11. Extend thy mercie to them that know thee, and thy iuſtice to them, that are of a right hart.

12. Let (m) not the foote of pride come to me: and let not (n) the hand of a ſinner moue me.

(m) Leſt anie impediment hinder the obtayning and poſſeſsion of eternal reward, the iuſt muſt ſpecially pray not to be infected with pride: (n) nor be ouercome by the forcible tentations of other ſinners, by perſwaſion, nor euil example.

13. There (o) haue they fallen that worke iniquitie: they were expelled, (p) neither could they ſtand.

(o) The firſt ſinne, to wit of diuels, was pride, and mans ſinne was by perſwaſion of the diuel. (p) Neither or which could eſcape punishment.

PSALME XXXVI.

An exhortatiõ to contempt of this world. The 7. key.

An exhortation not to enuie nor imitate the euil, who for moſt part proſper in this world, and are damned eternally: but to flye euil and doe good, duly conſidering that God diuerſly permitteth and punisheth the wicked, and likewiſe comforteth and afflicteth the iuſt, al for their good,

This Pſalme is compoſed in order of the Alphabet, euerie diſtick beginning with a diuers letter, to moue the reader to diligent attention, which may ſerue in place of a larger commentarie.

1 A Pſalme (*a*) to Dauid himſelf.

(*a*) For Dauids and euery iuſt mans inſtruction.

HAVE (*b*) no emulation toward the malignant: neither enuie them that doe iniquitie.

(*b*) Neither be thou offended that the wicked doe proſper in this world, nor imitate them that thou maiſt alſo proſper.

2. Becauſe (*c*) they ſhal quickely wither as graſſe: and as the bloſſoms of herbes they ſhal ſoone fal.

(*c*) For al this life, & conſequently the proſperitie therof is ſhort, and vncertaine.

3. (*d*) Hope in our Lord and doe good: and inhabite the land, and thou (*e*) ſhalt be fed in the riches therof.

(*d*) Put thy truſt in God, liuing content in this world: (*e*) & he wil giue thee that is neceſſarie.

4. Be delighted in our Lord: & he wil giue thee the petitions of thy hart.

5. (*f*) Reueale thy way to our Lord, and hope in him: and he wil doe it.

(*f*) Commend al thyne affaires to God.

6. And he wil (*g*) bring forth thy iuſtice as light: and thy iudgement as midday: 7. be ſubiect to our Lord, and pray him.

(*g*) Partly making vertue appeare to the comfort of the vertuous, and example of others in this life, but eſpecially in the next world.

Haue no emulation in him, that proſpereth in his way: in a man that doth iniuſtices.

8. Ceaſe from wrath, and leaue furie: haue not emulation that thou be malignant.

9. Becauſe they that are malignant, ſhal be caſt out: but they that expect our Lord, the ſame ſhal inherite (*h*) the land.

(*h*) The land of the liuing.

10. And yet a litle while, and the ſinner ſhal not be: and thou ſhalt ſeeke his place, and ſhal not find it.

11. But the meeke ſhal inherite the land, and ſhal be delighted in multitude of peace.

12. The ſinner ſhal obſerue the iuſt: & ſhal gnash vpõ him with his teeth.

13. But our Lord ſhal ſcorne him: becauſe he foreſeeth that his day ſhal come.

14. Sinners haue drawen out the ſword: they haue bent their bowe;

That

That they may deceiue the poore and needie: that they may murder the right of hart.

15. Let (*i*) their owne ſwords enter into their harts: and let their bowe be broken.

(*i*) By way of imprecation (as in manie other places) the Prophet foresheweth that wicked men shal fal into the euils, which they prepare for others.

16. Better is a litle to the iuſt, aboue much riches of ſinners.

17. Becauſe the armes of ſinners ſhal be broken in pieces: but our Lord confirmeth the iuſt.

18. Our Lord knoweth the daies of the immaculate: and their inheritance ſhal be for euer.

19. They ſhal not be confounded in the euil time, and in the dayes of famine they ſhal be filled: 20. becauſe the ſinners ſhal perish.

But the enemies of our Lord forthwith as they ſhal be honoured and exalted, vanishing shal vaniſh as ſmoke.

21. The ſinner ſhal borrow, and not pay: but the iuſt is merciful and wil giue.

22. Becauſe they that bleſſe him ſhal inherite the lād: but they that curſe him ſhal periſh.

23. With our Lord the ſtep of man shal be directed: and he shal like wel of his way.

24. When (*k*) he shal fal, he shal not be bruſed: becauſe our Lord putteth his hand vnder.

(*k*) Though the iuſt fal of frailtie or ignorance into venial ſinne, yet Gods grace shal ſtay him that he fal not into mortal. The iuſt falleth ſeuen times in the day, & riſeth. Prou. 24.

25. I haue been yong, for I am old: and I haue not ſeen the iuſt forſaken, (*l*) nor his ſeede ſeeking bread.

Eccle. 2

(*l*) So King Dauid obſerued: and it very rarely happeneth, that the iuſt or their children are deſtitute of neceſſa ie ſuſtenance in this world. If it chance in ſome, it is to their greater merite, and is manifeſtly recompenſed in ſpiritual guifts. In which ſenſe S. Baſil expoundeth, that it is alwayes verified. For God euer rewardeth good workes either temporally, or ſpiritually, or both wayes. S. Auguſtin alſo (con. 3. in hunc Pſal.) exemplifieth in Abraham, Iſaac, and Iacob with al his familie, who were forced to goe into other countries by reaſon of famine, and by Gods prouidence were there ſuſtained, Gen. 12. 26. 46. and S. Paul among his other tribulations mentioneth famine and thirſt. 2. Cor. 11. v. 27. Seeing therfore theſe ſo iuſt perſons ſought their bread in neceſsitie, he expoundeth this holie Scripture in the Allegorical ſenſe; that the Church from her beginning in Ieruſalem to the end of the world, neuer wanteth the true word of God, true faith and doctrine, which is the ſpiritual bread wherwith the ſoule is nourished.

26. Al the day he is merciful and lendeth: & his ſeede shal be in bleſſing.

27. (*m*) Decline from euil, & doe good: and (*n*) inhabite for euer & euer.

(*m*) In theſe two principles, Declining from euil and Doing good, true iuſtice conſiſteth. (*n*) And he that finally obſerueth theſe two points, meriteth and shal poſſeſſe heauen.

28. Becauſe our Lord loueth iudgement, and he wil not forſake his ſaints: they shal be preſerued for euer.

The vniuſt shal be punished: and the ſeed of the impious shal perish.
29. But the iuſt shal inherite the land: and shal inhabite for euer and euer vpon it.
30. The mouth of the iuſt shal meditate wiſedome, and his tong shal ſpeake iudgement. *Pro. 31. Iſa. 51.*
31. The law of his God in his hart: and his ſteps shal not be ſupplanted.
32. The ſinner conſidereth the iuſt: and ſeeketh to (*o*) murder him.
(*o*) To draw him to mortal ſinne, which is death of the ſoule.
33. But our Lord wil not leaue him in his hands: neither wil he condemne him, when iudgement shal be giuen of him.
34. Expect our Lord, and keep his way: and he wil exalt thee, that thou mayſt inherite the land: when the ſinners shal perish, thou shalt ſee.
35. I haue ſeen the impious highly exalted, and aduanced as the cedars of Libanus.
36. And I paſſed by, and behold he was not: and I ſought him, and his place was not found.
37. Keepe innocencie, and ſee equitie: becauſe there are (*p*) remaynes for the peaceable man.
(*p*) Rewards.
38. But the vniuſt shal perish together: the remaines of the impious shal perish.
39. But the ſaluation of the iuſt is (*q*) of our Lord: and he is their protectour in the time of tribulation.
(*q*) Mans iuſtice and wel doing is not of his owne power but of Gods grace.
40. And our Lord wil helpe them, and deliuer them: and he wil take them away from ſinners, and ſaue them, becauſe they haue hoped in him.

PSALME XXVII.

The third penitential Pſalme. The 7. key.

King Dauid, or anie other penitent, earneſtly prayeth God to remitte his ſinnes, and mitigate the paines which he acknowledgeth himſelfe to haue deſerued, 12. lamenting the afflictions which he ſuffereth by ſuch as ſometimes were his freinds, 14. whoſe tentations he now reſiſteth, truſting in God, reſigning himſelfe to Gods wil, confeſsing his owne iniquitie, and humbly praying for Gods helpe.

1. A Pſalme of Dauid, in (*a*) recordation of the ſabbath.
(*a*) In remembrance that by ſinne we loſt the reſt and peace, which man had in the ſtate of innocencie; ſecondly we loſt the peace of conſcience; thirdly the reſt and peace of eternal felicitie.

2. LORD (*b*) rebuke me not in thy furie: (*c*) nor chaſtiſe me in wrath.
(*b*) Condéne me not to eternal paine: (*c*) nor punish me in purgatorie fire; but purge me ſo in this life, that the purging fire be not needful. By which fire (ſaith S. Aug.) though ſome shal be ſaued (grauior tamen erit ille ignis, quam quicquid poteſt homo

pati

pati in hac vita) yet that fire shal be more grieuous, thē wharſoeuer a man can ſuffer in this life. S. Gregory alſo expoundeth this ſame place, as if Dauid ſayd thus: I know it wil come to paſſe, that after the end of this life, ſome shal be cleanſed by purging flames, ſome shal be vnder the ſentēce of eternal damnatiō. But becauſe I doe eſteeme that trāſitorie fire more intolerable then al preſent tribulation, I deſire not only not to be rebuked in furie of eternal damnation, but alſo I feare to be purged in the wrath of tranſitorie correption. Thou therfore, o Lord, whom I ſerue in my ſpirite, whom I know to be the Sauiour of al men, rebuke me not in furie of perpetual damnation, nor chaſtice me in wrath of purging punishment. *See Annotat. Pſ. 6.*

3. Becauſe (*d*) thy arrowes are faſt ſticked in me: and thou haſt (*e*) faſtned thy hand vpon me.

(*d*) Afflictions of mind and bodie ſent by thy iuſt iudgement. (*e*) Thou haſt ſtruck me with an heauie hand.

4. There is (*f*) no health in my flesh at (*g*) the face of thy wrath: my bones haue no peace at (*h*) the face of my ſinnes.

(*f*) I already feele in my flesh, in al my bones, and powers, great affliction, (*g*) conſidering thy iuſtice (*h*) and my ſinnes.

5. Becauſe mine iniquities are gone (*i*) ouer my head: and as a (*k*) heauie burden are become heauie vpon me.

(*i*) Which are exceedingly increaſed, almoſt ouerwhelming my ſpirit. (*k*) Sinnes not washed away by penance by their weight carie the ſoule into more and more wickednes.

6. My (*l*) ſcarres are putrified and corrupted, becauſe of my foolishnes.

(*l*) Stil corrupting thoſe parts which were whole before, as a peſtered ſore that is not cured.

7. I am become miſerable, and am made (*m*) crooked euen to the end: I went ſorowful al the day.

(*m*) Not able to goe ſtreight to doe anie good worke, being guiltie of grieuous ſinne.

8. Becauſe (*n*) my loynes are filled with illuſions: and there is no health in my fleſh.

(*n*) Concupiſcence ſtriuing in me.

9. I am afflicted and am humbled exceedingly: I (*o*) roared for the groaning of my hart.

(*o*) From the ſorrow of my hart my voice hath broken out into clamour.

10. Lord (*p*) before thee is al my deſire: and my groning is not hid from thee.

(*p*) O God thou knoweſt my deſire, to be reſtored to thy fauour.

11. My hart is troubled, my ſtrength hath forſaken me: and the light of mine eies, and the ſame is not with me.

12. My (*q*) freinds, and my neighbours haue approched, & ſtood againſt me.

(*q*) Thoſe that were my freinds and companions in ſinne are become myne enemies, becauſe I forſake them.

And they that were neere me, ſtood far off: 13. and they did violence which ſought my ſoule.

And they that ſought me euils (*r*) ſpake vanities: and meditated guiles al the day.

(*r*) Sought by al meanes to intangle me againe.

14. But I as (*ſ*) one deafe did not heare: and as one dumme not opening

his mouth.

15. And I became as a man not hearing: and not hauing reproofs in his mouth.

16. Becauſe (*t*) in thee, ô Lord haue I hoped, thou wilt heare me, o Lord my God.

(*t*) I Now relie vpon thee, o God.

17. (*v*) Becauſe I ſaid: Leſt ſometime mine enemies reioyce ouer me, and whiles my feete are moued, they ſpake great things vpon me.

(*v*) For this cauſe I am returned to thee and doe pray that mine enemies may not preuail againſt me.

18. Becauſe I (*w*) am readie for ſcourges: and my ſorow is in my ſight alwaies:

(*w*) I reſigne my ſelfe to thee.

19. Becauſe (*x*) I wil declare my iniquitie: and I wil (*y*) thinke for my ſinne.

(*x*) Though thou knoweſt al, yet with mouth confeſſion is made to ſaluation. (*y*) And I meditate of that which my ſinne hath deſerued.

20. But mine enemies liue, and are confirmed ouer me: and they are multiplied that hate me vniuſtly.

21. They that repay euil things for good, (*z*) detracted from me: becauſe I folowed goodnes.

(*z*) One kind of detraction is in reuealing ſecret faults, an other in feyning and imputing falſe crimes, the third (here mentioned) in calling vertue vice, as penance hypocriſie.

22. (*a*) Forſake me not, o Lord my God, depart not from me.
Attend vnto my help, o Lord the God of my ſaluation.

(*a*) Grant me Lord final perſeuerance in thy grace and ſeruice.

PSALME XXXVIII.

Gods prouidence. The 3. key.

A iuſt man in remediles perſecution reſolueth to ſuffer al with peace and ſilence: 5. praying God to take him from this world, confeſſing the vanitie therof, 8. and relying on Gods prouidence (11. who puniſheth man for his ſinnes) prayeth for releaſe.

1. Vnto (*a*) the end, to (*b*) Idithun himſelfe, a canticle of Dauid.

(*a*) Some expound this Pſalme of the Iewes in captiuitie in Babylon, but this title, and the matter conteyned shew, that it rather peteineth to the new Teſtament. (*b*) To be ſong by Idithun and his ſcolers & ſucceſſours, or rather by Chriſtians.

2. I (*c*) HAVE ſaid: I wil keepe my waies, that I offend not in my tongue.

(*c*) Weake men in affliction, not able to deliuer themſelues, ſeeke reuenge, by murmuring and other euil ſpeaches, but the perfect reſolue to rule their tongues:

I haue ſet a gard to my mouth, when the ſinner ſtood againſt me.

3. I was dumme and humbled, and kept ſilence (*d*) from good things: and (*e*) my ſorrow was renewed.

(*d*) Euen to forbeare ſometimes from their owne iuſt defence: (*e*) though therby they indure more perſecution,

4. My (*f*) hart waxed hote within me: & in my meditatiõ a fyre ſhal burne.

(*f*) Sorow ſuppreſſed maketh the hart to burne with zele and indignation.

5. I haue

5. I haue ſpoken in my tong: Lord (*g*) make mine end knowne to me.

(*g*) If it may pleaſe thee, let me know how long I ſhal liue, deſiring to dye: as Elias deſired. 3. *Reg* 19.

And the number of my daies what it is: that I may know what is lacking to me.

6. Behold thou haſt put my dayes meaſurable, and my (*h*) ſubſtance is as nothing before thee.

(*h*) My life and al that I haue is as nothing compared to thy eternitie.

Doubtles al things are vanitie, euerie man liuing.

7. Surely man paſſeth as (*i*) an image, yea and he is troubled (*k*) in vayne.

(*i*) As a ſhadow or image appearing in a glaſſe, which is quickle forgot. (*k*) Therfore there is no cauſe man ſhould be troubled in mind for temporal miſeries.

He gathereth treaſure, and knoweth not to whom he ſhal gather them.

8. And now what is my expectation? is not our Lord? and my ſubſtance is with thee.

9. From al mine iniquities deliuer me: (*l*) a reproch to the fooliſh thou haſt giuen me.

(*l*) Thou haſt ſuffered me to be reproched by the foolish that proſper in this world.

10. I was dumme, and opened not my mouth, (*m*) becauſe thou didſt it: 11. Remoue thy ſcourges from me.

(*m*) I know my tribulation is by thy prouidence.

12. By the ſtrength of thy hand I haue faynted in reprehenſions, for iniquitie thou haſt chaſtiſed man.

And thou haſt made (*o*) ſoule pyne away as a ſpider: but vaynly is euerie man troubled.

(*o*) My life decayeth as a ſpider hauing ſpent al her moyſture.

13. Heare my prayer, o Lord, and my petition; with thne eares receiue my teares. Keepe not ſilence: becaule I am a (*p*) ſtranger with thee, and a pilgrime, as my fathers.

(*p*) Al men are ſtrangers in this life, heauen being our home.

14. Forgiue me, that I may (*q*) be refreshed before I depart: and (*r*) ſhal be no more.

(*q*) That I may recouer ſpiritual ſtrength in this life: (*r*) after which I ſhal not be in ſtate to doe free workes of ſatisfaction nor merite.

PSALME XXXIX.

Chriſts faithful members after long expectation congratulate his comming in flesh. 6. He directing his ſpeach to his Father, profeſſeth to performe the Redemption of mankind, and to denounce the ſame in the whole world: 12. prayeth for his ſeruants, vndertaking to ſatisfie for their ſinnes.

Chriſts comming and redeeming of mankind. The 5. key.

1. Vnto (*a*) the end, a Pſalme to Dauid himſelfe.

(*a*) Perteyning vnto the new Teſtament.

2. EXPECTING (*b*) I expected our Lord, and he hath attended to me.

(*b*) The

(*b*) The faithful of the old and new Teſtament reioyce in the comming of Chriſt.

3. And he heard my prayers, and brought me out of the lake of miſerie, and from the myre of dregs.

And hath ſet my feete vpon a rocke: and hath directed my ſteps.

4. And he hath put a new canticle into my mouth: a ſong to our God.

Manie shal ſee, and ſhal feare: and they shal hope in our Lord.

5. Bleeſſed is the man, whoſe hope is in the name of our Lord: and hath not had regard to vanities and falſe madnes.

6. Thou haſt done manie thy meruelous things, o Lord my God: & in thy cogitations there is none that may be like to thee.

I (*c*) haue declared and haue ſpoken: they (*d*) multiplied aboue number.

(*c*) Chriſt by himſelfe and by others preached the Ghoſpel of ſaluation. (*d*) The multiplication of Chriſtians therby.

7. (*e*) Sacrifice and oblation thou wouldeſt not: but (*f*) eares thou haſt perfited to me. *Heb.*10.

(*e*) No ſacrifice of the old teſtament ſufficed to ſatisfie Gods iuſtice for the ſinne of man. (*f*) Chriſt by the eare of obedience performed the redemption of man by his death, as was determined from eternitie. S. Paul for (eares) ſaith (bodie.) See Annotations Heb. 10.

Holocauſt and for ſinne thou didſt not require: 8. then ſaid I, Behold I come.

In the (*g*) head of the booke it is written of me, 9. that I ſhould doe thy wil: my God I would, and thy law in the middes of my hart.

(*g*) The ſumme of holie Scripture is of Chriſts Incarnation & death for redemption of man.

10. I haue (*h*) declared thy iuſtice in the great Church, loe I wil not ſtay my lips: Lord thou haſt knowen it.

(*h*) Againe Chriſt inculcateth the preaching and receiuing of his Ghoſpel in the whole world.

11. Thy iuſtice I haue not hid in my hart: thy truth and thy ſaluation I haue ſpoken. I haue not hid thy mercie, and thy truth from the (*i*) great Councel.

(*i*) In the greateſt and wiſeſt congregations of this world, Chriſt concealeth not his mercie and truth. So himſelfe profeſſed before Annas, Caiphas, Pilate, and their counſels. Saint Paul preached Chriſt at Athens, and in manie nations, and ſo the other Apoſtles. For their voice went into al the coaſts of the earth.

12. (*k*) But thou, o Lord, make not thy commiſerations farre from me: thy mercie, and thy truth haue alwayos receiued me.

(*k*) The Prophet now ſpeaketh in the name of Chriſts myſtical bodie the Church: praying to be made partaker of mercie, and to be deliured from euils.

13. Becauſe euils haue compaſſed me, which haue no number: mine iniquities haue ouertaken me, & I was (*l*) not able to ſee.

(*l*) The ſinnes alſo thoſe which belieue in Chriſt are ſo manie, that they can not be fully ſeen in particular.

They are multiplied aboue the haires of my head: and (*m*) my hart hath forſaken me.

(*m*) I almoſt faint in conſidering ſo manie and ſo great iniquities amongſt thoſe that profeſſe Chriſt.

14. It

14. It may pleaſe thee, o Lord, to deliuer (n) me: Lord hauc reſpect to helpe me.

(n) The whole Church prayeth in the name of al for the infirme members.

15. Let (o) them be confounded and ashamed together, that ſeeke my ſoule to take it away.

(o) The Prophet foresheweth that the reprobate for their obſtinate malice, ſeeking to hurt others shal be confounded.

Let them be turned backward, and be ashamed that wil me euils.

16. Let them forthwith receiue their confuſion, that (p) ſay to me: Wel, wel.

(p) That skornfully ſay: Wel, wel: wishing al euil to good men.

17. Let al (q) that ſeeke thee reioyce and be glad vpon thee: and let them that loue thy ſaluation, ſay alwayes: Our Lord be magnified:

(q) Which not only in mouth and outward profeſsion, but alſo in ſinceritie of hart ſeeke thee, may with confidence reioyce, and praiſe God.

18. But (r) I am a begger, and poore: Our Lord is careful of me.

(r) Chriſt ſpeaketh in the name of ſinners truly repenting, whoſe ſinnes he vndertaketh to redeeme, and wash away by his paſsion.

Thou art (ſ) my helper, & my protectour: my God be not ſlacke.

(ſ) The faithful of the old teſtament pray for Chriſts firſt comming into this world, & the faithful now pray for his ſecond comming to purge his Church, and to reward the good.

PSALME XL.

The Prophet pronounceth them happie that wil believe in Chriſt, comming in humilitie and pouertie. 5. Chriſt deſcribeth his owne poore afflicted ſtate in this life, by reaſon he is to ſatisfie for the ſinnes of the world; the malice of his aduerſaries, 10. eſpecially of Iudas, 11. and by way of prayer, prophecieth his owne Reſurrection.

Chriſts Paſsion and Reſurrection. The 5. key.

Ro. 13. v. 18.

1. Vnto (a) the end, a Pſalme to Dauid himſelfe.

(a) Perteyning to the new teſtament, as appeareth by the 10. verſe alleadged by our Sauiour.

This Pſalme is alſo applied by the Church in the office of the ſick, whom whoſoeuer aſsiſteth in that caſe, may hope to haue aſsiſtance in their owne like neceſsitie.

2. BLESSED is the man that vnderſtandeth concerning (b) the needie, and the poore: in (c) the euil day our Lord wil deliuer him.

(b) He is happie that is not ſcandalized in Chriſt (Luc. 7. v. 22.) comming in pouertie, & ſuffering extreme afflictions. (c) He that truſteth in Chriſt, notwithſtanding the contrarie motiues of his wordlie miſerie, shal be deliuered by him in al diſtreſſe.

3. Our Lord (d) preſerue him, and giue him life, and make him bleſſed in the land: and (e) deliuer him not vnto the wil of his enemies.

(d) Our Lord wil giue to ſuch ſeruants more grace in this life, and glorie in the next. (e) Not ſuffer him to be ouercome in tentations.

4. Our Lord helpe him (f) vpon the bed of his ſorow: thou haſt turned al his couch in his infirmitie.

(f) When ſuch conſtant ſeruants are ſick to death, Chriſt wil moſt eſpecially comfort and helpe them.

5. I ſaid: (g) Lord haue mercie on me: heale my ſoule, becauſe I haue ſinned to thee.

(g) Chriſt in the behalf of his myſtical bodie confeſſeth their ſinnes, and prayeth for them.

6. Mine enemies haue ſpoken euils to me: When ſhal he die (h) and his name periſh?

(h) After death ſuffered for mankind, Chriſt riſeth, and his name and kingdom is glorious.

7. And if (i) he came in to ſee, he ſpake vayne things: his hart hath gathered together iniquitie to himſelfe.

(i) Thoſe that came not of good wil, but of malice to obſerue Chriſts deeds and words, carped at both, ſometimes ſaying, he taught againſt the law, and againſt Moyſes; ſometymes that he caſt out diuels in the power of Beelſebub.

He went forth, and ſpake together.

8. Al mine enemies whiſpered againſt me: they did thinke euils to me.

9. They (k) haue determined an vniuſt word againſt me: (l) Shal not he that ſleepeth adde to ryſe againe?

(k) At laſt they reſolued that he ſhould die. (l) But they could not ſo ſuppreſſe his power, for he roſe againe in glorie.

10. For (m) the man alſo of my peace, in whom I hoped: who did eate my breads, hath greatly troden me vnder-foot. Ioa. 13. Act. 1.

(m) By our Sauiours application of this verſe, it is certaine that the traitour Iudas is here deſcribed. Ioa. 13. v. 18.

11. But thou, o Lord, haue mercie vpon me, and raiſe me vp againe: and I (n) wil repay them.

(n) In the day of iudgement Chriſt Iudge of al wil render to euerie one as they deſerue.

12. In this I haue knowen that thou wouldeſt me: becauſe mine enemie shal not reioyce ouer me.

13. But me thou haſt receiued (o) becauſe of innocencie: and thou haſt confirmed me in thy ſight for euer.

(o) As before in reſpect of ſinners, Chriſt iudge of al wil render to euerie one: ſo here in his owne perſon he auoucheth his owne innocencie, which made him atopt ſatisfie for others.

14. Bleſſed be our Lord the God of Iſrael (p) from the beginning of the world, and for euermore: (q) Be it, be it.

(p) For this mercie of Almightie God in ſauing the elect by his Sonnes death he is to be praiſed for euer eternally. (q) Al the Bleſſed agree in this, that God is eternally to be praiſed and therto ſay *Amen*, So be it, ſo be it.

Some diuide the Pſalmes in to fiue books, ſuppoſing the firſt book to end here with theſe words, *Be it, be it*: not obſeruing that the laſt Pſalme hath not this ending. S. Ierom confuteth this opinion by our Sauiours and S. Peters naming it the book, not books of Pſalmes. Luc. 20. v. 42. Act. 1. Moreouer if this were the end of one book, then the Pſalme folowing ſhould not be called the 41. Pſalme but the firſt Pſalme of the ſecond book.

PSALME XLI.

Eternal glory. The 10. key.

The feruent deſire of the iuſt, 6. much afflicted in this life, 12. and aſſured hope of eternal ioy.

1. Vnto the end, vnderſtanding to the ſonnes of (a) Core.

(a) The ſonnes of Core repented, and departed from their fathers ſchiſme, and ſo eſcaped miraculouſly the horrible pit of damnation, into which their father and his complices fel. Num. 26. v. 10. By which example al ſeduced and deceiued Chriſtians are admonished, not to perſiſt in ſchiſme or other ſinnes And wordlie men, ambicious of honour be warned to deſire & ſeeke God aboue al things, firſt of al the kingdome of heauen (to be liuing members of the Catholike Church) and the iuſtice therof: to ſeeke things which are aboue, not which are vpon the earth; leſt hel deuour them, as it deuoured the complices of Core. Num 16. v. 31.

2. EVEN as the hart (b) deſireth after the fountaines of waters: (c) ſo doth my ſoule deſire after thee, o God.

(b) A hart waxing old, and burdned with much haire, and great hornes, draweth a ſerpent into his noſethrels: ſo being infected with poyſon, deſireth moſt ardently to drinke, and afterwards caſteth his hornes, and haire, and becommeth as it were yong againe. (c) With ſuch feruent deſire a true penitent, feeling himſelfe infected with poyſon of ſinnes, ſeeketh the water of Gods grace.

3. My ſoule hath thirſted after God (d) the ſtrong (e) liuing: (f) when ſhal I come and appeare before the face of God?

(d e) God is omnipotent, and indeed the only true liuing God: diuels who are honoured in idols, can doe no more then God permitteth, and ſo they can kil the ſouls, that conſent vnto their tentations, but can not reſtore ſpiritual life againe. (f) The ſoule being iuſtified, and ſtil aſſaulted with new tentations deſireth to be with God.

4. My (g) teares haue been breads vnto me day and night: whiles it is ſaid to me dayly: (h) Where is thy God?

(g) I haue had no other refection, but to lenifie my ſorow with weeping. (h) The wicked exprobate the iuſt, as though God would neuer helpe them, becauſe he ſuffereth them to be ſometimes long in tribulation.

5. Theſe things haue I remembred, and haue powred out my ſoule in me, becauſe I ſhal paſſe into the place (i) of a meruelous tabernacle, euen to the houſe of God.

(i) King Dauid was not permitted to build the temple, much leſſe did he enter into anie ſuch meruelous tabernacle in his mortal life, but muſt needs be vnderſtood, to ſpeake here of the heauenlie tabernacle, prepared by Chriſt for his ſeruants.

In the voyce of exultation, and confeſſion: the ſound of one feaſting.

6. Why (k) art thou ſorowful my ſoule? & why doſt thou trouble me?

(k) The Prophet comforteth himſelfe, or anie iuſt ſoule, in the hope of euerlaſting ioy.

Hope in God, becauſe yet I (l) wil confeſſe to him: the ſaluation of my countenance, 7. and my God.

(l) I render thankes and praiſes.

My ſoule is troubled to vard my ſelfe; therfore wil I be mindful of

thee from the land (*m*) of Iordan, and Hermonijm from the litle mountaine.

(*m*) Al this life is like to the ſmal ſtreit place betweene Iordan and a litle hil called Hermonijm, but from this ſtreitnes the hope of the iuſt is, to be placed in heauen.

8. Depth (*n*) calleth on depth, in the voice of (*o*) thy flould-gates. Al thy high things, and thy waues haue paſſed ouer me.

(*n*) One tentation ſtil ſucceedeth an other: (*o*) and the ſame ſo great, as if God opened the gates, and ſuffered them to ouerflow like fluddes of water.

9. In (*p*) the day our Lord hath commanded his mercie: and (*q*) in the night a ſong of him.

(*p*) But God helpeth in opportunitie, not ſuffering his ſeruants to be tempted aboue their ſtrength, giuing them fruit with tentations: (*q*) yea in the greateſt tribulation, he giueth ordinarily moſt comfort, making them ſing ſpiritually in hart, if not alſo in voice.

With me (*r*) is prayer to the God of my life: 10. I wil ſay to God: Thou art my defender.

(*r*) One ſpecial meanes to procure diuine cõſolation is prayer in diſtreſſe.

Why haſt thou forgotten me? and why goe I ſorowful, whiles mine enemie afflicteth me?

11. Whiles my bones are broken, mine enemies that trouble me haue vpbrayded me:

Whiles they ſay to me day by day: Where is thy God?

12. Why art thou heauie, o my ſoule? & why doſt thou trouble me? (*ſ*) Hope in God, becauſe yet I wil confeſſe to him: the ſaluation of my countenance, and my God.

(*ſ*) Stil the iuſt ſoule taketh comforth in aſſured hope of ſalnation, the eternal viſion of God.

PSALME. XLII.

One God the 3 Trinitie. The 1. key.

The iuſt inuocateth Gods ſentence againſt the deceitful, that ſeeke his ſpiritual ouerthrow, 4. acknowleedgeth his helpe, from Almightie God the B. Trinitie, in whoſe viſion glorie conſiſteth.

1. A Pſalme (*a*) of Dauid.

(*a*) Holie Dauid often prefiguring Chriſt, here repreſenteth euerie faithful ſeruant of God, and particularly when they begin a great and holie worke; as when Prieſts celebrate the diuine Sacrifice, they with their aſsiſtants recite by interchangeable verſes this Pſalme.

IVDGE (*b*) me, o God, & diſcerne my cauſe from the nation not holie, from the vniuſt and deceitful man (*c*) deliuer me.

(*b*) After that we haue examined, and prepared our ſelues to the moſt holie Sacrifice and Sacrament, according to S. Paul admonition (let a man proue himſelfe, and ſo eate this bread, & drinke this chalice, 1. Cor. 11.) we pray God, to iudge betweene our true ſincere intention, and the vniuſt deceitful endeauours of our enimie: (*c*) and ſo to deliuer and protect vs from ſattle malice.

2. Becauſe

2. Becauſe thou art God (*d*) my ſtrength: (*e*) why haſt thou repelled me? and why goe I ſorowful (*f*) whiles the enemie afflicteth me.

(*d*) With thee I can doe anie thing, without thee nothing, (*e*) thou ſeemeſt ſometimes not to regard me, (*f*) whiles tentations are more ſenſible then thy grace.

3. Send forth (*g*) thy light and thy truth: (*h*) they haue conducted me, and haue brought me into thy holy hil, and into thy tabernacles.

(*g*) As thou haſt ſent Chriſt the light and truth into this world, grant vs the ſame now in particular. (*h*) Theſe two guifts of God, the light of knowing our duties and truth, with ſincere intention to performe the ſame, haue brought vs into thy Church and vnto thy Altar.

4. And (*i*) I wil goe in to the altar of God: to God, which (*k*) maketh my youth ioyful.

(*i*) Accompanied with light of truth, & ſincere intention, we confidently approch to thyne Altar, o God, (*k*) who changeſt our old corruption into newnes of life.

5. I wil confeſſe to thee (*l*) on the harpe (*m*) o God (*n*) my God: (*o*) why art thou ſorowful, o my ſoule? and why doſt thou trouble me?

(*l*) But to this purpoſe we praiſe God on the harpe, mortifying our affections. (*m*) (*n*) The former word is of the plural number in hebrew, Eloim, the other of the ſingular, ſignifying the Bleſſed Trinitie, one God. (*o*) Thou needeſt not therfore my ſoule to be penſiue or deſolate.

6. (*p*) Hope in God, becauſe yet (*q*) wil I confeſſe to him: the ſaluation (*r*) of my countenance, and (*ſ*) my God.

(*p*) But truſt in God, (*q*) praiſe him, (*r*) whom I hope to ſee face to face, (*ſ*) the true eternal God.

PSALME XLIII.

The Prophet deſcribeth the firſt calling, and difficulte ſtate of the Iewish nation, 6. their proſperitie at other times. 10. Againe their afflictions in captiuitie, and perſecutions.

The ſtate of the Iewes. The 4. key.

1. Vnto (*a*) the end, for the ſonnes of (*b*) Core to vnderſtanding.

(*a*) Though this Pſalme doth firſt and literally perteyne to the people of Iſrael, yet al things happening to them, were in figure of the Chriſtiã Catholike Church, which began with difficulties, afterwards proſpered, and againe ſuffereth much perſecution. (*b*) Core ſignifieth caluus, bauld: alſo caluaria a ſcul, or place of ſculs: the name of the place where our Sauiour was crucified: ſo the children of Core ſignifie the children of Chriſt. S. Aug.

2. O God we haue heard with our eares: our fathers haue declared to vs.

The (*c*) worke that thou haſt wrought in their dayes: & in the dayes of old.

(*c*) The particular calling of Abraham out of Chaldea, protection of him, and Iſaac, and Iacob, the deliuerie of al Iſrael out of Aegypt, and eſtabliſhing them in the promiſed land of Chanaan, with innumerable, great, & ſtrange things done for them.

3. Thy hand deſtroyed the nations, and thou didſt plant them: thou didſt

afflict the peoples, and expel them.

4. For (*d*) not by their owne ſword did they poſſeſſe the land, and their owne arme did not ſaue them:

(*d*) The Iſralites conquered not by ordinarie power, but by the miraculous hand of God. See Ioſue 23.

But thy right hand, and thyne arme, and the illumination of thy countenance: becauſe (*e*) thou waſt pleaſed in them.

(*e*) Not that this people deſerued of themſelues, but of Gods free election, al the world being wicked, he gaue peculiar grace to Abraham, Iſaac, Iacob, and ſome others, & then for their ſakes protected the whole people, in them conſeruing a viſible Church.

5. Thou art the ſame my King and my God: which commandeſt the ſaluations of Iacob.

6. In (*f*) thee we ſhal turne out our enemies with (*g*) the horne, & in thy name we ſhal contemne them that ryſe vp againſt vs.

(*f*) As in former exemples, ſo in Dauids time, not mans ſtrength, but Gods hand gaue them great victories. (*g*) As an oxe with his horne caſteth a ſmal thing into the wind.

7. For I wil not hope in my bow: and my ſword wil not ſaue me. *Ioſ. 24.*

8. For thou haſt ſaued vs from them that afflict vs: and them that hate vs thou haſt confounded. *1. Reg. 17. 2. Reg 8.*

9. In God we ſhal be prayſed al the day: and in thy name we wil confeſſe for euer.

10. But (*h*) now thou haſt repelled and confounded vs: and thou wilt not goe forth, o God, in our hoſts.

(*h*) The Prophet foretelleth that after proſperitie God would ſuffer the Iewes to fal into aduerſitie, & manie afflictions, which alſo ſignified allegorically diuers ſtates of Chriſts Church.

11. Thou haſt turned vs backe behind our enemies: and they that hated vs ſpoyled for themſelues.

12. Thou haſt giuen vs as ſheep that are to be eaten: and thou (*i*) haſt diſperſed vs among the nations.

(*i*) The Iewes are now meruclouſly diſperſed and depreſſed.

13. Thou haſt ſold thy people (*k*) without price: and there was (*l*) no multitude in the exchanges of them.

(*k*) In the deſtruction of Ieruſalem the remnant of the people were ſold for ſmal, as it were for no price. They had ſold Chriſt for thirtie pence; (*l*) and now no multitude, nor number of money at al was giuen for them; but thirtie of them were ſold for one pennie. Ioſephus de bello Iudaico.

14. Thou haſt made vs a reproch to our neighbours, a ſcorne and mocking ſtock to them that are round about vs.

15. Thou haſt made vs for a parable to the Gentils: a wagging of the head among the peoples.

16. Al the day my ſhame is againſt me, and the confuſion of my face hath couered me.

17. At the voyce of the vpbrayder, and the reprocher: at the face of the enemie and perſecutour.

18. Al theſe things haue come vpon vs, (*m*) neither haue we forgotten

thee:

thee: and we haue not done wickedly in thy teſtament.

(m) Vntil Chriſts paſſion the Iewish people did not wholly fal from God and true religion. And of them were choſen the Apoſtles, and manie others, that founded and propagated the Church of Chriſt.

19. And our hart hath not reuolted backward: & (n) thou haſt declined our paths from thy way.

(n) The negatiue particle is here vndeſtood by zeugma, according to the hebrew, thus: Our hart hath not reuolted backward, neither haſt thou ſuffered our paths to decline from thy way.

20. Becauſe thau haſt humbled vs in the place of affliction, and the ſhadow of death hath couered vs.

21. (o) If we haue forgotten the name of our God, and if we haue ſpred forth our hands to a ſtrange God,

(o) An other hebrew phraſe, if we haue, for, we haue not.

22. Wil not God enquire of theſe things? For he knoweth the ſecrets of the hart.

Rom. 8. Becauſe (p) for thee we are killed al the day: we are eſteemed as ſheepe of ſlaughter.

(p) The Prophets and others, perſecuted partly before Chriſt, much more the Apoſtles, and other Chriſtians in the new Teſtament.

23. (q) Ariſe, why ſleepeſt thou, o Lord? Ariſe, and expel vs not to the end.

(q) A prayer in affliction.

24. Why doſt thou turne away thy face, forgetteſt our pouertie and our tribulation?

25. Becauſe (r) our ſoule is humbled in the duſt: our (ſ) bellie is glewed in the earth.

(r) We are at deaths dore, readie to become duſt. (ſ) Lying as groueling ſorowing on the earth: Ariſe Lord, helpe vs: and redeeme vs for thy name, til thou deliuer vs from theſe tribulati ons.

PSALME XLIIII.

Dauid ſingularly moued in hart and tongue, 3. prophecieth Chriſts excellencie, indowing his Church with moſt worthie dowries. 11. By way of exhortation foreſhewing her internal and external beautie: 17. with perpetual ſucceſſion of Paſtours feeding the flock euen to worlds end.

Chriſt moſt excellently indowing his Church. The 6. key.

1. Vnto (a) the end, for them, (b) that shal be changed, (c) to the ſonnes of Core, (d) for vndeſtanding, (e) Canticle for the beloued.

(a) Perteyning to the new Theſtament. (b) Gentils conuerted from paganiſme to Chriſtianitie: (c) and al others returning from ſchiſme, or other ſinnes, (d) for their inſtruction. (e) This Pſalme is a mariage ſong of the beloued bridgrome and bride, Chriſt and his Church.

2. MY (f) hart hath vttered (g) a good word: I tel my workes (h) to the King.

(f) I haue

(f) I haue receiued by diuine inſpiration in my hart and cogitation, (g) a moſt high Myſterie. (h) To the honour therfore and glorie of this King (whom I ſecretly ſee in my hart) I vtter and referre al my works, and this particular Canticle.

Ny (i) tongue is the penne of a ſcribe, that (k) writeth ſwiftly.

(i) From the aboundance of my hart, my tongue alſo ſpeaketh, (k) & that preſently without delay.

3. (l) Goodly of beautie aboue the ſonnes of men, grace is powred abrode in thy lips: therfore hath God bleſſed thee for euer.

(l) Deſcription of Chriſt, moſt excellent in al internal and external guifts.

4. Be (m) girded with thy ſword vpon thy thigh, o moſt mightie.

(m) The Prophet ſeeing in ſpirit the perfections which he wisheth in Chriſt, in manner of congratulating, deſcribeth his fortitude, fighting againſt the diuel for the Church.

5. With thy beautie and fayreneſſe (n) intend, (o) proceede proſperouſly, and (p) reigne,

(n) Purpoſing, (o) proſecuting, (p) and perfecting the conqueſt, and ſo eſtabliſhing thy ſpiritual Kingdome.

Becauſe of (q) truth, and (r) mildeneſſe, and (ſ) iuſtice: and thy right hand ſhal conduct thee meruelouſly.

(q) Not with warlike armour of this world, but by aſſaulting the aduerſarie with truth: (r) defending thy ſelfe and thy ſoldiers with the ſhield of mildnes, (ſ) and ſtriking the enemie with the ſword of iuſtice. Which right force of ſpiritual fight hath meruelous good ſucceſſe.

6. Thy (t) ſharpe arrowes, the (v) peoples vnderneth thee ſhal fal into the harts of the Kings enemies.

(t) Preaching of Chriſts Ghoſpel, his grace mouing the harts of the hearers, is liueliq and forcible; more pearcing then anie two edged ſword. (v) The example of people conuerted, ſhal moue the harts of the aduerſaries to come alſo vnto the truth.

7. " Thy ſeate o God (w) for euer and euer: a rod of direction the rod of thy Kingdom.

(w) Chriſts Kingdom ſhal haue no end. Luc. 1. v. 33.

8. Thou (x) haſt loued iuſtice, and haſt hated iniquitie: therfore God, (y) thy God, hath annoynted thee with the oile of gladnes (z) aboue thy felowes.

(x) Thou defendeſt and rewardeſt the good, finally forſakeſt and puniſheſt the wicked. (y) More peculiarly the God of Chriſt, by hypoſtatical vnion. (z) Diuers Kings (as Dauid himſelfe, Ioſaphat, Ezechias, and Ioſias) were as godlie as Salomon, and perſeuered good to the end, which is doubted Salomon did not; but Chriſt incomparably was annointed, & indued with al graces aboue al Kings.

9. (a) Myrrhe, and (b) Aloes, and (c) Caſſia from thy (d) garments, from houſes of yuorie; out of the which 10. (e) the daughters of Kings haue delighted thee in thy honour.

(a) Mortification which conſerueth frō putrifying, (b) humilitie aſwaging pride, (c) being ſmal in the firſt ſpring, groweth great. (d) Humanitie aſſumpted, and ſanctified perſons; in whom Chriſt dwelleth as in cleane, ſhining, odoriferous houſes.

(e) Sincere faithful ſoules more deare to their ſpouſe Chriſt, then daughters of temporal Kings.

11. The (f) Queene ſtood on thy right hand in golden rayment: compaſſed with (g) varietie.

(f) The Catholike Church, in faith purified as gold: (g) with varietie of ſtates, as Clergie, Laity, and diuers ſorts of religious Orders, and other profeſsions, al vnited

in the

al vnited in the same faith, hope, and charitie.

(h) Heare daughter, and (i) see, and (k) incline thyne eare: and forget thy people, and the house of thy father.

(h) Carefully al that Christ thy spouse speaketh to thee by his Spirit. (i) Diligently put the same in practise: (k) with al obedience and readiynes, and returne not to former infidelitie, nor to corrupt life.

12. And the King (l) wil couet thy beautie: because he is the Lord thy God, and (m) they shal adore him.

(l) Christ loueth the Church adorned with his guifts, (m) and mutually his true children loue and serue him.

13. And the daughters (n) of Tyre with guifts, al the rich of the people shal beseech thy countenance.

(n) Manie of al nations submit themselues, and al that they haue to Christ.

14. Al the glorie of that daughter of the King is (o) within, in (p) borders of gold, 15. clothed round about with varieties.

(o) Internal vertues are most special ornaments: (p) exteriour are required to edifie others in diuers sorts of vertues.

(q) Virgins shal be brought to the King after her: her (r) neighbours shal be brought to thee.

(q) By this meanes manie more are conuerted to christianitie: (r) and one countrie inuiteth and draweth an other.

16. They shal be brought in ioy and exultation: " they shal be brought into the temple of the King.

17. For (s) thy fathers there are borne sonnes to thee: thou shalt make them Princes ouer al the earth.

(s) As Apostles came in place of Patriarchs and Prophets: so stil Bishops and Priests succeede in the Church, Pastours, and gouernours therof.

18. They shal (t) be mindful of thy name in al generation and generation.

(t) These Pastours shal stil teach the true Christian doctrine.

Therfore shal (v) peoples confesse to thee for euer: and for euer and euer.

(v) And stil there shal be Christian people that wil folow and profesſe the same.

ANNOTATIONS.

PSALME. XLIIII.

7. *Thy seate, o God, for euer and euer.*) Seeing S. Paul (Heb. 1. v. 8.) affirmeth expresly that these words are spoken of the Sonne of God, Christ our Sauiour, and therby proueth his excellencie aboue Angels: Iohn Caluin is wonderful bold to auouch that in the simple & proper sense, Dauid spake of his sonne Salomon, and the daughter of Pharao, as if that were the literal sense, and S. Paul only expounded it mystically. But first, the solemne preface in the two first verses importeth farre greater things, then agree to anie terrestrial King. Secondly, this excellent beautie described (v. 3.) aboue the sonnes of men, can not be verified of Salomon: for Absalom (2. Reg. 14.) and Adonias were also very beautiful (3. Reg. 1. v. 6.) As for Salomons wisdom, or other vertues, he perseuered not therin, and so he was not blessed for euer. Thirdly, the

Caluin expoundeth this Psalme contrarie to S. Paul.

Prophet here calleth the perſon of whom, and to whom he ſpeaketh, God. v. 7. & 12. Fourthly, not only the ancient Fathers, and Doctours of the Church, but alſo the Hebrew Rabbins, and the Chaldee paraphraſis, expound this Pſalme literally of the promiſed Meſſias, and his kingdom the Church.

No ſaluation out of the Church.

16. *They ſhal be brought into the temple of the King.*) The temple of the King, ſaith S. Auguſtin, is the Church, the temple of the King is in vnity, the temple of the King is not ruinous, not cut inſunder, not diuided: the ioyning of liuing ſtones is charitie. Nothing is more euident. Attend now the verie temple of the King, for from thence he ſpeaketh, becauſe of the vnitie ſpread in the round earth. For thoſe that would be virgins (faithful ſouls) vnles they be brought into the temple of the King (the Catholike Church) they can not pleaſe the bridegrome.

Perpetual ſucceſsion of Biſhops in place of the Apoſtles.

17. *For thy fathers there are borne ſonnes to thee.*) The Apoſtles begot thee (o Chriſt and Church) they were ſent, they preached, they are the fathers. But could they be alwaies corporally with vs? Could anie of them tarie here til this time? could they tarie to the time yet to come? But was therfore the Church leaft deſolate by their departure? God forbid. For thy fathers, ſonnes are borne to thee. What is this, for thy fathers, ſonnes are borne to thee? The Apoſtles were ſent fathers, in place of the Apoſtles ſonnes are borne to thee: Biſhops are appointed. For whence were the Biſhops borne, that are at this day through the world? the Church herſelfe calleth them fathers, ſhe begate them, & appointed them in the ſeats of the fathers. Doe not therfore thinke thy ſelf deſolate (o Chriſtian Church) becauſe thou ſeeſt not Peter, ſeeſt not Paul: for thou ſeeſt not them by whom thou waſt borne, but of thyne iſſue fatherhood is ſprong to thee: For thy fathers, ſonnes are borne to thee, thou ſhalt make thē Princes ouer al the earth. This is the Catholike Church. Her children are made Princes ouer al the earth: her ſonnes are conſtituted for fathers. Let them acknowledge this that are cut off: let them come to the vnitie, be they brought into the temple of the King. Thus S. Auguſtin.

PSALME XLV.

The Church proſpereth alſo in perſecution. The 6. key.

The Church in perſecution acknowledgeth Gods perpetual defence, 5. making her therby more glorious, 10. ſometimes granting reſt (11. God himſelf checking the perſecuters) and euer protecting her.

1. VNto (*a*) the end, to the ſonnes of Core, for (*b*) the ſecrets.

(*a*) Belonging to the Church of Chriſt. (*b*) As wel the cauſe, why God ſuffereth his Church to be perſecuted, as his aſſured protection in difficulties, are hidden ſecrets to the world.

2. OVR God is a refuge (*c*) and ſtrength: an (*d*) helper in tribulations, which (*e*) haue found vs exceedingly.

(*c*) Al refuge is not ſecure, for one man is not able alwayes to defend an other: but God is a ſure and ſtrong refuge. (*d*) Euer able and in conuenient time willing to helpe. (*e*) This whole world is ful of tribulations, but the Church ſuffered the greateſt in the firſt perſecutions, & ſhal ſuffer as great in the time of Antichriſt. English Catholikes ſuffer moſt of al nations in this age, and can not be ſuppreſſed, but ſtil increaſe in number and fortitude.

3. Therfore wil we (*f*) not feare when (*g*) the earth ſhal be troubled: and (*h*) mountaines tranſported into the hart of the ſea.

(*f*) Therfore al Catholikes may aſſuredly know, that the whole Church can not

faile

faile (g) though very manie, as now in England, (h) and very eminent perſons, as ſome noblemen, and ſome Prieſts haue reuolted, yet al wil not.

4. Their waters haue ſounded, and were troubled: the mountaines were troubled in his ſtrength.

5. The violence of the riuer (i) maketh the citie of God ioyful: the Higheſt hath ſanctified his tabernacle.

(i) Such bad examples make the good to recollect themſelues more diligently, and to reioyce in Gods grace, by which thy ſtand faſt.

6. God is in the middes therof, it ſhal not be moued: God wil helpe it (k) in the morning early.

(k) Before the heate of perſecution shal inuade al, for the elect the dayes of tribulation are shorned.

7. Nations are troubled, and (l) Kingdoms are inclined: he gaue (m) his voice, the earth was moued.

(l) Sometimes one nation or Kingdom rebelleth againſt the Church, but can not deſtroy it. (m) By the ſpirit of Chriſt, Antichriſt, and al his members shal be deſtroyed.

8. The Lord of hoſts is with vs: the God of Iacob is our defender.

9. Come ye, & ſee the workes of our Lord, what wonders he hath put vpon the earth: 10. (n) taking away warres euen vnto to the end of the earth.

(n) The Church ſometimes hath great peace and tranquilitie.

He ſhal deſtroy bow, & breake weapons: and ſhields he shal burne with fire.

11. (o) Be quiet, and ſee that I am God: I shal be exalted among the gentils, and I shal be exalted in the earth.

(o) God himſelfe reſtrayneth the wiked, ſudainely abating their furie, or cutting off their forces.

12. The Lord of hoſts is with vs: the God of Iacob is our defender.

PSALME XLVI.

Gentils are called, and inuited to praiſe God for his magnificence: for Chriſts Aſcenſion, and power.

Vocation of Gentils. The 6. key.

1. Vnto the end, for (a) the ſonnes of Core.

(a) For Chriſtians that leaue the ſinnes of their fathers, and reioyce in Chriſt crucified. See Annotations. Pſal 41.

2. ALL Nations (b) clap hands: make iubilation to God in the voyce of exultation.

(b) True ioy of the hart sheweth it-ſelfe both in voice of exultation, and alſo in geſture of body, by clapping of hands, dancing (as King Dauid did before the Arke 2. Reg. 6.) likewiſe with inſtruments.

3. Becauſe our Lord is high, (c) terrible: a great King ouer (d) al the earth.

(c) To al the wicked, (d) not only of one or few kingdoms, but of al the earth.

4. He hath made peoples ſubiect (e) to vs: & gentils vnder our feete.

(e) When Kings and countries become Chriſtians, they are made ſubiects to the Church that was before, not heads and rulers therfore.

5. He hath choſen his inheritance in vs: the beautie of Iacob which he loued.

6. (f) God is aſcended in (g) iubilation: and our Lord in the voice of trumpet.

(f) Chriſt God & man, after his Paſſion, roſe from death and aſcended: (g) Not leauing his Church deſolate, but making her ioyful by an other comforter, the Holie Ghoſt.

7. Sing ye to our (h) God, ſing ye: Sing ye to our (i) King, ſing ye.

(h) The ſame Chriſt is our God, by his Diuinitie: (i) and our King by his Humanitie.

8. Becauſe God is King of al the earth: ſing ye (k) wiſely.

(k) Doe our endeauour to vnderſtand what you ſing, read, or heare in Gods word. At leaſt to know the principal Myſteries, and points of Chriſtian doctrine, euerie one according to their capacitie and ſtate or profeſsion.

9. God shal reigne ouer the gentils: God ſitteth vpon his holie ſeate.

10. Princes of peoples are gathered together with (l) the God of Abraham: becauſe the ſtrong (m) Gods of the earth are exceedingly aduanced.

(l) The faithful of the old and new Teſtament are vnited in the ſeruice of one & the ſame eternal God. (m) In reſpect of the Bleſſed Trinitie, holie Scripture heere, and in manie places vſeth names of the plural number, as *Elohim*, Gods, not diuiding Gods ſubſtance, which is one, but inſinuating diſtinction of Diuine Perſons, The Father, the Sonne, and the Holie Ghoſt. Whih Myſterie is more expreſly mentioned in Baptiſme, & profeſſed by Chriſtian Gentils, then it was by the people of the Iewes.

PSALME XLVII.

The Church founded and protected by God The 6. key.

God moſt and euerie where laudable, is eſpecially praiſed in the Church of Chriſt (prefigured by Sion, and there begun.) 9. Al things being fulfilled in the Church, euen as they were Prophecied, and promiſed, 12. the faithful are exhorted to conſider and congratulate the ſame.

1. A Pſalme (a) of Canticle to the ſonnes of Core, the (b) ſecond of the Sabbath.

(a) Voices beginning the muſike inſtruments proſecuted. (b) Eſpecially for the ſecond day of the weeke, the day after the ſabbath, which is our Sunday, called Dominica, our Lords day.

2. GREAT is our Lord, and to be prayſed exceedingly, in (c) the citie of our God, in his holie mount.

(c) Ieruſalem, and mount Sion were moſt obliged to praiſe God, for greateſt benefits receiued: ſo the Catholike Church therby prefigured, & hauing receiued farre greater, is moſt of al bound to be grateful.

3. Mount

3. Mount Sion is founded with the exultation of (*d*) the whole earth, (*e*) the ſides of the North, the citie of the great King.

(*d*) This can not be affirmed of Sion, or Ieruſalem, but is only verified of the Catholike Chriſtian Church: (*e*) whoſe coſtes doe extend to the North, & to al quarters of the round earth.

4. God shal be knowen in (*f*) the houſes therof, (*g*) when he ſhal receiue it.

(*f*) The ſame one God, one Chriſt, one Faith, & one Religiõ in al particular Churches of the whole militant Church. (*g*) And this Vniuerſalitie and Vnitie shal be, after that Chriſt taking mans nature shal be aſcended, and shal ſend the Holie Ghoſt, to found & begin this Church.

5. For behold the Kings of the earth (*h*) were gathered together: they aſſembled in one.

(*h*) For the aſſured certaintie of that is foreshewed, the Prophet ſpeaketh in the pretertence, as if it were already done in his time, which he then ſaw in ſpirite.

6. They ſeeing it ſo were in admiration, were troubled, were moued:

7. trembling tooke them.

Their ſorowes (*i*) as a woman traueling. 8. In a vehement ſpirit (*k*) thou ſhalt breake the ſhips of Tharſis.

(*i*) Nothing more moueth the hart, & affecteth al the bodie and ſoule, then ſpiritual cogitations of faith and religion, and therfore it is compared to a woman traueling with child, who hath moſt careful and grieuous paines. (*k*) In which great conflict of mans ſpirit, God by his grace giueth force, to breake through the contrarie aſſaults of our enimie, to remoue al impediments, and to ouercome the difficulties.

9. (*l*) As we haue heard, ſo haue we ſeen in the citie of the Lord of hoſtes in the citie of our God: God hath founded it for euer.

(*l*) This conſideration, That al is now done, that was of old prophecied, is a merueious confirmation to Chriſtians.

10. We haue receiued thy mercie, ô God, (*m*) in the middes of thy temple.

(*m*) Grace and mercie is only granted to thoſe that are within, or come vnto Catholike Church.

11. According to thy name, o God, ſo alſo is thy prayſe vnto the ends of the earth: thy right hand is ful of (*n*) iuſtice.

(*n*) As God is praiſed for his mercie, ſo alſo for his iuſtice; which doe neuer preiudice the one the other.

12. Let mount Sion be glad, and the daughters of Iuda reioyce, becauſe of thy iudgements, o Lord.

13. Compaſſe Sion, and embrace ye her: (*o*) tel ye in her towers.

(*o*) Conſider the fortreſſes of the Church, which are the holie Fathers, and Doctours, that watch and defend her wals.

14. Set your harts (*p*) on her ſtrength: and (*q*) diſtribute ye her houſes, that you (*r*) may declare it in an other generation.

(*p*) So reſt you aſſured for al matters of faith in this pillar of truth. (*q*) Obſerue and marke diligently how manie particular Churches were ſpeedily founded in the world, (*r*) and declare this to other generations, that they may alſo hold faſt the ſame faith, or returne vnto it, if they be relapſed; or at laſt embrace it, if ſooner they haue not.

15. Becauſe (*ſ*) this is God, our God for euer, and for euer and euer: he (*t*) ſhal rule vs euermore.

(*ſ*) Chriſt God incarnate that worketh al this, is our very God and Sauiour, not

for a few yeares, an hundred, six hundred, or a thousand, but for euer & euer. (*t*) He shal rule as a King, and consequently haue a Kingdom, his militant Church, euer more, to the very end of this world. As he shal like wise haue his triumphant Church in eternitie.

PSALME XLVIII.

Exhortation to flye from sinne for feare of hel. The 7. key.

The royal Prophet inuiting al States and sorts of men to heare him attentiuely, 6. sheweth that al ought to feare eternal damnation, that liue wickedly; 9. vainly and foolishly seeking (13. euen like brute beastes) carnal pleasures, which they can not long enioy, nor long escape hel: 16. confidently animating himselfe, and al good men, that trust not in this world.

1. Vnto the end, (*a*) to the sonnes of Core a Psalme.

(*a*) In this and diuers other titles, both before and yet ensuing, is said, To the sonnes, or, for the sonnes of Core, a Psalme, or Canticle, or vnderstanding & the like; but in no place, a Psalme, Canticle &c. of the sonnes of Core: which no way proueth that they were the authours of such Psalmes, but rather the contrarie.

2. HEARE these things (*b*) al ye Gentils: receiue with your eares al ye that (*c*) inhabite the earth.

(*b*) Al ye nations and sorts of people (*c*) that dwel vpon the earth, learne this lesson which I wil teach you.

3. Al ye earthly persons, and children of men: together in one the rich and the poore.

4. My mouth shal speake wisedom, and the meditation of my hart prudence.

5. I wil (*d*) incline mine eare vnto a parable: I wil (*e*) open my proposition (*f*) on a Psalter.

(*d*) Holie Dauid harkened to God inspiring him, (*e*) and declared to others that which he receiued from God, (*f*) not only by his penne or tongue, but also for better instilling it into their minds he founded it vpon the instrument called the Psalter, which had ten strings, signifying the obseruation of the ten commandments.

6. (*g*) Why shal I feare in the euil day? (*h*) the iniquitie of my heele shal compasse me.

(*g*) What especial thing is there in this life, why or for which I or anie haue cause to feare the dreadful day of iudgement? (*h*) Marry this we must feare, iniquitie, by which any supplanteth, defraudeth, oppresseth, or anie way wrongeth others, for that wil inuolue the offender in the sentence of eternal domnation.

7. They (*i*) that trust in their strength: and glorie in the multitude of their riches.

(*i*) Such be they that trust in their present power, riches, or other wordlie things.

8. A (*k*) brother doth not redeeme, (*l*) man shal redeeme: he shal not giue vnto God his reconciliation.

(*k*) A mans owne brother can not help a sinner in that day, (*l*) much lesse anie other man: so the Hebrew phrase by zeugma, vnderstandeth an other negatiue particle.

9. And

9. And the price of the redemption of his owne ſoule: and he shal (*m*) labour for euer, 10. and (*n*) shal liue yet vnto the end.

(*m*) Stil ſuffer paine, (*n*) and not dye, but liue in eternal tourments.

11. He shal not ſee death, when he shal ſee (*o*) the wiſe dying, (*p*) the vnwiſe, and (*q*) the foole shal perish together.

(*o*) Al both wiſe and foolish doe dye temporally: but the wiſe liuing in eternal ioy, the foolish liue in eternal paine. (*p*) Thoſe that belieue not anie other life after this, (*q*) and thoſe that belieuing an other life, yet liue badly in this, shal perish in eternal damnation.

And they shal leaue their riches to ſtrangers: 12. and their (*r*) ſepulchers their (*ſ*) houſes for euer.

(*r*) They shal neuer returne from their ſepulchers (*ſ*) to enioy againe their houſes and earthlie poſſeſſions.

Their Tabernacles in generation and generation: they haue renowmed their (*t*) names in their lands.

(*t*) Which vainely they labour to eſtablish in their poſteritie.

13. And (*v*) man when he was in honour did not vnderſtand: he was compared to beaſts without vnderſtanding, and became like to them.

(*v*) A moſt pithie and brief conſideration, for man to thinke, how abſurdly, he being endowed with reaſon, vnderſtanding, & free wil, like vnto Angels, and capable of eternal glorie, ſetteth his whole ſtudie and care vpon corporal and temporal things, ſo making himſelfe like vnto brute beaſts.

14. This their way is (*w*) a ſcandal to them: and (*x*) afterward in their mouth they shal take pleaſure.

(*w*) This care of wordlie things is the ſtumbling block, and cauſe of eternal ruine: (*x*) yet they shal be obſtinate, and praiſe their owne deſires, ſtil perſiſting therin.

15. As (*y*) sheep they are put in hel: death shal feede vpon them.

And the iuſt ſhal rule ouer them (*z*) in the morning: and their aide ſhal waxe old in hel from their glorie.

(*y*) Among other creatures a sheep can leaſt helpe her ſelfe in miſerie: euen ſo the damned in hel are altogether vnable to deliuer themſelues from thence, or to get any relief. (*z*) In the general reſurrection they shal be moſt of al in miſerie, as euer dying and neuer dead: the iuſt whom they wronged, shal be their iudges, al freinds shal faile them, after they haue paſſed their glorie and pleaſure in this world.

16. Neuertheleſſe (*a*) God wil redeeme my ſoule out of the hand of hel, when he ſhal take me,

(*a*) The confidence of the iuſt.

17. Feare not when a man ſhal be made rich: and when the glory of his houſe shal be multiplied.

18. Becauſe when he shal dye, he shal not take (*b*) al things: neyther shal his glorie goe downe with him.

(*b*) He shal leaue al worldlie things and take nothing with him.

19. Becauſe his ſoule in his life shal be (*c*) bleſſed: he wil confeſſe to thee (*d*) when thou shalt doe him good.

(*c*) Temporally: (*d*) ſo long as he enioyeth wordlie profits, he wil ſeeme grateful to God.

20. He shal enter in, euen to the progenies of his fathers: and he shal (*e*) not ſee light for euer.

(*e*) But they shal not ſee the true light of heauen.

21. Man

21. (f) Man, when he was in honour, did not vnderſtand: he was compared to beaſts without vnderſtanding, and became like to them.

(f) Remember and conſider, o worldlie man, that God made thee an excellent creature: which thou neglecting makeſt thy ſelf like to a beaſt. As v. 13.

PSALME. XLIX.

General Iudgement. The 9. key.

Chriſt in his firſt comming calleth al Nations: 3. in his ſecond wil iudge the world. 7. In the meane time God exhorteth al men to ſerue him in puritie of vertue, which he much perferreth before external ſacrifice of the old law: 17. reprehending ſuch as profeſſe or teach the right way, and liue wickedly.

1. A Pſalme (a) to Aſaph.

(a) To be ſong or tuned by Aſaph a maiſter of muſike.

2. THE (b) God of Gods our Lord hath ſpoken: and he hath called the earth, from the ryſing of the ſunne euen to the going downe.

(b) God Almightie, who is greater then are al falſly ſuppoſed Gods, or holie perſons, that participating of his goodnes are called Gods (as Kings, Prieſts, Iudges) comming into this world in mans nature, calleth al men to ſaluation.

2. Out (c) of Syon the beauty of his comelines.

(c) The Church of Chriſt began in Sion.

3. God wil come (d) manifeſtly: our God and he wil not keepe ſilence. (e) Fire ſhal burne forth in his ſight: and round about him a mighty tempeſt.

(d) Chriſt that came in humilitie, & more obſcurely to ſuffer, and to redeeme vs, wil come in maieſtie, and manifeſtly to iudge. (e) Immediately before the general iudgement, fire shal burne al tranſitorie things.

4. He ſhal (f) cal the heauen from aboue: and (g) the earth to diſcerne his people.

5. Gather ye together his Saints vnto him: which ordaine his teſtament (h) aboue ſacrifices.

(h) Which know that to keepe Gods commandments in folowing vertues, is aboue the oblation of external ſacrifice.

6. And the heauens ſhal ſhew forth his iuſtice: becauſe God is Iudge.

7. (i) Heare, o my people, and I wil ſpeake: Iſrael, and I wil teſtifie to thee: God thy God am I.

(i) God inſtructeth his people.

8. I wil not rebuke thee in thy ſacrifices: and thy holocauſts (k) are in my ſight alwaies.

(k) Sacrifices are grateful to God:

9. I wil (l) not take calues out of thy houſe: nor buck-goats out of thy flocks.

(l) But in regard that God needeth not theſe earthly things, he rather requireth a grateful mind. For otherwiſe man indeed can giue nothing to God: ſeeing al that is in the whole world is Gods owne in proprietie.

10. Becauſe al the wilde beaſts of the woods be myne, the cattle in the

mountaines and oxen.
11. I haue knowne al the fouls of the ayer: and the beauty of the field is with me.
12. If I shal be hungrie, I wil not tel thee: for the round earth is myne, and the fulnes therof.
13. Wil I eate the flesh of oxen? or wil I drinke the blood of buck-goats?
14. (*m*) Immolate to God " the sacrifice of praise, and (*n*) pay thy vowes to the Highest.
(*m*) Spiritual sacrifices of prayse, (*n*) & due payment of voluntarie vowes made in honour of God,
15. And (*o*) inuocate me in the day of tribulation: I wil deliuer thee, and thou shalt glorifie me.
(*o*) and praying to him for helpe in tribulation are most grateful.
16. But to the sinner God hath sayd: (*p*) Why doest thou declare my iustices, and takest my testament by thy mouth?
(*p*) He that wil teach others, must especially flye from sinne, & serue God sincerely.
17. But thou hast hated discipline: & cast my words behind thee.
18. If thou didst see a theefe, thou didst runne with him: and with adulterers thou didst put thy portion.
19. Thy mouth hath abounded with malice: and thy tongue fourged guiles.
20. Sitting thou spakest against thy brother, and against thy mothers sonne thou didst put a scandal: 21. these things hast thou done, and I haue held my peace.
Thou hast thought vniustly that I wil be like thee: I wil reproue thee, and set it against thy face.
22. Vnderstand these things you that forget God: lest sometime he take you violently and there be none to deliuer you.
23. The " sacrifice of prayse (*q*) shal glorifie me: and there is the way, by which I wil shew him the saluation of God.
(*q*) God is honoured by mans gratitude, and other good works.

ANNOTATIONS.

PSALME XLIX.

14. 23 *The sacrifice of praise.*) For better and more due performing of external sacrifice it is requisite, that those which offer it, or desire to participate, doe bring with them necessarie internal vertues, or disposition: as sorow and repentance for their sinnes, which is a kind of improper sacrifice (mentioned in the next Psalme) the sacrifice of iustice, which rendreth to euerie one that is due (Psal 4.) and sacrifice of praise, or thanks-giuing, for al Gods benefites receiued or expected, which kinds of internal and improper sacrifices, doe nothing preiudice, but rightly prepare men to the fruit of external sacrifice, euer vsed in the law of nature, the law of Moyses, and of Christ. This place also hath an other higher and prophetical sense of the

Sacrifice of praise disposeth men to the fruit of external sacrifice.

The Sacrifice of the Eucharist prophecied.

Sacrifice of Christs bodie in the Eucharist, which is both propitiatorie, and Sacrifice of praise and thanks-giuing. So S. Augustin (orat. aduersus Iudeos c 6.) teacheth, that here certainly is a plaine change of the old sacrifices. The same he affirmeth Ep. 120. c. 18. God foreshewing that the old sacrifices should be changed, which were offered in shadow of a sacrifice to come. I wil not take (saith God to Israel) calues nor goates at thy hand &c. but appointeth that al Israel (al nations from the rysing of the sunne to the setting) shal immolate the sacrifice of praise, the same Christ whom old Simeon knew an infant, whom he receiued into his hands. Likewise li. contra aduers. legis & Prophet. c. 20. The Church offereth to God in the bodie of Christ the sacrifice of praise.

PSALME L.

The fourth penitential Psalme. The 7. key.

King Dauid in great sorow for his sinnes of adulterie and murder, most seriously prayeth God of his manifold mercie to remitte and purge al his offences, and paines due for them: 12. to restore vnto him the grace of the Holie Ghost, lost by his sinnes; 15. that he may teach others (as indeed his singular example may teach the whole world true penance) 19. contrition of hart, worthily to offer sacrifice, for the whole Church.

1. Vnto (*a*) the end, a Psalme of Dauid, 2. "when Nathan the Prophet came to him, after that he had sinned with Bethsabee (*Reg.* 12.)

(*a*) Pertayning not only to Dauid, but also to al penitents, especially of the new testament.

3. HAVE mercie on me, o God, (*b*) according to thy great mercie.

(*b*) My sinnes being very great, needs thy great mercie.

And according to (*c*) the multitude of thy commiserations, take away myne iniquitie.

(*c*) Yea manie sorts of thy mercies: not only remission of the crimes, but also mitigation of the paines due for the same: Thy merciful grace, to be truly sorie, to make some part of satisfaction, to beware hereafter not to fal againe, to giue better exemple of penance, and of vertuous life, and to persever to the end

4. "Wash me (*d*) more amply from mine iniquitie: & (*e*) cleanse me from my sinne.

(*d*) O God thou hast forgiuen me, and taken away my sinnes, as thy Prophet hath told me (2. Re. 12. v. 13.) but my soule so foully polluted, needeth yet more washing. (*e*) Cleanse also the dregges that remaine, and al habits and inclinations to sinne. So our Sauiour afterwards taught (Ioan. 13. v. 10.) He that is washed needeth not saue ing to wash his feete (il affections and relikes of former sinnes) but is cleane wholly.

5. (*f*) Because I doe know myne iniquitie: and my sinne is (*g*) before me alwaies.

(*f*) Whiles I did not know, not consider, nor acknowledge my sinnes, I could not be forgiuen, but now I know and acknowledge them: (*g*) and I cease not to consider of them with sorow.

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6. To thee

6. To thee (*b*) onely haue I ſinned, and haue done euil before thee: that thou mayſt (*i*) be iuſtified in thy word, and mayſt (*k*) ouercome when thou art iudged.

(*b*) Principally (for ſo this particle, only, here ſignifieth) the enormities of my ſinnes conſiſt in that I haue offended thy Diuine Goodnes and Maieſtie, the King of the worlds, immortal, inuiſible, onlie God, to whom is due al honour and glorie for euer and euer. 1. Tim. 1. v. 17. (*i*) Thou which haſt promiſed forgiuenes to al ſinners that truly conuert, ſha. herein be iuſtified by receiuing me againe to grace: (*k*) and ouerthrow thy calumniatours, that iudge wickedly of thy proceedings, as if either thy iuſtice or mercie were peruerted.

7. For behold "I (*l*) was conceiued in iniquities: & my mother conceiued me in ſinnes.

(*l*) I & al are borne in original ſinne, the relikes wherof, concupiſcence and weakenes, incline vs to other ſinnes, which we haue added. In regard of which our infirmitie, thy mercie is readie to recal vs and help vs.

8. For behold thou (*m*) haſt loued truth: (*n*) the vncertaine and hidden things of thy wiſdome thou haſt made manifeſt to me.

(*m*) Beſides thou haſt alſo giuen me knowledge of true faith, and right doctrine, which thou euer loueſt, and art accuſtomed to reduce, and direct ſuch into the true way of ſpenance. (*n*) Yea thou haſt moreouer shewed to me things vncertaine, or vnknowen to manie others, giuen me the guift and ſpirit of prophecie, to know hidde myſteries, and to euerie one God giueth ſome particular benefits, which he loueth in him, and is ready of his part to confirme and maintaine the ſame, that they be not loſt.

9. Thou ſhalt ſprinkle me with (*o*) hyſſope, and I ſhal be clenſed: thou ſhalt waſh me, and I ſhal be made (*p*) whiter then ſnow.

(*o*) Moſt merciful Lord thou wilt (as I ſee in the ſpirit of prophecie) ſprinkle me, and al men with thy bloud from the Croſſe, where they ſhal giue thee vinegre about hyſſope to drinke (Ioan. 9.) (*p*) by which washing I ſhal be cleane from ſinne, and become in time pure, yea whiter then ſnow. A figure of this hyſſope was obſerued in Moyſes Law. Num. 16. ſignifying the liuelie heat of Chriſts infinite charitie.

10. To (*q*) my hearing thou ſhalt giue ioy and gladnes, and (*r*) the bones humbled ſhal reioyce.

(*q*) When myne affections ſhal be cleane purged, I ſhal take ſingular great delight to heare of thee, (*r*) and al my powers of mind and bodie, which are now afflicted, ſhal reioyce.

11. (*ſ*) Turne away thy face from my ſinnes: and wipe away al mine iniquities.

(*ſ*) Leaue off thy cogitation of punishing, to which porpoſe firſt take away myne iniquities, for otherwiſe if they remaine, Gods iuſtice can not but punish them.

12. (*t*) Create a cleane hart in me, o God: and renew a right ſpirit in my (*v*) bowels.

(*t*) Create in me new grace, wherby my hart ſhal be pure. So S. Paul calleth a iuſt ſoul a new creature, Galat. 6. v. 15. (*v*) In my inward thoughts.

13. Caſt me not away from thy face: and thy Holie ſpirit (*w*) take not from me.

(*w*) Suffer me not ſo to fal againe, that thy grace depart from me.

14. Render vnto me (*x*) the ioy of thy ſalnation? and (*y*) confirme me with the principal ſpirit.

(*x*) Which I had before my fal, of Chriſt promiſed of my ſeed, and alter not the

ſame for my ſinnes. Dauid alſo and other penitents pray here, that God wil reſtore vnto them the ioy, which they had in the ſtate of grace, of eternal ſaluation promiſed. (y) Confirme & conſerue in me hereafter a ſtrong, conſtant, and willing ſpirite to perſeuere.

15. I (z) wil teach the vniuſt thy waies: and the impious ſhal be conuerted to thee.

(z) No way can a penitent better ſhew him ſelf grateful to God, for remiſſion of his ſinnes, then by inſtructing, exhorting, & perſwading other ſinners to repentance, to leaue their former il waies, and turne to God.

16. Deliuer me (a) from blouds, o God, the God of my ſaluation: and my tongue ſhal exult (*for*) thy iuſtice.

(a) From the guilt and punishment of murder, cauſing Vrias and others with him to be ſlaine. Other penitents pray to be deliuered from what ſinnes ſoeuer they haue committed, by sheding bloud, or other wrongs & iniuries, promiſing to praiſe Gods iuſtice, in offering and giuing grace, according to his promiſe to ſinners, that they may repent.

17. Lord thou (b) wilt open my lips: & my mouth ſhal ſhew forth thy prayſe.

(b) Thou, o God, firſt ſtirring me vp, opening my lips, which of my ſelfe I can not doe, then my tongue and mouth wil praiſe thee.

18. Becauſe if thou (c) wouldeſt haue had ſacrifice, I had verily giuen it: with holocauſtes thou wilt (d) not be dilighted.

(c) If thou wouldeſt eſpecially legal ſacrifice, I would eaſily haue offered great ſtore: (d) but the beſt of that kind is not ſufficient:

19. A ſacrifice to God is (e) an afflicted ſpirit: a contrite and humbled hart, o God, thou wilt not deſpiſe.

(e) true contrition of hart pleaſeth thee farre better.

20. Deale fauourably, o Lord, in thy good wil (f) with Sion: that the wals of Ieruſalem may be built vp.

(f) After a penitent hath remiſsion of his owne ſinnes, he muſt pray for the whole Church.

21. (g) Then ſhalt thou accept ſacrifice of (h) iuſtice, (i) oblations, & (k) holocauſts: (l) then ſhal they lay calues vpon thyne altar.

(g) The Church proſpering, her faithful children ſhal offer (h) the ſacrifice of iuſtice, rendering to euerie one that is due: (i) alſo free offerings without obligation, (k) yea holocauſts, which is the chiefeſt, (l) calues, and like hoſts vpon the altar, according to the ſtate of the old law: but in the law of Chriſt, the moſt B. Sacrifice by him inſtituted.

ANNOTATIONS.

PSALME L.

Temporal puniſhment is due after remiſsion of ſinnes.

2. *When Nathan came to Dauid.*) As Nathan denouncing to Dauid that our Lord had (vpon his repentance and confeſsion) taken away his ſinne, added neuertheles, that becauſe he had made the enimies of God to blaſpheme, his ſonne ſhould dye: ſo Dauid knowing that more was required then only confeſsion, for that

the

the bond of satisfaction remained after his sinnes were remitted, perfisted in penance, praying, lamenting, and beseeching God according to his great and manifold mercies, to take away his iniquitie, albeit the Prophet Nathan had now told him, that our Lord had taken away his sinne, because there yet remained temporal paine due for the same. He prayeth also v. 4. that God wil, *wash him more amply from his iniquitie, and cleanse him from his sinne.* For albeit the guilt of mortal sinne be washed and taken away, yet besides temporal punishment that is due, the soule that was so polluted, needeth to be washed, and cleansed from the euil habito, or pronenes to fal againe, gotten by the former custome, or delectation in sinne.

Custome of sinne maketh more pronenes to fal againe.

7. *I Was conceiued in iniquities.*) An other reason why sinners after remission of al mortal sinnes, neede to be washed, and cleansed, is, because being borne in original sinne, after remission therof, there remaineth concupiscence, that striueth against vertue, and inclineth to sinne, from which we must pray, and labour to be more and more washed and cleansed.

Cõcupiscence remaineth after original sinne.

19. *Sacrifice.*) Holie Scriptures make often comparison between two kinds of sacrifices, preferring internal before external, as more grateful to God. And of spiritual sacrifices, this of a contrite spirite is first in order, and maketh the way to the sacrifice of iustice, because iustice presupposeth repentance; and finally succedeth sacrifice of praise, and thanks-giuing.

Spiritual sacrifice preferred before external.

PSALME. LI.

Holie Dauid inueigheth against wicked Doeg a traitour, 7. prophecieth his ruine, 10. and his owne exaltation.

Vnto the end, vnderstanding to Dauid, 1. when Doeg (*a*) the Idumeite came and told Saul: Dauid is come into the house of (*b*) Achimelech. (1. *Reg.* 22.)

(*a*) Of the race of Esau, half a Iew, but either an Infidel, or fautour of Infidels, a spie for Saul, a persecutour of Dauid, & a murderer of Innocents. 2. Reg. 22. v. 9. 18.

(*b*) High Priest, slaine with 84. more Priestes and others, because they were supposed to fauour Dauid. *ibidem.*

3. VVHY doest thou (*c*) glorie in malice, which art mightie in iniquitie?

(*c*) Thou persecutour Doeg, why art thou so malicious, to abuse thy credite with King Saul, to the murdering of innocents?

4. Al the day hath thy tongue thought iniustice: as a sharp rasor thou (*d*) hast done guile.

(*d*) Playing the part of a spie, in betraying to Saul, that I was with Achimelech?

5. Thou hast loued malice more then benignitie: (*e*) iniquitie rather then to speake equitie.

(*e*) Though he told a truth, yet it was iniquitie to betray innocents.

6. Thou hast loued al words of precipitation, a deceitful tongue.

7. Therfore wil God destroy thee for euer, he wil (*f*) plucke thee out, & remoue thee out of thy tabernacle: & (*g*) thy roote out of the land of the liuing.

(*f*) Thou shalt vtterly be destroyed, (*g*) & al thy race.

8. The iust shal see, and feare, and shal laugh at him, and they shal say:

Behold the man, that hath not put God for his helper.

But hath hoped in the multitude of his riches, and hath (*h*) preuailed in his vanitie.

10. But I as (*i*) a fruitful oliue tree in the houſe of God, haue hoped in the mercie of God for euer: and for euer and euer.

(*i*) Dauid prophecieth his owne exaltation, and conſeruation of his ſeede in the Kingdom of Iſrael.

11. I wil (*k*) confeſſe to thee for euer, becauſe thou haſt done it: and I wil expect thy (*l*) name, becauſe it is good in the ſight of thy Saints.

(*k*) Sing praiſe & thankes to thee. (*l*) Thy Goodnes, which agreeth to thy name.

PSALME LII.

The general Iudgement. The 9. key.

As in the thirteenth Pſalme Chriſts Incarnation is prophecied, after that ſinne abounded in the world: ſo here is foreſhewed that after general wickednes, 5. Chriſt wil come to iudge the bad, 7. and deliuer the good.

1. Vnto the end, for (*a*) Maeleth, (*b*) vnderſtandings of Dauid.

(*a*) Weakenes, or mourning. (*b*) S. Auguſtin expoundeth this Pſalme as an inſtruction to thoſe that ſuffer perſecution and iniuries, eſpecially neere the end of the world.

THE foole hath ſaid in his hart: There is no God.

2. They are corrupt, and become abominable in iniquities: there is not that doth good.

3. God hath looked forth from heauen, vpon the children of men: to ſee if there be that vnderſtandeth, or ſeeketh after God.

4. Al haue declined, they are become vnprofitable together: there is not that doth good, no there is not one.

5. Shal they not al know that worke iniquitie, that deuour my people as food of bread?

6. God they haue not inuocated: there haue they trembled for feare, where no feare was.

Becauſe God hath (*c*) diſſipated the bones of them (*d*) that pleaſe men: they are confounded, becauſe God hath deſpiſed them.

(*c*) God wil ouerthrow al the counſels and forces (*d*) of worldlie politikes.

7. (*e*) Who wil giue out of Sion the ſaluation of Iſrael? when God ſhal conuert the captiuitie of his people: Iacob ſhal reioyce, and Iſrael ſhal be glad.

(*e*) The true Church afflicted deſireth Chriſts comming to deliuer the oppreſſed.

PSALME. LIII.

Dauid in diſtreſſe crieth to God for helpe, 6. Confidently truſting therin, 8. and promiſing ſacrifice of thankes-giuing.

A praier in diſtreſſe. The 7. key.

1. Vnto (*a*) the end, (*b*) in ſongs vnderſtanding for Dauid 2. when the Zipheites were come, and ſaid to Saul: (*c*) Is not Dauid hid with vs? (1. *Reg.* 1. 23 & 26.)

(*a*) Though hiſtorically this Pſalme (*b*) was ſong by Dauid the authour therof, ſhewing how he prayd in danger, and rendered thanks for his deliuerie, (*c*) when vpon notice giuē that he abode in the mountaines Saul ſtraictly beſieged him, with a great armie, but the Philiſtijms inuading the countrie, Saul was forced to leaue Dauid, and to turne his forces againſt them, 1. Reg. 23. yet it perteyneth alſo literally to al iuſt men in diſtreſſe, eſpecially to the Church of Chriſt, praying in like dangers, and God by his like prouidence deliuering his ſeruants in extremities.

3. O God ſaue me (*d*) in thy name: and in thy ſtrength (*e*) iudge me.

(*d*) For the glorie of thy name (*e*) for the iuſtnes of my cauſe defend me.

4. O God heare my prayer with thine eares: receiue the words of my mouth.

5. Becauſe (*f*) ſtrangers haue riſen vp againſt me, & the ſtrong haue ſought my ſoule: and they haue not ſet God before their eies.

(*f*) Barbarous highland men haue betraide the place of myne abode to the perſecuters.

6. For (*g*) behold God helpeth me: and our Lord is the receiuer of my ſoule.

(*g*) But I feare them not, becauſe I am in Gods protection.

7. (*h*) Turne away the euils to mine enimies: and in (*i*) thy truth deſtroy them.

(*h*) A iuſt prayer, that God wil turne intended miſchief vpon the deuiſers heades, (*i*) according to his promiſe, that he wil defend the innocent.

8. (*k*) I wil voluntarily ſacrifice to thee, and (*l*) wil confeſſe to thy name o Lord, becauſe it is good:

(*k*) Offering voluntarie ſacrifice, more then is commanded. (*l*) And praiſe thee, o God.

(*m*) Becauſe thou haſt deliuered me out of al tribulation: and (*n*) mine eie hath looked downe vpon mine enimies.

(*m*) As I am bound (*n*) I reioyce in thy iuſt iudgements againſt the wicked.

PSALME LIIII.

Gods prouidence towards the good and bad.
The 3. key.

The Prophet (as wel in his owne, as other iuſt mens perſon) deſcribeth great calamities ſuffered, 10. prayeth againſt the wicked, 13. lamenting eſpecially that thoſe which profeſſe freindshipe, are aduerſaries, 17. and declareth Gods prouidence in protecting the good, and deſtroying the bad.

1. Vnto (*a*) the end (*b*) in ſongs, (*c*) vnderſtanding to Dauid.

(*a*) A ſong as wel for King Dauid himſelfe, as others of al times (*b*) to ſing, (*c*) and conſider Gods prouidence, in ſuffering one man to afflict an other in this life.

2. HEARE my prayer, o God, deſpiſe not my petition.
3. Attend to me and heare me.
4. I am made ſorowful in my (*d*) exerciſe: and am troubled at the voice of the enimie: and at the tribulation of the ſinner.

(*d*) This life is a warfare, and a continual combate.

Becauſe they haue (*e*) wreſted iniquities vpon me: & (*f*) in anger they were troubleſome to me.

(*e*) Calumniated me, (*f*) and perſecuted me in great furie.

5. My hart is troubled in me: & (*g*) the feare of death is falne vpon me.

(*g*) So inwardly afflicted, as if death were at hand.

6. Feare and trembling are come vpon me: and (*h*) darkenes hath couered me.

(*h*) I haue fearfe ſenſe, or diſcourſe of reaſon, being almoſt ouerwhelmed with trouble.

7. And I ſaid: (*i*) Who wil giue me wings as of a doue, and I wil fly: and reſt?

(*i*) Would God I could flie, that in the ſimplicitie of a doue, I might ſpeedily part away from theſe afflictions.

8. (*k*) Loe I haue gone far flying away: and I abode in the wildernes.

(*k*) I haue fled ſo farre as I could from troubles:

9. I (*l*) expected him, that (*m*) ſaued me from (*n*) puſillanimitie of ſpirit, and (*o*) tempeſt.

(*l*) For the reſt I remitted to Gods wil and good pleaſure, (*m*) and he ſuffered me not to be ouerthrowne, (*n*) though I am weake, (*o*) and the tentations are great.

10. (*p*) Precipitate, o Lord, and (*q*) diuide their tongues: becauſe I haue ſeen (*r*) iniquitie, and (*ſ*) contradiction in the citie.

(*p*) O God abate the pride of arrogant perſecuters, (*q*) ſuffer them not to agree amongſt themſelues. (*r*) They are ful of al iniquitie, (*ſ*) they haue alſo contentions among themſelues, turne the ſame to our good

11. Day and night ſhal iniquitie compaſſe it vpon the wals therof; and (*t*) labour in the middeſt therof, and (*v*) iniuſtice.

(*t*) With their continual great iniquitie, they haue their troubles, (*v*) but leaue not their iniuſtice.

12. And there hath not ceaſed out of the ſtreets therof (*w*) vſuric and guile.

(*w*) They

(w) They are ſtil vſurers, and deceitful oppreſſours of the poore.

13. For (x) if myne enimie had ſpoken euil to me, I would vereily haue borne it.

(x) It is a greater griefe to ſuffer iniuries of thoſe that ſeeme to be freinds.

And if he that hated me had ſpoken great things vpon me: I would perhaps haue hid my ſelfe from him.

14. But (y) thou a man of the ſame minde: my (z) guide, and my familiar.

(y) A man that was, or ſeemed of the ſame mind, faith, and religion, (z) whom I ſo truſted, that I would haue gone, whitherſoeuer he ſhould haue led me.

15. Which didſt (a) take ſweete meats together with me: in the (b) houſe of God we walked with conſent.

(a) Thou that didſt participate the ſame holie ſacraments with me, (b) in the Catholike Church.

16. Let (c) death come vpon them: and let them goe downe quicke into hel.

(c) As Core & his complices: ſpoken of iuſt zele, not of deſire to reuenge: verified in thoſe that ſinne wittingly and knowing, for they deſcend, as it were, aliue into hel.

Becauſe there is wickednes in their habitations, in (d) the middes of them.

(d) The whole crew of the wicked conſpire in iniquitie.

17. But I haue cried to God, and our Lord wil ſaue me.

*or pray 18. In (e) the euening, and morning, & at midday, I wil * ſpeake, and & declare, and he wil heare my voice.

(e) The Prophet alludeth to three more ſpecially appointed houres of Diuine ſeruice, the daylie ſacrifice at morning, and euening †, and other ſacrifices commonly about midday. Which alſo are the three principal times of Diuine Seruice in the Church of Chriſt: Mattins, Euenſong, and the Sacrifice of Maſſe. Which Eutymius and other Grecians cal Lyturgiam. S. Clement alſo (li. 7. c. 25. *Apoſt. Inſtit.*) teſtifieth that the Apoſtles ordained three ſet houres of common prayer euerie day.

91. He wil redeeme my ſoule in peace from them, that approch to me: becauſe among manie (f) they were with me.

(f) Manie enimies combined together approched vnto me, to ouerthrow me.

* 20. God wil heare, and he (g) which is before the worlds wil humble them.

(g) Eternal God.

21. For there is (h) no change with them, & they feared not God: he hath ſtreached forth his hand in repaying.

(h) They wil neuer repent of their wickednes.

22. They haue contaminated his teſtament, they are (i) diuided by the wrath of his countenance; and (k) his hart hath approched.

(i) They harden their harts againſt his threatned wrath: (k) but Gods prouidence illuminateth others to know and teach the truth, when it is impugned or contemned.

(l) His words are made ſofter then oile: and (m) the ſame are darts.

(l) Gods words, which in themſelues are meeke and ſweete, (m) are hard to the incredulous, & as darts that wound them. Chriſt ſaid (Ioan. 6.) Vnles one eate my flesh, & drinke my bloud, he shal not haue life in him, which the Capharnaites not vnderſtanding ſaid one to an other: This is a hard ſpeach, who can abide it? which S. Auguſtin here ſaith was the firſt hereſie againſt our Sauiours preaching. It was not hard to S. Peter, who in the name of the reſt, anſwered, that Chriſt had the words of

eternal life. He yet vnderſtood not the ſecret of our Lords ſpeach, but he piouſly beleeued that the words were good, which he vnderſtood not.

23. (n) Caſt thy care vpon our Lord: and he wil nourish thee: he wil not giue (o) fluctuation to the iuſt for euer.

(n) Therfore in al doubts of doctrine, in al diſtreſſes of perſecution, and other difficulties which ſurpaſſe thy weaknes, caſt thy care vpon our Lord, and he wil nourish thee. (o) He wil not ſuffer the iuſt to remaine alwayes in fluctuation, that is, in doubtful, dangerous, and wauering thoughts or perplexities, as when a ship is toſſed in the waues of the ſea, but wil giue quiet repoſe of mind, as in a ſure hauen without danger of drowning.

24. But thou, o God, wilt bring (p) them downe into the pit of deſtruction.

(p) Contrariwiſe the wicked and obſtinate ſhal fal into deſtruction.

(q) Bloudy and deceitful men ſhal not liue halfe their dayes, but I wil hope in thee, o Lord.

(q) Often or for moſt part bloud-ſuckers dye before the courſe of nature requireth, as Saul, Abſolon, Achitophel, Achab, Iezabel, and the like.

PSALME LV.

Dauids prayer in danger. The 8. key.

Dauid being in danger before Achis King of Geth, confidently imploreth Gods helpe, againſt the great malice and power of his enimies; 8. foretheweth their ruine, his owne exaltation, 12. and offereth praiſes and thanks.

1. Vnto (a) the end, (b) for a people, that is made far from the Saints, Dauid in (c) the inſcription of the title, (d) when the foreners held him in Geth (1. Reg. 12. v. 12.)

(a) This Pſalme perteyneth alſo to future times, (b) for the vſe of anie iuſt perſons, or people, that are againſt their wil ſeparated from the publike diuine Seruice of holie Chureh: (c) moſt worthie to be noted with title, for perpetual memorie, (d) made by Dauid when the Philiſtijms detected him to their King in Geth.

2. HAVE meacie on me, o God, becauſe (e) man hath troden vpon me: (f) al the day impugning he hath afflicted me.

(e) Now one ſorte of ill diſpoſed men, now an other, (f) neuer ceaſe to ſeeke my deſtruction.

3. Myne enimies haue troden vpon me al the day: becauſe they are (g) manie that warre againſt me.

(g) Saul with his great armie, the Philiſtijms, & other ſtrangers, ſome in manifeſt hoſtilitie, others detecting and betraying me to myne aduerſaries. So al that liue godly in Chriſt haue manie enimies viſible and inuiſible.

4. From (h) the height of the day I shal feare: (i) but I wil truſt in thee.

(h) Of theſe moſt eminent great dangers I am indeed afeard, (i) but ſo that my truſt and aſſured confidence is in thee, o God.

5. In God I wil praiſe (k) my words, in God haue I hoped: I wil not feare what flesh may doe to me.

(k) Words and promiſes made to me, or the good which I ſpeake or doe by Gods grace.

6. Al the day did they (l) deteſt my words; againſt me (m) al their cogi-

tations

tations are vnto euil.

(l) They calumniate whatsoeuer I say, (m) wresting al my words to euil sense.

7. They wil (n) inhabite and keepe secret: they wil obserue my heele.

(n) They meete together, and secretly conspire to intrap me or catch me tripping.

8. As they haue expected (o) my soule, 8. (p) for nothing shalt thou saue them: (q) in wrath thou wilt breake peoples.

(o) To take my life: (p) for this their vaine purpose to destroy me, thou wilt saue them, as they deserue, that is, (q) thou wilt brake them in pieces.

O God 9. I haue shewed my life to thee: thou hast set my teares in thy sight

As also in thy promise: 10. then shal mine enemies be turned backeward.

In what day soeuer I shal inuocate thee: loe I haue knowne that thou art my God.

11. In God I wil praise r) the word, in our Lord wil I praise thee saying: I haue hoped in God, I wil not feare what man can doe to me.

(r) I wil alwayes gratefully acknowledge thy promises, and sayings, for they are assured.

12. In me, o God (s) are thy vowes, which I wil render, praises to thee.

(s) I haue purposed and vowed to offer sacrifice of praise, and by thy helpe wil performe it.

13. Because thou hast deliuered my soule from death, and my feete from falling: that I may (t) please before God, in (v) the light of the liuing.

(t) Doe that pleaseth God, (u) in true faith and pious workes.

PSALME LVI.

The Prophet prayeth in tributacion, 4. testifieth Gods helpe, 6. praiseth his greatnes: 8. promising and inuiting al nations to praise him.

Dauids great patience.

The 8. key

1. Vnto (a) the end, (b) destroy not, to Dauid in (c) the inscription of the title, (d) when he fled from the face of Saul into the caue.

1. Reg. 22. 24.

(a) The heroical facts of Dauid are for example to al Christians.

(b) Innocent Dauid hauing opportunitie to kil his vniust persecutour, obeyed the motion of God, suggesting vnto him, not to destroy his enemie, contrarie to the counsel of his freinds: (c) a thing most worthie to be recorded for perpetual memorie (d) being in so great and vniust trouble, as to lye in the caue of a mountaine, yet spared to kil, or hurt him, that driue him into such streits. *See the historie 1 Reg. 24.*

2. HAVE mercie on me, o God, haue mercie on me: because my soule hath trusted in thee.

And I wil hope in the shadow of thy wings, vntil iniquitie passe.

3. I wil crie to God the highest: God that hath done me good.

4. He sent (e) from heauen, and deliuered me: he hath giuen into (f) reproch them that trode vpon me.

(e) Extraordinarie diuine helpe, passing mans power. (f) It fel reprochfully to Saul, that Dauid might haue slaine him if he would, yet did neither hurt him, nor insult vpon him, but meekly and piously admonished him of his errour, and iniurious persecution.

God hath ſent his mercie and his truth, 5. and hath deliuered my (g) ſoule out of the middes of (h) Lions whelps: I ſlept troubled.

(g) My life (h) from moſt mightie and rauenous perſecuters.

The ſonnes of men, their (i) teeth are weapons and arrowes: and their (k) tongue a sharpe ſword.

(i) Though they haue not lions natural teeth, yet they exerciſe crueltie by artificial weapons, (k) and with their cruel tongues incite their folowers to the ſame furie. 1. Reg. 22. v. 16.

6. Be exalted abaue the heauens, o God: and thy glorie vpon al the earth.

7. They prepared a ſnare for my feete: and bowed downe my ſoule.

They (l) digged a pit before my face: and they are falne into it.

(l) Saul endeauoured manie wayes to ouerthrow Dauid, amongſt other meanes prouoked him to ſet vpon the Philiſtiims, thinking they ſhould haue ſlaine him. 1. Reg. 18. v. 17. but the ſame Philiſtiims ouerthrew Saul. 1. Reg. 31.

8. My hart is readie, o God, my hart is readie: I wil ſing, and ſay :: a Pſalme.

:: Pſalmes more in vſe with Chriſtian Gentils, then they were with the Iewes. See page. 12.

9. Ariſe my glorie, ariſe pſalter and harpe: I wil ariſe early.

10. I wil confeſſe to thee among (m) peoples, o Lord: and I wil ſay :: a Pſalme to thee among (n) the Gentils.

(m n) Gods benefits beſtowed vpon Dauid, and vpon faithful Chriſtians prefigured by him, are for euer to be praiſed by al peoples and nations.

11. Becauſe thy mercie is magnified euen to the heauens, and thy truth euen to the clouds.

12. Be exalted aboue the heauens ô God: and thy glorie vpon al the earth.

PSALME LVII.

Holie Dauid inueigheth againſt diſſembling wicked men: 7. deſcribeth their manifold punishment, 11. wherin the iuſt shal be comforted

Gods prouidence in ſuffering euil. The 3. key.

1. Vnto (a) the end, (b) deſtroy not, to Dauid, in (c) the inſcription of the title.

(a) This Pſalme was made vpon the ſame occaſion, and to the ſame purpoſe as the former, (b) to exhort the iuſt and innocent to patience, (c) by Dauids memorable example.

2. IF (d) in very deede you ſpeake iuſtice: iudge right things ye ſonnes of men.

(d) Few are ſo wicked, but they ſpeake and pretend iuſt things:

3. For in (e) the hart you worke iniquities: in the earth your (f) hands forge iniuſtice.

(e) But neither thinke wel, (f) nor doe wel, but both contrarie, which feyned ſanctitie is double iniquitie.

4. Sinners are alienated from the matrice, they haue erred from the womb: they haue ſpoken falſe things.

(g) Theſe wicked ſinners that flatter and incite King Saul, ſeeme to haue ſpent al their life from their infancie in malice.

5. They

5. They haue furie according to the ſimilitude of (*h*) a ſerpent: as of the aſpe that is deafe, and ſtoppeth his eares.

(*h*) Their furie is vnquiet, til they may wound the innocent with their poiſonful ſting, (*i*) neither wil they harken to good admonitions, but ſtop their eares like an aſpe, that layeth one eare cloſe to the ground, & ſtoppeth the other with his taile.

6. Which wil not heare the voice of the inchanters, and of the ſorcerer inchanting wiſely.

7. God ſhal breake their (*k*) teeth in their mouth, the (*l*) cheeke-tooth of the lions our Lord wil breake in pieces.

(*k*) But God wil breake their cruel force, (*l*) though it ſeemeth moſt ſtrong and inſuperable.

8. They ſhal come to nothing as water running downe: he hath (*m*) bent his bow til they be weakened.

(*m*) Gods iuſt determination of punishing the wicked ſtil remaineth bent and readie, though execution be ſome while differred.

9. As (*n*) waxe that melteth, ſhal they be taken away: (*o*) fyre hath falne on them, and they haue not ſeen the ſunne.

(*n*) That force and power which is now inuincible, hard and ſtrong like a lions ſtrongeſt teeth, ſhal then be as impotent and ſoft as waxe: (*o*) Gods wrath, like fire, the moſt forcible element, ſhal fal vpon them, and they ſhal be caſt into vtter darkenes, depriued of the ſunne and al comfortable light.

10. Before your (*p*) thornes did vnderſtand the old bryar: as liuing ſo in wrath he ſwalloweth them.

(*p*) Before their malice can bring to effect the great miſchiefs which they plotte and purpoſe, God ſuddainly cutteth them off, before they fully vnderſtand of either ſicknes or death, caſteth them as it were aliue into hel.

11. The iuſt (*q*) ſhal reioyce when he ſhal ſee reuenge: he ſhal wash his hands in the bloud of a ſinner.

(*q*) The iuſt reioyce in the punishment of the wicked for three cauſes, firſt in zele of iuſtice, conforming his wil and mind to Gods iudgement; ſecondly, for that himſelfe through Gods mercie hath eſcaped that terrible damnation; thirdly, for that he is now deliuered from moleſtation, and continual tribulation.

12. And man ſhal ſay: If certes there be fruite to the iuſt: (*r*) there is a God certes iudging them on the earth.

(*r*) The iuſt ſeeing, or by faith knowing what punishment remaineth for the wicked, is therby aſſured that the good ſhal reape fruit for his wel-doing, and that in the meane time God ruleth and iudgeth on the earth, though as yet it appeareth not ſo euidently.

PSALME LVIII.

Another prayer of Dauid in danger. The 8. key.

Holie Dauid (being beſieged in his owne houſe by men ſent to kil him) confidently prayeth God to deliuer him, 6. and al faithful nations in like danger: 7. and praiſeth God.

1. Vnto the end, deſtroy not, to Dauid in the inſcription of the title, (*a*) when Saul ſent, and watched his houſe to kil him (1. *Reg.* 19.)

(*a*) King Saul hauing thriſe attempted in vaine to kil Dauid (1.Reg.18.v.11.&c. 19. v. 9.) ſent ſome of his guard to fetch him, from his owne houſe, that he might be ſlaine: but God moued the mind of Michol, to admonish him of the danger and to helpe him away in ſafetie, though Saul thought she would haue been a ſcandal vnto him (or cauſe of ruine) by the hands of the Philiſtians. 1. Reg. 18. v. 21. Vpon which occaſion Dauid made this Pſalme. As he alſo made others, for perpetual memorie of Gods like benefits, in deliuering him in iminent dangers, when Saul ſent three troups of ſeriants to kil him, and followed them himſelfe. 1. Reg. 19. v. 20. likewiſe when he was knowen and bewrayed before Achis King of Geth. 1. Reg. 21. alſo in Ceila, in the deſerts of Ziph, and of Maon, c. 23. in Engaddi, c. 24. in Hachila, c. 26. and againe amongſt the Philiſtians, c. 27. and 30.

2. DELIVER me from mine enimies, o my God: and from them that riſe vp againſt me defend me.

3. Deliuer me from them that worke iniquitie: and from bloudy men ſaue me.

4. Becauſe loe they (*b*) haue taken my ſoule: the ſtrong haue falne violently vpon me.

(*b*) They haue ſo ſtreitly beſieged me, that it is now in their hands to take away my life.

5. Neyther is it mine iniquitie, nor my ſinne, o Lord: (*c*) without iniquitie haue I runne, and gone directly.

(*c*) Of my part I haue committed no fault againſt myne enimies, for which they can haue anie iuſt cauſe to perſecute me.

6. Ryſe vp to meete me, and ſee: and thou, o Lord, the God of powres, God of Iſrael, attend to viſite (*d*) al nations: haue (*e*) no mercie on al that worke iniquitie.

(*d*) The Prophet foreſeeing in ſpirite, that the Catholike Church ſhal be vniuſtly perſecuted, prayeth, and teacheth others to pray, that God wil mercifully viſite his faithful people of al nations: (*e*) and not ſpare obſtinate perſecuters.

7. They wil returne (*f*) at euening: and they ſhal ſuffer famine (*g*) as dogs, and ſhal compaſſe the citie.

(*f*) Perſecuters labouring how much, or how long ſoeuer, ſhal at night, that is, in the end of al their wicked endeauours be vnſatisfied in their deſires, (*g*) as hungrie dogs that run hunting al the day, & night alſo, ſtil ſeeking & not finding wherwith to fil their rauenous mouths and deuouring bellies.

8. Behold they (*h*) wil ſpeake in their mouth, and a ſword in their lippes: (*i*) becauſe who hath heard?

(*h*) They threaten and determine to vſe al crueltie, (*i*) as if there were no God, that heareth, and wil punish it.

9. And

9. And thou, o Lord, wilt ſcorne them: thou wilt bring to nought al the nations.
10. I wil keep my ſtrength to thee: (k) becauſe thou art my receiuer:
11. my God, thy mercie ſhal preuent me.
(k) Through Gods grace the Church is ſtil ſtrong and the vertuous doe perſeuer.
12. God wil ſhew vnto me concerning mine enimies, kil them not (l) leſt ſometime my peoples forget.
(l) God ſuffereth afflictions to fal vpon his ſeruants, to keepe them exerciſed, leſt in proſperitie they forget their duties to him.
Diſperſe them in thy ſtrength: and (m) depoſe them my protectour, o Lord.
(m) Depriue them of power, that they may not doe ſo much euil as they deſire.
13. The ſinne of their mouth, the word of their lips: and let them be taken in their pride.
And for (n) curſing and lying they ſhal be (o) talked of 14. in conſummation: in wrath of conſummation and they shal not be.
(n) After that their iniquitie is complete (o) they shal be accuſed and punished for their blaſphemies and lies.
And they shal know that God wil rule ouer Iacob: and ouer the ends of the earth.
15. They (p) shal be turned at euening, and shal ſuffer famine as dogs: & shal compaſſe the citie.
(p) As v. 7.
16. They shal be (q) diſperſed to eate: and if they be not filled, they (r) wil murmur alſo.
(q) They shal in vaine ſeeke oyle for their lamps with the foolish virgins, repent with Iudas, and finding no helpe, (r) shal continually blaſpheme in hel.
17. But I wil ſing thy ſtrength: and wil exalt thy mercie in (ſ) the morning.
(ſ) In the reſurrection.
Becauſe thou art become my receiuer, and my refuge in the day of my tribulation.
My helper, I wil ſing to thee, becauſe thou art God my receiuer: my God, my mercie.

PSALME LIX.

King Dauid after his owne and the peoples manie tribulations, 8. rendereth thankes for their renowmed victories, 11. atchiued by Gods only power.

King Dauids thankes for victories. The 8 key.

1. Vnto the end, for them (a) that shal be changed, in (b) the inſcription of the title (c) to Dauid himſelfe, (d) for doctrine, 2. (e) when he ſet fire on Meſopotamia of Syria, and in Sobal, and Ioab returned, and ſtruck Idumæa in the valley of ſalt-pits twelue thouſand (2. *Reg.* 8. & 10. & 1. *Paral* 18.
(a) The change of ſtate from aduerſitie to proſperitie in the people of Iſrael, was a figure of the like change in the Church of Chriſt., (b) worthie to be remembred, (c) for the inſtruction (d) of Gods beloued, (e) as the ſame are more largely recorded in the books of Kings.

3. O God thou (*f*) haſt repelled vs,& haſt deſtroyed vs: thou waſt angrie (*g*) and haſt had mercie on vs.

(*f*) God ſuffereth his people to be afflicted, as wel for their ſinnes, as for exerciſe in vertue, (*g*) after sheweth his mercie in pardoning, and fauour in aduancing them.

4. Thou haſt moued the earth, and haſt troubled it: heale the breaches thereof, becauſe it is moued.

5. Thou haſt ſhewed vnto thy people (*h*) hard things: thou haſt made vs drinke the wine of compunction.

(*h*) Punishing ſinners.

6. Thou haſt (*i*) giuen a ſignification to them that feare thee: that they flye from the face of the bow.

(*i*) Warning them to amend:

7. That thy beloued (*k*) may be deliuered, ſaue me with thy right hand, and heare me.

(*k*) and then reſtoreth them to former good ſtate.

8. God hath ſpoken in (*l*) his holie: I ſhal reioyce, and (*m*) ſhal diuide Sichem: and ſhal meaſure the valley of tabernacles.

(*l*) God alſo as he hath promiſed by his holie oracle, (*m*) hath aduanced King Dauid in his temporal Kingdom, and doth much more aduance him, and other elect in euerlaſting life.

9. Galaad is mine, and Manaſſes is mine: and Ephraim the ſtrength of my head.

10. Iuda my King: Moab (*n*) the pot of my hope.

(*n*) As a veſſel for meaner vſes.

Into Edom I wil (*o*) ſtretch out my ſhoe: the foreners are ſubiect to me.

(*o*) Bring it vnder my dominion.

11. Who ſhal conduct me into a fenſed citie? who ſhal conduct me euen into Idumea?

12. Shal not thou, o God, (*p*) that haſt expelled vs: and (*q*) wilt not thou o God, goe forth in our hoſts?

(*p*) As God doth ſometimes punish (*q*) ſo he alſo rewardeth.

13. Giue vs aide from tribulation: becauſe mans ſaluation is vaine.

14. In God we ſhal doe (*r*) ſtrength: and he ſhal bring to nothing them that afflict vs.

(*r*) Strongly, with fortitude.

PSALME LX.

A confident prayer for Chriſts Incarnation. The 5. key.

Faithful people of the whole earth pray, and acknowledge that God mercifully heareth their prayer. 6. Expect the eternal Kingdom of Chriſt, in which they ſhal praiſe him for euermore.

1. Vnto the end, (*a*) in hymnes to Dauid.

(*a*) In ſongs of praiſe and thankes to God.

2. HEARE, o God, my petition: attend to my praier.

3. From (*b*) the ends of the earth I haue cried to thee: whiles my

hart was in anguish, thou (c) didſt exalt me on a rock.

(b) From al coaſts of the earth faithful people pray to God. (c) The Church builded vpon an aſſured foundation, is exalted to great power and dignitie.

4. Thou haſt (d) conducted me, becauſe thou art made my hope: a toure of ſtrength from the face of the enimie.

(d) God conducteth, defendeth, and deliuereth thoſe that confidently truſt in him.

5. I ſhal inhabite in (e) thy tabernacle for euer: I ſhal be protected in the couert of thy wings.

(e) In the Church, a place of aſſured protection.

6. Becauſe thou my God haſt heard my prayer: thou haſt giuen inheritance to thoſe that feare thy name.

7. Thou wilt adde (f) dayes vpon the dayes of the King: his yeares euen vnto the day of generation and generation.

(f) Chriſts kingdome, the Church, perpetual to the end of this world, and eternal after the general Reſurrection.

8. He is permanent for euer in the ſight of God: his (g) mercie and (h) truth who ſhal require?

(g) Who is able to vnderſtand or explicate how great Chriſts mercie is in redeeming vs, (h) and his truth in performing his promiſed rewards?

9. So (i) wil I ſay a Pſalme to thy name for euer and euer: that I may render my vowes (k) from day to day.

(i) For ſo ineſtimable benefites I wil alwayes praiſe thee with Pſalmes, Canticles, or other thanks in this life: (k) and eternally in the life to come.

PSALME LXI.

A iuſt man encourageth his owne ſoule to ſerue God in ſincere humilitie, 9. exhorteth alſo al others to truſt in God, not in falſe and worldlie pollicie, or wealth, becauſe Gods power & mercie wil render to euerie one as they deſerue.

Exhortation to good life, in reſpect of reward or punishment. The 7. key.

1. Vnto the end, for (a) Idithun a Pſalme of Dauid.

(a) Directed to Idithun, one of the maſters of muſike, to ſing it, or to make tune for it.

2. SHAL (b) not my ſoule be ſubiect to God? for of him is my ſaluation.

(b) The wicked treating to ruinate others, Dauid, or anie iuſt man, feareth them not, becauſe his ſoule is ſubiect to God.

3. For he is my God, and my ſauiour: my receiuer, (c) I ſhal be moued no more.

(c) Therfore I firmely purpoſe neuer to be moued from God.

4. (d) How long let you violently vpon a man: (e) you al doe kil, as it were vpon (f) a wal that is leaning, and a wal shaken.

(d) In vaine doe you myne aduerſaries ſtil aſſault me, (e) though ye be al confederate to kil me, (f) ſuppoſing me to be like a ruinous or skaken wal, that is eaſily throwne downe.

5. But (g) yet they thought to repel my price, (h) I ranne in thirſt: they (i) bleſſed with their mouth, and curſed with their hart.

(g) They think ſtil to depriue me of my reward, the price of my labours and me

rites, (*b*) but I runne ſo much more diligently, as thirſting after righteouſnes in this life, and glorie in the next, to finish my courſe. (*i*) A moſt dangerous tentation, when after threats and crueltie, perſecutours endeauour by ſweete words and promiſes to perſwade the iuſt to fal into ſinne.

6. But yet my ſoule be thou ſubiect to God: becauſe my patience is from him.

7. Becauſe he is my God, and my ſauiour: my helper (*k*) I ſhal not remoue.

(*k*) I reſolutely purpoſe not to yeald to anie tentations.

8. In God is my ſaluation, and my glorie: the God of my helpe, and my hope is in God.

9. Hope in him (*l*) al ye the congregation of people: powre out your harts before him: God is our helper for euer.

(*l*) Gods faithful ſeruants are not only conſtant themſelues, but alſo exhort and perſwade al others, as much as in them lieth, to ſerue God and truſt in him.

10. But yet the children of men are vaine, the children of men are (*m*) liers in balances: that they may deceiue by vanitie together.

(*m*) Vſing falſe weights they defraud one an other.

11. Hope not in iniquitie, and couet not robberies: if riches abound ſet not your hart vpon them.

12. (*n*) Once hath God ſpoken, theſe (*o*) two things haue I heard:

(*n*) God hauing once ſpoken it his moſt aſſured. (*o*) Two eſpecial attributes of God. *Mat. 16. Rom. 2. 1. Cor. 3. Gal. 6.*

13. That (*p*) power is Gods, and (*q*) mercie, o Lord, is to thee: becauſe thou wilt render to euery one according to his works.

(*p*) God is omnipotent, ſo that he can both reward and punish infinitly; (*q*) and Merciful, that he is readie to receiue al ſinners into his fauour, if they wil repent & turne vnto him.

PSALME LXII.

Dauids deuotion in banishment. The 8. key.

Dauid in banishment with great affection deſireth to vnite himſelfe with God in meditation, 4. purpoſing and promiſing euer to praiſe him: 10. prophecieth the vaine endeauours, and condemnation of his enimies, and his owne aduancement.

1. A Pſalme (*a*) of Dauid when he was in the deſert of Iuda. (*Reg. 22.*)

(*a*) Holie Dauid made this deuout meditation when he was in the foreſt of Haret, or deſert of Ziph. 1. Reg. 22. & 23. and could not come to the tabernacle of God, nor to Ieruſalem, where he eſpecially deſired to be, in the inheritance of our Lord, which was to him a great affliction. As the like is now to Catholikes, when they are put in cloſe priſon for their faith, or othe. wiſe hindred, that they can not be preſent at the moſt holie and daylie Sacrifice. In which caſe we muſt ſupplie as we may, this great loſſe, and comfort our ſelues with this, or like Pſalme, or prayer, ſaying: O God my God, to thee I watch.

2. O God my God to thee I watch, (*b*) from the morning light. (*c*) My ſoule hath thirſted to thee, (*d*) my fleſh to thee very manie wayes.

(*b*) Euen from the firſt dawning of the morning, (*c*) my ſoule thirſteth after thee, (*d*) yea alſo my very fleſh, and whole bodie feeleth great paines, by this affliction of mind, and deſireth releefe and reſt.

3. In a deſert land, and inacceſſible, and without water, (*e*) ſo in the holie haue I appeared to thee, (*f*) that I might ſee thy ſtrength, and thy glorie.

(*e*) Being now in caſe that I can not ſerue thee, o God, as I would, yet I exhibite my ſelfe preſent in ſpirit, before thy holie place, (*f*) meditating thy power, and thy glorie.

4. Becauſe (*g*) thy mercie is better then liues, my lippes ſhal prayſe thee.

(*g*) This conſolation in banishment from thy diuine Seruice, is ſweeter to me then manie temporal liues, or anie worldlie proſperitie.

5. (*h*) So wil I bleſſe thee in my life: and in thy name I wil lifte vp my hands.

(*h*) For as the Paſsions of Chriſt abound in vs (ſaith S. Paul. 2. Cor. 1.) ſo alſo by Chriſt our comfort aboundeth.

6. As with (*i*) marrow and fatnes let my ſoule be filled: (*k*) and my mouth ſhal praiſe with lips of exultation.

(*i*) Replenish my ſoul, o God, with the aboundance of thy grace; (*k*) ſo shal I by more able to praiſe thee

7. (*l*) If I haue been mindful of thee vpon my bed, (*m*) in the morning I wil meditate on thee: 8. becauſe thou haſt been my helper.

(*l*) Seeing in the night, alſo in my bed I meditate on thee; (*m*) I wil more diligently doe the ſame in the morning.

9. And in the couert of thy wings I wil reioice, my ſoule hath cleaued after thee: thy right hand hath receiued me.

10. But (*n*) they in vaine haue ſought my ſoule, (*o*) they ſhal enter into the inferiour parts of the earth.

(*n*) My temporal and ſpiritual enimies: (*o*) and they shal be damned for their ſinnes.

11. They (*p*) ſhal be deliuered into the hands of the ſword, they ſhal be (*q*) the portions of foxes.

(*p*) It happened literally to Saul, that he was ſlaine in battle, which he made againſt his enimies (*q*) and his dead bodie was hung on a wal (1. Reg. 31.) expoſed to wilde beaſts, or birds, though it was afterwards burnt and buried.

12. But (*r*) the King ſhal reioice in God, al ſhal be praiſed that ſweare by him: becauſe the mouth is ſtopped of thoſe that ſpeake wicked things.

(*r*) Dauid was preſently after Sauls death exalted to the Kingdome, in figure of Chriſt, whoſe name and glorie was exalted, after the deſtruction of the Iewes by Pagane Emperours.

PSALME LXIII.

A prayer of the iuſt repoſing their whole truſt in God: 7. and reioycing that the enemies machinations are fruſtrate.

A confident prayer in tribulation. The 7 key.

1. Vnto the end, a Pſalme of Dauid.

2. HEARE o God my prayer when I make petition: from the feare of my enimie deliuer my ſoule.

3. Thou (*a*) haſt protected me from the (*b*) aſſemblie of the malignant:

from the multitude of them that worke iniquitie.

(a) By example of thy former protection, (b) from the conspiracie of wicked men, I trust most assuredly in thy helpe.

4. Because they haue sharpned their tongues as a sword: they haue bent the bow a bitter thing, 5. that they may shoot in secrets at the immaculate.

6. Sodainely they wil shoot at him, and wil not feare: they (c) haue confirmed to themselues a wicked word.

(c) They are resolued to intrap me.

They haue talked to hide snares: they haue said, Who shal see them?

7. They haue searched iniquities: they (d) haue failed searching with scrutanie.

(d) But as they haue failed, so they shal stil faile, and be ouerreached in their bad counsels, as Achitophel. 2. Reg. 17.

8. Man shal come to a deepe hart: and God shal be exalted.

(e) Childrens arrowes are made their wounds: 9. and their tongues are weakned against them.

(e) God hath chosen the weake of this world to confound the strong.

Al that saw them (f) were troubled: 10. and euerie man feared.

(f) Much merueled seeing the wicked so punished.

And they shewed forth the workes of God: and they vnderstood his doings.

11. The iust shal reioice in our Lord, and shal hope in him, & al the right of hart (g) shal be praised.

(g) The iust shal be praised, for rightly seruing God.

PSALME LXIV.

Conuersion of Gentils. The 6. key.

God is rightly praised in Sion and Ierusalem (in his Church only) for his benefits bestowed and promised, 8. vnto which also in the time of grace al nations shal be called.

1. To the end, a Psalme of Dauid, (a) the Canticle of Ieremie, and Ezechiel, to the people of the transmigration, when they began to goe forth.

(a) The seuentie Interpreters seeing Dauid here prophecie of the peoples returne from Babylon, added the names of Ieremie and Ezechiel, who being in that captiuitie prophecied the same more largely. As likewise these and other Prophets, foresaw in spirit, and more especially prophecied the going forth of al nations from Babylon, that is, forsaking Idolatrie, and embracing true Religion in the Church of Christ. so S. Augustin, Eutymius, and others.

2. AN hymne, o God, becommeth thee (b) in Sion: & a vow shal be rendered to thee in Ierusalem.

(b) Not in Babylon, nor els where, out only in the Church praises and vowes are grateful to God.

3. Heare my prayer: (c) al flesh shal come to thee.

(c) Al nations shal know thee.

4. The words of the wicked (d) haue preuailed vpon vs: and thou wilt

be

be (e) propitious to our impieties.

(d) The wicked are insolent in threatning; (e) but thou mercifully pardoning our sinnes, they shal not hurt vs.

5. (f) Blessed is he whom thou hast chosen and taken: he shal dwel in thy courts.

(e) They are happie to whom thou hast prepared grace and glorie.

6. (g) We shal be replenished in the goods of thy house: holie is thy temple, (h) meruelous in equitie.

(g) The voices of the faithful, reioycing in the hope of eternal glorie. Rom. 5. (h) Nothing polluted shal enter into heauen. Apo. 21.

Heare vs, o God our sauiour, the hope of al the ends of the earth, and in the sea farre.

7. Preparing (i) mountaines in thy strength, girded with might: which troubleſt (k) the depths of the sea, the sound of the waues therof.

(i) Thou which art al powerful, as appeareth by the huge mountaines (k) seas, and other thy workes.

9. The Gentils shal (l) be troubled, and they that inhabite the borders shal be affraid of thy signes: (m) the out-goings of the morning and euening thou shalt delight.

(l) Thou wilt by thy omnipotent power moue the harts of obdurate men, and so conuert innumerable of al nations to thee. (m) Thou wilt draw manie to thee, with ioy and gladnes, from the vttermoſt coasts of the east and west.

10. Thou hast visited the earth, and hast inebriated it: thou hast multiplied to inrich it.

The (n) riuer of God is repleniſhed with waters, thou hast prepared their (o) meat: because (p) so is the preparation therof.

(n) God wrought diuers miracles in waters (Gen. 7. Exo. 7. 14. 15. Iosue. 3, 4. Reg. 5. 6. &c. (o) likewise in prouiding meate for his people (Exo. 16. 3. Reg. 17. 4. Reg. 4. 7. &c.) which were figures of Baptisme, Eucharist, and other Sacraments of Christ, washing from sinnes, and augmenting grace, (p) so replenishing the Church with most sacred Mysteries.

11. Inebriate (q) her riuers, (r) multiplie her fruits: in her drops she shal reioyce springing.

(q) Endowing the Apostles and other preachers with spiritual grace and learning, (r) continuing the succession of pastours to watter and feede the faithful people.

12. Thou "wilt (s) blesse the crowne of the yeare of thy goodnes: (t) and thy fields shal be repleniſhed with plentie.

(s) God blesseth the whole course, or circle of time, of the Church militant in this world, (t) and the crowne, or happie end of euerie iust persons life.

13. The (v) beautiful places of the desert shal be fat: and the (w) litle hils shal be girded about with exultation.

(v) Euen those which before had only a shew of beautie, but indeed were barren, shal yeald aboundant fruit. (w) Those which are more eminent shal particularly reioyce in their owne and others spiritual progresse in vertue.

14. The (x) rammes of the sheep are clothed, and (y) the valleyes shal abound with corne: (z) they wil crie, yea they wil say an hymne.

(x) The principal pastours shal in proportion reioyce aboue the rest for the grace and glorie of al their flock. (y) The subiects also and inferiour people shal be satiate with their happie lot. (z) Al together, prelates and people, higher and lower shal with vniforme voice sing praises to God, and perpetual hymnes.

ANNOTATIONS.

PSALME LXIIII.

Perpetuitie of the Church.

Reward of the iuſt.

Saints crownes are of Gods benignitie.

S. Aug. Eutym.

11. *God vvil bleſſe the crovvne.*) Vnder the Allegorie of the land of Iurie, wherunto the people of God were to be reſtored after their captiuitie in Babylon, the Pſalmiſt here propheciеth greater things, then can be verified of the temporal ſtate of the Iewes, that the militant Church, ſhal ſtil be bleſſed from the beginning to the end yealding expected fruit; and al the iuſt, that perſeuer to the end of their liues, ſhal receiue moſt happie and glorious rewards of their labours. As Saint Paul after his meritorious trauels cõfidently expected his glorious reward, when he ſaid (2. Tim. 4.) I haue fought a good fight, I haue conſummate my courſe, I haue kept my faith. Concerning the reſt, there is layde vp for me a Crowne of iuſtice, which our Lord wil render to me in that day, a iuſt Iudge. And not only to me, but to them alſo that loue his comming. And this is called the crowne of the yeare of Gods benignitie; becauſe God of his owne benignitie, without mans former deſert giueth grace, and in the end for merite folowing, giueth a crowne of glorie. So our bleſſed Sauiour according to his fulnes of grace, which was in his ſoule, and infinite merite, receiued a crowne of glorie, in the conſummation of his temporal life, after the ſpace of thirtie three yeares. And our Bleſſed Ladie the Mother of God receiued an anſwerable crowne to her excellent grace and merits, in the conſummation of her life, at the end of ſixtie three yeares. In memorie of which numbers of yeares, deuout men haue pioſly inſtituted certaine formes of prayers, called the Crownes or Corones of Sauiour, and of our Ladie.

The Corones our Lord, and our Ladie.

PSALME LXV.

Gentils ſucceede the Iewes. The 6. key.

The Prophet inuiteth al men to praiſe God for his meruelous vvorkes, and benefits done to the Iewes: 7. Who being vngrateful, 8. Gentils are called, 16. and bring forth better fruit.

1. Vnto the end, a Canticle (*a*) of reſurrection.

(*a*) Myſtical reſurrection, Gentils ſucceeding in place of the Iewes.

MAke ye (*b*) iubilation to God al the earth, 2. ſay a Pſalme to his name: giue glorie to his praiſe.

(*b*) Shew your internal ioy by external words and deeds.

3. Say ye to God: (*c*) How terrible are thy workes, o Lord! in the multitude of thy ſtrength thine enimies (*d*) ſhal lie to thee.

(*c*) In drowning the world; in confounding the tongs in Babel, in burning Sodom and Gomorrha with brimſton in plaguing the Ægyptians, in drowning Pharao and his whole armie in the red ſea; in deſtroying the Chananites and other infidels, in puniſhing the ten tribes, and afterwards the other two by captiuitie, & innumerable other puniſhments, al for ſinnes, (*d*) for which euen the wicked, though not ſincerely conuerted, yet of ſeruile feare, feyned and falſly promiſed to amend, but performed it not: as Pharao afflicted with plagues, was forced to promiſe libertie to the children of Iſrael, which he afterwards denied.

4. Let

4. Let al the earth adore thee, and ſing to thee: let it ſing a Pſalme to thy name.

5. Come ye, and ſee the workes of God: terrible in counſels ouer the children of men.

6. Who turneth (*e*) the ſea into drie land, in (*f*) the riuer they ſhal paſſe on foote, (*g*) there we shal reioyce in him.

(*e*) The red ſea, (*f*) when Ioſue brought the people ouer Iordan, (*g*) in remembring and reciting theſe ſingular benefits.

7. Who ruleth in his ſtrength for euer his eyes looke vpon the gentils: (*h*) they that exaſperate him let them (*i*) not be exalted in themſelues.

(*h*) Gods choſen people the Iewes did often exaſperate God by their ingratitude, murmuring, and other ſinnes: whom the Prophet therfore admonished, (*i*) not to be proud, leſt they be ſubdued and brought low.

8. Ye (*k*) Gentils bleſſe our God: and make the voice of his prayſe heard.

(*k*) By way of inuitation the Pſalmiſt prophecieth the conuerſion of Gentils.

9. Who hath put (*l*) my ſoule in life: and hath not giuen my feete to be moued.

(*l*) The voice of the whole Church: confeſſing Gods prouidence and protection, that she neuer faileth; for the Iewes falling from Chriſt the Gentils beliued in him; and ſome nations or countries falling from Religion, others are conuerted.

10. Becauſe thou (*m*) haſt proued vs, o God: by fire thou haſt tried vs, as ſiluer is tried.

(*m*) God ſuffereth his Church to be perſecuted with al kinds of tribulation, as ſome are heere recited.

11. Thou haſt brought vs into a ſnare, thou haſt laide tribulations on our backe: thou haſt ſet men vpon our heads.

12. (*n*) We haue paſſed through fire and water: and thou haſt brought vs out into refreshing.

(*n*) But through Gods aſſiſtance his ſeruants paſſe through, and ouercome al tentations.

13. I wil goe into thy houſe with (*o*) holocauſts: I wil render thee (*p*) my vowes: 14. which my lips haue diſtinguished. And (*q*) my mouth hath ſpoken in my tribulation.

(*o*) Sacrifice of thankes, (*p*) and voluntarie vowes, (*q*) that which anie promiſeth to God in tribulation, they muſt performe accordingly.

15. (*r*) Holocauſts with marrow wil I offer to thee, with incenſe of rammes: I wil offer to thee oxen with bucke goats.

(*r*) Theſe were the beſt external ſacrifices of the old law:

16. (*ſ*) Come ye, heare, and I wil tel al ye that feare God, what great things he hath done for my ſoule.

(*ſ*) But both then and now the internal ſacrifices of contrite hart, of iuſtice, and of diuine praiſe beſt pleaſe God.

17. To him haue I cried with my mouth, and haue exulted (*ſ*) vnder my tong.

(*ſ*) From the hart, which is vnder the tong, and directeth the tong what to ſpeake.

18. (*ν*) If I haue beheld iniquitie in my hart, our Lord wil not heare.

(*ν*) Whoſoeuer wil be heard in prayer, muſt repent of his ſinnes.

19. Therfore

19. Therfore hath God heard, and hath attended to the voice of my petition.
20. Bleſſed be God who hath not remoued my prayer, and his mercie from me.

PSALME LXVI.

Propagation of the Church The 6. key.

The Prophet prayeth for (and withal foresheweth) the propagation of the Church of Christ.

1. Vnto the end, in hymnes, a Pſalme (*a*) of Canticle to Dauid.
(*a*) This Pſalme beginning to be ſong by voices, inſtruments were adioyned.

2. GOD (*b*) haue mercie vpon vs, and (*c*) bleſſe vs: (*d*) illuminate his countenance vpon vs, and (*e*) haue mercie on vs.
(*b*) God firſt remitte our ſinnes: (*c*) then giue vs thy manifold graces, (*d*) grant faith and repentance, (*e*) and ſo forgiuenes of ſinnes.
3. That we may know thy way vpon earth: in al nations thy ſaluation.
4. Let peoples, o God, confeſſe to thee: (*f*) let al peoples confeſſe to thee.
(*f*) Al nations shal be conuerted.
5. Let nations be glad & reioice: becauſe thou iudgeſt peoples in equitie, and the nations in earth thou doeſt direct.
6. Let peoples, o God, confeſſe to thee, let al peoples confeſſe to thee:
7. the earth hath yealded her fruit.
(*g*) God, (*h*) our God bleſſe vs, 8. (*i*) God bleſſe vs: and let al the ends of the earth feare him.
(*g*) God the Father, (*h*) God the Sonne, (*i*) God the Holie Ghoſt, ſaue the people of al nations, by Euangelical preaching of thee, the moſt Bleſſed Trinitie.

PSALME LXVII.

The Church ſtil conſerued. The 6. key.

Notwithſtanding great perſecutions the Church proſpereth. 10. *Eſpecially in the new teſtament, by Apoſtolical function,* 18. *miniſterie of Angels, Chriſts Aſcenſion, comming of the Holie Ghoſt,* 31. *confirming the faithful, repreſſing the inſolent, and conuerting manie.* 35. *For al which the Prophet inuiteth al men to praiſe God.*

1. Vnto the end, a Pſalme of Canticle, to Dauid himſelf.

2. LET (*a*) God ariſe, and let his enemies be diſperſed, and let them that hate him (*b*) flye from his face.
(*a*) In manner of praying that God wil vouchſafe to defend the Church, the Pſalmiſt prophecieth that God wil ariſe, (*b*) and the enemies shal flye away, not daring to abide the combat.

3. As ſmoke vanisheth, let them vaniſh away: as waxe melteth at the preſence of fire, ſo let ſinners perish at the preſence of God.

4. And (c) let the iuſt make merrie, and reioyce in the ſight of God: and let them be delighted in mirth.

(c) As God is terrible to the wicked: ſo he is comfortable to the iuſt.

5. Sing to God, ſay a Pſalme to his name: (d) make way to him, who (e) mounteth vpon the weſt, (f) Lord is his name.

(d) Reſiſt not Gods inſpiration, but receiue it with ioy and thankes. (e) Who triumpheth ouer death (f) God is Lord, not only of theſe or thoſe nations, countries or other creatures, but abſolutely and vniuerſally of al.

Reioyce ye in his ſight, they ſhal be troubled at the preſence of him: 6. the father of orphanes, and iudge of widowes.

God in his (g) holie place: 7. God that maketh men to inhabite (h) of one manner in a houſe.

(g) That is the true holie Church, which hath (h) vnitie in doctrine, touching faith and manners. S. Cypr. ep. 76.

That bringeth forth them (i) that be bound in ſtrength, likewiſe them that (k) exaſperate, that dwel (l) in ſepulchers.

(i) That be bound in ſinne, (k) euen rebellious wils are altered by Gods mercie, & freely embrace his law, (l) alſo the dead and drie harts that cared not for ſpiritual things are ſoftned, and quickned with new grace.

8. O God (m) when thou wenteſt forth in the ſight of thy people, when thou didſt paſſe through the deſert.

(m) The benefits beſtowed on the Iſraelites, are written in the books of Moyſes, Ioſue, and Iudges.

9. The earth was moued, and the heauens alſo diſtilled, at the preſence of the God of Sina, at the face of the God of Iſrael.

10. (n) Voluntarie rayne ſhalt thou ſeparate, o God, to thine inheritance: and it was (o) weakned, but thou hath perfiteth it.

(n) Not mans deſeruing, but Gods mere good wil, and free grace cauſed Chriſt to come, and by himſelfe and his Apoſtles to preach the Euangelical doctrine, which watereth the whole world. (o) God choſe the weake, but made them ſtrong.

11. Thy (p) liuing creatures ſhal dwel in it: thou haſt prepared (q) in thy ſweetnes for the poore, o God.

(p) Thoſe whom thou haſt choſen, and ſo made thyne owne peculiar people, ſhal enioy this grace. (q) Thou gaueſt Manna in the deſert, the B. Sacrament in the new teſtament.

12. Our Lord ſhal giue (r) the word to them that euengelize, (ſ) with great power.

(r) God giueth to the Preacher what to ſpeake, (ſ) and to ſome he giueth alſo power to worke miracles, in confirmation of their doctrine. Mar. 16.

13. The (t) King of hoſts the beloued of the beloued: and (ϒ) to the beautie of the houſe, to diuide the ſpoyles.

(t) Some potent King, or (as it is in the Hebrew) Kings being beloued of the beloued of God, the only Sonne of God, ſhal yeald themſelues to the ſame beloued Sonne of God: (υ) which ſhal redound to the glorie and beautie of his Church, gayning ſuch ſpiritual prayes from the diuel.

14. If ye (w) ſleepe among the middeſt of the lots, the wings of a doue layde ouer with ſiluer, and the hinder parts of her backe in the palenes of gold.

(w) If you be in ſuch danger, that the aduerſaries caſt dice, or lots for your perſons, and goods, yet you shal be deliuered, as if a doue, with her gliſtering fethers, like ſiluer and gold, fly e away into a ſecure place, without loſſe or diminution, but rather with increaſe of vertues.

15. Whiles (x) the heauenlie diſcerneth Kings ouer her, (y) with ſnow they ſhal be made white in Selmon.

(x) When the heauenlie King determineth thus of earthlie Kings, (y) they shal be purged from their ſinnes, and made white like ſnow, that falleth in mount ſelmon, which is a shadowed hil, thicke with trees, in mount Ephraim neere to Iordan.

16. "The (z) mountaine of God a fat mountaine.

(z) The Church of God is viſible, and durable like to a mountaine.

A mountaine (a) curded as cheeſe, a (b) fatte mountaine: 17. " why (c) ſuppoſe you curded mountaines?

(a) Combined, or ioyned together, as when mike is turned into curde, and ſo into cheeſe. (b) Fruitful, enriched by ſpiritual guifts of the Holie Ghoſt. (c) Ye that are not of this Church, doe in vaine and erroniouſly imagine, that anie other mountaines are vnited.

A mountaine, in which it hath wel pleaſed God to dwel therin: for indeed our Lord wil dwel euen to the end.

18. The (d) chariot of God is then thouſand fold, thouſands of them that reioyce, our Lord in them, (e) in Sina in the holie place.

(d) Innumerable Angels miniſters of Gods wil, doe continually attend vpon his Diuine Maieſtie, as if he (who otherwiſe needeth no ſeruice) were caried by them, as in a chariot of infinite magnificence. Dan. 7. (e) So God appeared in Maieſtie, when he gaue his law in mount Sinai.

19. Thou art (f) aſcended on high, thou (g) haſt taken captiuitie: thou (h) haſt receiued guifts in men: for euen thoſe (i) that doe not believe, our Lord God to inhabite. *Ephe. 4.*

(f) Chriſt aſcended with innumerable Angels attending vpon him, (g) caried with him the fathers of the old teſtament, that had been captiue, (h) as man he receiued guifts of God, in and for men, his faithful ſeruants, (i) yea alſo he receiued for his merite, that innumerable which before were incredulous were conuerted, and God dwelt in their ſouls.

20. Bleſſed be our Lord day by day: the God of our ſaluations wil make vs a proſperous iourney.

21. Our God is the God of ſauing: and (k) the iſſues of death are of our Lord, our Lord.

(k) Our Lord, I ſay, our Lord, and none but he could ouercome death by dying.

22. But yet God (l) ſtil breake the heads of his enemies: the hairie crowne of them, that walke in their ſinnes.

(l) Though Chriſt died to deliuer al men from death, yet he wil giue capital ſentence of eternal death to al that obſtinately remaine his enimies, and multiplie ſinnes vpon ſinnes, to the end of their temporal life.

23. Our Lord ſaid: Out (m) of Baſan I wil conuert, I wil conuert (n) into the depth of the ſea.

(m) Euen of the rudeſt barbarous nations, manie ſhal be conuerted to Chriſtiantie (n) namely Gods grace is extended into the Ilands of the Ocean, and other ſeas.

24. That thy foote (o) may be dipped in bloud: the tong of thy dogs

(made

*Ex inimi ua ab ipſo.

(*made redde*) with * the ſame (*bloud*) of the enimies.

(*o*) But ſuch ſeuere ſlaughter shal fal vpon the obſtinate contemners of this grace, that mens feete shal be defiled in their bloud, and dogs shal lappe it.

25. They (*p*) haue ſeen thy entrings in, o God, the entrings of my God: of my King who is (*q*) in the holie place.

(*p*) Manie haue ſeen, or knowen in general, but the faithful more exactly know how Chriſt came into this world, his conuerſation therin, and his going forth; (*q*) his reigning now in heauen our Mediatour, by whom al other interceſſours haue acceſſe to God.

26. (*r*) Princes came before (*ſ*) ioyned with them that ſang, in the middes (*t*) of yong women playing on timbrels.

(*r*) The Apoſtles ſowing the firſt ſeed of Euangelical doctrine, (*ſ*) with whom other Apoſtolical men, (*t*) and other ſouls of al nations conuerted by their preaching, moſt ioyfully ſing together in hart, voice, & inſtruments: eſpecially in good works, shew their grateful affections to our Redeemer.

27. In (ϒ) Churches bleſſe ye God our Lord, of (*w*) the fountaines of Iſrael.

(ϒ) And al this in the particular Churches of diuers Kingdoms, and parts of the world: (*w*) beginning with the Iſraelites in Ieruſalem, and ſo proceeding into al Iurie, and Samaria, and to the vtmoſt of the earth. Act. 1.

28. There (*x*) Beniamin a yong man, in exceſſe of minde.

(*x*) S. Paul of Iacobs yongeſt ſonne Beniamin, laſt called to Apoſtleship, was chiefly ſent to the Gentils.

(*y*) The Princes of Iuda their leaders: the Princes of Zabulon, the Princes of Nephthali.

(*y*) Other Apoſtles of diuers tribes ſent firſt to the Iewes, ſecondarily to Gentils.

29. Command thy ſtrength, o God: (ϗ) confirme this, o God, which thou haſt wrought in vs.

(ϗ) As the Church began by the omnipotent power of God; ſo by the ſame only power it is conſerued.

30. From thy temple in Ieruſalem, Kings shal offer guifts to thee.

31. Rebuke (*a*) the wilde beaſts of the reede, the congregation (*b*) of buls in the kine of thy peoples: (*c*) that they may exclude them, which are tried with ſiluer.

(*a*) Chaſtice therfore, o God, al perſecuters of thy Church, who are but as weake wauering reeds, in compariſon of thy power, (*b*) no better then buls, with kyne, that is, captaines and popular people, (*c*) endeauouring to alienate the conſtant proued Confeſſours from their faith.

Diſſipate the nations that wil warres: 32. Legates ſhal come (*d*) out of Aegypt: Aethiopia shal prevent his hands to God.

(*d*) A prophecie that manie should be conuerted to Chriſt in Aegypt, & Aethiopia: as appeareth by the innumerable multitude of religious Monks, & Nunnes in thoſe countries, shortly after the Apoſtles dayes.

33. Ye Kingdoms (*e*) of the earth ſing to God: ſing to our Lord:

(*e*) The like afterwards in al other nations, whom therfore the Prophet inuiteth to praiſe God, for ſo ineſtimable benefits in the whole world.

34. Sing ye to God, that mounteth vpon the heauen of heauen, to the Eaſt.

Behold he wil giue to his voice (*f*) the voice of ſtrength: 35. giue you glorie to God vpon Iſrael, his magnificence, and his power in the clouds.

(*f*) Chriſt wil come to iudge, in terrour of voice, and with magnificence, accompanied with holie Angels and other Saints.

36. God is meruailous in his Saints, the God of Iſrael he wil giue power and ſtrength to his people, God be bleſſed.

ANNOTATIONS.

PSALME LXVII.

Markes of the Church: Viſibilitie. Sanctitie. Vnitie.

16. *The mountaine of God.*) For better diſcerning the true Church from other congregations, the Prophet here deſcribeth certaine proprieties therof, for he calleth it a mountaine, becauſe it is moſt viſible to al men. Secondly, a fat mountaine, that is, replenished with al vertues, and guifts of the Holie Ghoſt; wherof it is called Holie. Thirdly, it is curded, or conſolidated in vnitie of faith and Religion, which conioyne the whole bodie, making it ſolide and firme, as the ruen turneth liquid milke into curde, and ſo into cheeſe. Fourthly, it is the Congregation, wherin God alwayes remaineth, euen to the end, for euer; which sheweth two other proprieties; that the Church neuer faileth, nor erreth in doctrine: God ſtil dwelling therin, and conſequently conſerueth it from errour in doctrine.

Perpetuitie. Aſſured veritie.

No other pretended Church hath the marke of vnitie or the reſt.

17. *Why ſuppoſe you curded mountaines.*) As for other congregations, it is certaine and euident, that they are not the Church of God, becauſe they are not curded, that is not vnited, in the ſame points of faith, but only in negatiue points, and in general oppoſition againſt the Catholike Church, and among themſelues notoriouſly diſagreeing and diuided. As they alſo want the other markes of the true Church.

PSALME LXVIII.

Chriſts afflictions and victorie. The 5. key.

Chriſt in middes of afflictions (as one in dangerous waters) 5. deſcribing the malice of perſecutours, and his owne true Zele, 14. prayeth his heauenlie Father for helpe. 23. By way of iuſt imprecation foresheweth the ſeuere puniſhment of his aduerſaries, 30. his owne glorious Reſurrection, and proſperous building of his Church. For which he inuiteth al creatures to praiſe God.

1. Vnto (*a*) the end, (*b*) for them that ſhal be changed, (*c*) to Dauid.

(*a*) Perteyning to the new Teſtament, (*b*) for Gentils conuerted to Chriſtianitie, and from vice to vertue, (*c*) prefigured in Dauid.

2. SAVE me, o God: becauſe (*d*) waters are entred into my ſoule.

(*d*) Vehement afflictions inuirone my hart.

3. I (*e*) ſticke faſt in the myre of the depth: and there is no ſure ſtanding.

(*e*) I am as one intangled with quick-ſand or quadmyre in the bottom of a great water.

I am come into the depth of the ſea: and a tempeſt hath ouerwhelmed me.

4. I haue (*f*) laboured crying, my iawes are made hoarſe: my eies haue

failed,

failed, whiles I hope in my God.

(f) Our Lord ſweat bloud for anguish in his prayer, and was not deliuered from his paſſion, neither are his ſeruants preſently deliuered from tribulations, but as is moſt to gods honour and their owne good.

Ioan.15. 5. They are multiplied aboue the haires of my head, that hate me without cauſe.

Mine enimies are made ſtrong, that haue perſecuted me vniuſtly: (g) then did I pay the things that I tooke not.

(g) Our Sauiour who had no ſinne, payd the ranſom for al ſinnes.

6. O God thou knoweſt my (h) foolishnes: and (i) mine offences are not hide from thee.

(h) O God thou knoweſt, that this which ſeemeth folie to worldlie men, is true wiſdom (i) and though men charge me with offences, thou knoweſt that I am innocent.

7. (k) Let them not be ashamed vpon me, which expected thee, o Lord, Lord of hoſts.

(k) Suffer not the weake to be ſcandalized in my paſſions.

Let them not be confounded vpon me that ſeeke thee, o God of Iſrael.

8. Becauſe for thee haue I ſuſtained reproch, confuſion hath couered my face.

9. I am become a forener to my brethren, and a ſtranger to the ſonnes of my mother.

Ioan. 2. Rom.15. 10. Becauſe (l) the zele of thy houſe hath eaten me: and the reproches of them that reproched thee, fel vpon me.

(l) The zele of ſeeking Gods honour, in propagating and aduancing his Church, is the cauſe of perſecution. As we ſee thoſe are leſſe perſecuted, which haue leſſe godlie zele.

11. And I couered my ſoule in faſting: and it (m) was made a reproch to me.

(m) The wicked doe reproch thoſe that mortifie themſelues.

12. And I put haire-cloth my garment, & I became a parable to them.

13. They ſpake againſt me (n) that ſate in the gate; and they ſong againſt me that dranke wine.

(n) The great men and iudges, alſo the drunkards and raſcalitie of the people.

14. But I (o) my prayer to thee, o Lord: a time of thy good pleaſure, o God.

(o) But I direct my prayer to thee.

(p) In the multitude of thy mercie heare me, in the truth of thy ſaluatiõ.

(p) Expecting the time of thy good pleaſure.

15. Deliuer me out of the myre, that I ſtick not faſt: deliuer me from them that hate me, and from the depths of (q) waters.

(q) Tribulations.

16. Let not the tempeſt of water drowne me, nor the depth ſwallow me: (r) neyther let the pit ſhut his mouth vpon me.

(r) Though Chriſt died and was buried, and in ſoule deſcended into hel, yet he could not be holden in his ſepulchre, nor in limbo, but roſe againe.

17. Heare me, o Lord, becauſe thy mercie is benigne: according to the multitude of thy commiſerations haue reſpect to me.

18. And turne not away thy face from thy ſeruant: becauſe I am in tribulation, heare me ſpeedily.
19. Attend to my ſoule, and deliuer it: (f) becauſe of mine enimies deliuer me.
(f) That they may either be conuerted, or confounded, and ſo doe no more hurt.
20. Thou knoweſt my reproch, & my confuſion, & my ſhame.
21. In thy ſight are al they that afflict me, my hart hath looked for reproch and miſerie.
And I expected ſome bodie that would be ſorie together with me, and there (t) was none: and that would comfort me, and I found not.
(t) Not anie that could mitigate our Sauiours affliction, would ſhew compaſſion towards him. Mat. 27. Ioan. 19.
22. And they gaue (v) gal for my meate: & in my thirſt they gaue me vinegre to drinke.
(v) But contrariwiſe when he complained of thirſt, they gaue him gal and vinegre to drinke.
23. (w) Let their table be made a ſnare before them; & for retributions, and for a ſcandal. Rom. 11.
(w) A Prophecie of the deſtruction of the Iewes, at the time of Paſch, when they ſhould thinke to eate their paſchal lamb with ioy.
24. Let (x) their eies be darkned that they ſee not: and make (y) their backe crooked alwaies.
(x) They are alſo blind in hart, that they wil not ſee the truth of Chriſts doctrine.
(y) but bow themſelues to earthlie things, and worldlie gaines euen to this day.
25. Poure out thy wrath vpon them: and let the furie of thy wrath ouertake them.
26. Let their habitation be made deſert: and in their tabernacles let there be none to dwel. Act. 1.
27. Becauſe (z) whom thou haſt ſtrucken, they haue perſecuted: and vpon the ſorrow of my wounds they haue added.
(z) Chriſt, whom God of this mercie deſigned to ſuffer death, for redemption of mankind, the Iewes of mere enuie and malice perſecuted to death.
28. Adde thou (a) iniquitie vpon their iniquitie: and let them not enter into thy iuſtice.
(a) A prophecie that God would ſuffer them, to fal from one iniquitie to an other.
29. (b) Let them be put out of the book of the liuing: and with the iuſt let them not be written.
(b) In the end of their liues, they ſhal not be found in the booke of life, where they ſuppoſe themſelues to be written.
30. (c) I am poore and ſorowful: (d) thy ſaluation, o God, hath receiued me.
(c) The voice of Chriſt, humbling himſelfe to death, euen to death of the Croſſe: (d) from which he roſe againe.
31. I wil praiſe the name of God with canticle: and wil magnifie him in prayſe.
32. And (e) it ſhal pleaſe God more then a yong calfe: that bringeth forth hornes and hoofs.

(e) Deuout

(e) Deuout praiſe and thanks-giuing pleaſe God more then ſacrifices of the moſt tender calues, which were otherwiſe alſo grateful ſacrifices.

33. Let the poore ſee and reioyce: ſeeke ye God, and your ſoule ſhal liue.

34. Becauſe our Lord hath heard the poore: and he hath not deſpiſed (f) his priſoners.

(f) God doth aſſuredly comfort al ſuch, as are impriſoned for profeſſing the truth.

35. Let (g) the heauens and earth praiſe him, the ſea, and al the creeping beaſts in them.

(g) Al the creatures of God.

36. (h) Becauſe God wil ſaue Sion: and (i) the cities of Iuda ſhal be built vp.

(h) God wil alwayes eſtablish and protect the Catholike Church: (i) and particular Churches, members of the vniuerſal, shal alſo proſper.

And they shal inhabite there, & by inheritance they ſhal get it.

37. And (k) the ſeede of his ſeruants ſhal poſſeſſe it, and they that loue his name ſhal dwel in it.

(k) Perpetual ſucceſſion of the Catholike Church.

PSALME LXIX.

An other prayer of Dauid, when he was perſecuted by Abſalom: made in a Pſalme after his deliuerie.

Dauids prayer in perſecution. The 8. key.

1. Vnto (a) the end, a Pſalme of Dauid, in remembrance, that our (b) Lord ſaued him.

(a) An apt prayer alſo for the afflicted in the new Teſtament, (b) from the danger of Abſolon (2. Reg. 18.) or from any perſecutour.

2. O God (c) intend vnto my helpe: Lord (d) make haſt to helpe me.

(c) Al men at al times neede Gods helpe: (d) but moſt preſent neede, in preſent dangers. The reſt of this Pſalme is conteyned in the 39. Pſalme from the 15. verſe. But there the whole Church prayeth for helpe; the world being almoſt drowned in ſinnes; here Dauid, or other particular perſons, or peoples pray in their ſeueral diſtreſſes.

Pſa. 39. 3. Let them be confounded and be aſhamed, that ſeeke my ſoule.

4. Let them be turned away backward, and be aſhamed that wil me euils.

Let them be turned away forthwith aſhamed, that ſay to me: Wel, Wel.

5. Let al that ſeeke thee reioyce, and be glad in thee, and let them ſay alwayes: Our Lord be magnified: which loue thy ſaluation.

6. But I am needie and poore: O God helpe me, thou art my helper, and deliurer: o Lord be not ſlacke.

PSALME LXX.

A prayer for perſeuerance in vertue. The 7. Key.

King Dauid, or anie other iuſt perſon prayeth God to continue his grace and protection againſt the malice of the enimie. 5. Recounteth Gods mercie in deliuering him from falling into tentations: 6. prayeth for the ſame in old age, or weakenes of bodie and ſpirite, 20. and promiſeth perpetual gratitude and praiſes.

1. A Pſalme (*a*) for Dauid, (*b*) of the ſonnes of Ionadab, and (*c*) the former captiues.

(*a*) Though this Pſalme (as alſo diuers others) is intitled to, or for Dauid, it proueth not that ſome other was the authour therof, but the Seuentie Interpreters inſinuate hereby, that it perteyneth in more particular ſort to Dauid, growing old; (*b*) they adde alſo the ſonnes of Ionadab a moſt holie familie; (*c*) who for their ſingular pietie, were ſuffered to remaine in Ieruſalem in the firſt captiuitie. Ier. 35.

IN thee o Lord (*d*) I haue hoped, let me not be confounded for euer:
2. in (*e*) thy iuſtice deliuer me, and receiue me.

(*d*) The words of Dauid, or anie faithful iuſt perſon. (*e*) God of his iuſtice reuengeth the iniuries done to his ſeruants.

Incline thine eare to me and ſaue me.
3. Be vnto me for a God protectour, and for a fenſed place: that thou maiſt ſaue me:

Becauſe thou art my firmament, and my refuge.
4. My God deliuer me out of the hand of the ſinner, and out of the hand of him that doth againſt the law, and of the vniuſt.
5. Becauſe thou art (*f*) my patiẽce, o Lord; o Lord my hope frõ my youth.

(*f*) Through thy grace I haue patience to expect thy pleaſure, when I ſhal be relieued.

6. Vpon thee haue I been confirmed from the wombe: from my mothers bellie thou art my protectour.

In thee is my ſinging alwaies: 7. I was made to manie as (*g*) a wonder: & thou art a ſtrong helper.

(*g*) It ſeemeth ſtrange to moſt men, why the iuſt haue more troubles then the wicked.

8. Let my mouth be filled with praiſe, that I may ſing thy glorie: (*h*) al the day thy greatnes.

(*h*) A neceſſarie prayer for perſeuerance, which none can haue without ſpecial and continual helpe of grace.

9. Reiect me not in the time of olde age: (*i*) when my ſtrength ſhal faile, forſake me not.

(*i*) A gainſt this ſpecial danger, and laſt aſſaults of the enimie, Chriſt hath inſtituted the Sacrament of Extreme Vnction.

10. Becauſe mine enimies haue ſaid to me: and they that watched my ſoule conſulted together.

11. Saying

11. Saying: God hath forſaken him, purſue, and take him: becauſe there is none to deliuer.
12. O God be not farre from me: my God haue reſpect to mine ayde.
13. Let them be confounded & fayle that detract from my ſoule: let them be couered with confuſion and ſhame, that ſeeke euils to me.
14. But I wil alwayes hope: and (*k*) wil adde vpon al thy praiſe.
(*k*) The beſt meanes to conſerue vertue, is to exerciſe the ſame, adding good works towards our neighbours, and praiſes to God.
15. My mouth shal shew forth thy iuſtice: al the day thy ſaluation. Becauſe (*l*) I haue not knowne learning, (*m*) I wil enter into the (*n*) powers of our Lord: 16. Lord I wil be mindful of thy iuſtice onely.
(*l*) I profeſſe not exact knowledge of natural things; (*m*) but I conſider and contemplate the infinite power of God, which appeareth in his works, (*n*) and his iuſt iudgements, as partly haue appeared in punishing, and rewarding ſome in this life, but eſpecially wil be manifeſt in the end of this world.
17. O God thou haſt taught me from my youth: and vntil now I wil pronounce thy meruelous works.
18. And vnto ancient age, and olde age: o God, forſake me not? Vntil I shew forth thy arme to al the generation, that is to come.
Thy might, 19. and thy iuſtice, o God, euen to the higheſt, great meruailes, which thou haſt done: O God who may be like to thee?
20. How great tribulations haſt thou shewed me, manie and euil: and turning thou (*o*) haſt quickned me: and from the depths of the earth thou haſt brought me backe againe.
(*o*) After tribulations recreated me.
21. Thou haſt multiplied thy magnificence: and being turned thou haſt comforted me.
22. For I alſo wil confeſſe to thee in the inſtruments of Pſalme thy truth: O God, I wil ſing to thee on the harpe, holie one of Iſrael.
23. My (*p*) lips ſhal reioyce when I ſhal ſing to thee; and my ſoule which thou haſt redeemed.
(*p*) I wil praiſe thee with mouth and hart.
24. Yea and my tongue al the day shal meditate thy iuſtice: when they shal be confounded and ashamed that ſeeke euils to me.

PSALME LXXI.

Christ our King & Iudge. The 5. key.

By way of prayer the Pſalmiſt prophecieth Chriſts comming, our King and Iudge: 4. the deliuerer of mankind from the thraldom of the diuel. 8 The greatnes of his ſpiritual kingdom in the Gentils; 16. and his continual glorie and praiſe.

1. (*a*) Concerning Salomon.

(*a*) This Pſalme is of Chriſt, perfigured by Salomon, whoſe Kingdom was moſt glorious of al the Kings of Gods people; for of King Salomon himſelfe manie things in this Pſalme can not be truly vnderſtood. S. Aug.

2. O God giue thy iudgement to (*b*) the King: and thy iuſtice to (*c*) the ſonne of the King.

(*b*) O God moſt bleſſed Trinitie, giue power and authoritie, to the Sonne of Man, God incarnate, King of al Kings, (*c*) the Sonne of King Dauid, to iudge for mankind againſt the diuel.

To iudge thy people in (*d*) iuſtice, and thy poore in iudgement.

(*d*) Chriſt paying ranſom for al mankind, and ſo man renouncing the diuel and ſeruing God, is iuſtly, not iniuriouſly deliuered from captiuitie of ſinne, and of the diuel.

3. Let (*e*) the mountaines receiue peace for the people: and (*f*) the litle hilles iuſtice.

(*e*) A prophecie of the Apoſtles receiuing power to preach Chriſts Ghoſpel, of peace and reconciliation of men to God by penance; (*f*) and of other Apoſtolical men that folow their ſteps.

4. He (*g*) ſhal iudge the poore of the people, and ſhal ſaue the children of the poore: and he ſhal humble the calumniatour.

(*g*) Salomon in figure of Chriſt was for a time a iuſt and good King.

5. And he ſhal (*h*) continue with the ſunne, and before the moone in generation and generation.

(*h*) But only Chriſt, not Salomon, nor anie other King of that people, continueth or reigneth for euer.

6. He (*i*) ſhal deſcend as rayne vpon a fleece: and as drops diſtilling vpon the earth.

(*i*) The manner of Chriſts Incarnation moſt ſilent, ſweete, and grateful.

7. There ſhal riſe in his dayes iuſtice, and aboundance of peace, (*k*) vntil the moone be taken away.

(*k*) Againe the Prophet inculcateth, that Chriſts kingdom, his Church, ſhal continue for euer.

8. And he ſhal rule (*l*) from ſea vnto ſea: and from the riuer euen to the ends of the round world.

(*l*) The Church is not only vniuerſal in al times, but alſo in places.

9. Before him ſhal the Aethiopians fal downe: and his enimies ſhal lick the earth. *Iſa. 60.*

10. The (*m*) Kings of Tharſis, and (*n*) the Ilands ſhal offer preſents: the Kings of the Arabians, and of Saba ſhal bring guifts. *Mat. 2.*

(*m*) The

(m) The three Sages or Kings, which adored our Sauiour, and offered gold, frankincenſe, & myrrh, were the firſt that fulfilled this prophecie: & after wards Conſtantin the Great, and other Emperours, Kings, and Princes. (n) Amongſt other Ilands Great Bryttannie (the greateſt of Europe) was conuerted to Chriſt, according to this prophecie: firſt ſome few in the Apoſtles time (Metaphraſtes apud Surium, Theodoret, epiſt. ad Timoth. Sophronius Ser. de Nat Apoſt, & alij.) More in the time of Eleutherius. Laſtly, our Engliſh nation by S. Auguſtin and others ſent by S. Gregorie.

11. And al Kings of the earth ſhal adore him: al nations ſhal ſerue him.

12. Becauſe he ſhal deliuer the poore from the mightie: and the poore which had no helper.

13. He ſhal ſpare the poore and needy: and he ſhal ſaue the ſouls of the poore.

14. From vſuries and iniquitie he ſhal redeeme their ſouls: and their name ſhal be honourable before him.

15. And :: he ſhal liue, and there ſhal be giuen him of the gold of Arabia, and they ſhal adore it alwaies: al the day they ſhal bleſſe him.

:: How is this prophecie verifie except the Church be alwayes viſible.

16. And there ſhal be a firmament in the earth in the tops of mountaines, the fruit therof ſhal be extolled farre aboue Libanus: and they ſhal flouriſh of the citie, as the graſſe of the earth.

17. Be his name bleſſed for euer: before the ſunne his name is permanent.

And al the tribes of the earth ſhal be bleſſed in him: al nations ſhal magnifie him.

18. Bleſſed be our Lord the God of Iſrael, (o) who only doth meruelous things.

(o) No miracles can be done but by Gods power.

19. And bleſſed be the name of his maieſtie for euer: and al the earth ſhal be filled with his maieſtie. (p) Be it, be it.

(p) Aboue al other deſires the holie Prophet wished Gods glorie, and praiſes in al the earth, as it is in heauen.

20. (q) The praiſes of Dauid, (r) the ſonne of Ieſſe are ended.

(q) It ſeemeth by this appendix added by Eſdras, that this Pſalme was laſt compoſed, though not put in the laſt place; but as it came to his hands. (r) Dauid the natural ſonne of Ieſſe, made no more Hymnes, that is, no more muſical praiſes of God after this Pſalme, but: the prefigured Dauid Chriſt our Sauiour, the ſonne of God, in his bodie the Church, ſingeth ſtil new praiſes. S. Aug. in enarrat. Pſal. ſequentis. 72.

PSALME LXXII.

Affliction in this world is recompenſed in the end. The 9. key.

The royal Prophet, firſt profeſsing the vnſpeakable goodnes of God, 2. in the perſon of the weake complaineth, that the wicked proſper and the iuſt are afflicted: 15. reprehendeth the murmuration, for though we can not comprehend the ſecret iudgements of God, 18. yet they are moſt iuſt. 25. So with deſire to reſt in God, he promiſeth euer to praiſe him.

1. A Pſalme (*a*) to Aſaph.

(*a*) To be ſong by Aſaph the maiſter of muſike, and his companie.

HOw (*b*) good is God to Iſrael, to them that are of a right hart!

(*b*) God is ſo excellent good, as no tong can expreſſe, nō hart can conceiue. *Pſa. 39.*

2. But (*c*) my feete were almoſt moued, my ſteps almoſt ſlipped.

(*c*) The peace and proſperitie of the wicked tempted me to leaue the right narrow way, and to goe the brode eaſie way with them.

3. Becauſe I haue had zele vpon the wicked, ſeeing the peace of ſinners.

4. Becauſe there is (*d*) no reſpect to their death: and (*e*) ſtabilitie in their plague.

(*d*) They neuer thinke of death; (*e*) and if they ſuffer ſome affliction, they quickly remoue it from them.

5. In (*f*) the labours of men they are not, and with men thy ſhal not be ſcourged.

(*f*) They trauel not ſo much as good men doe, neither are they ſo often punished.

6. Therfore (*g*) hath pride helde them, they are couered with their iniquitie and impietie.

(*g*) Which maketh them proud, and ſo they runne into al ſorts of iniquitie.

7. Their iniquitie hath proceeded as it were of fat: they haue paſſed into (*h*) the affection of the hart.

(*h*) What ſoeuer miſchief came in their mind, they feared not to commit it in fact.

8. They haue thought and haue ſpoken wickednes: they haue ſpoken iniquitie (*i*) on high.

(*i*) Boldly extolling their owne words and works, and deſpiſing others.

9. They haue ſet their mouth vnto heauen: and their tong hath paſſed in the earth.

10. Therfore wil my people (*k*) returne here: and (*l*) ful daies ſhal be found in them.

(k) For this proſperitie of the wicked, ſome of Gods people wil fal from the right way, (*l*) and their dayes wil abound with calamities.

11. And they haue ſayd: (*m*) How doth God know, and is there knowledge in the higheſt?

(*m*) The voice of the weake, inclining to diffidence, & doubt of Gods knowledge and prouidence.

12. Loe the ſinners themſelues, and they that abound in the world, haue obtained riches.

13. And

13. And I ſaid : Then haue I iuſtified my hart without cauſe, and haue waſhed my hands amongſt innocents:
14. And haue been ſcourged al the day, and my chaſtiſing in the mornings.
15. If I ſaid : I wil ſpeake this : behold (n) I reproued the nation of thy children.
(n) The Prophet in his owne perſon anſwereth, that if he ſhould ſay ſuch things, he ſhould reproue Gods children as faultie, vnworthie of his protection, and to be neglected; wheras it is Gods prouidence to chaſtice his children whom he loueth.
16. I (o) thought to know this thing, it is labour before me:
(o) In this life we can not know the particular cauſes, why the iuſt are afflicted, & manie wicked proſper in this world.
17. Vntil I may enter into the ſanctuarie of God : and may vnderſtand concerning their latter ends.
18. But yet (p) for guiles thou haſt put it to them : thou haſt caſt them downe whiles they (q) were eleuated.
(p) But only in general we are taught, that euils are prepared for the guiles, or deceits, (q) pride, and other ſinnes of the wicked.
19. How are they brought into deſolation, they haue failed ſodainely: they haue perished for their iniquitie.
20. As the dreame of them that riſe, o Lord, in thy citie thou ſhalt bring their (r) image to nothing.
(r) Not real but imaginarie felicitie.
21. Becauſe my hart is (ſ) inflamed, and my reynes are changed:
(ſ) Almoſt burned vp with afflictions.
22. And I am brought to nothing, and knew not.
23. As (t) a beaſt am I become with thee : and I (v) alwaies with thee.
(t) Charged with heauie burdens, without knowledge how long or to what end, (v) yet not deſtitute of thy protection.
24. Thou haſt held my right hand : and in thy wil thou haſt conducted me, and with glorie thou haſt receiued me.
25. For what is to me (w) in heauen? and beſides thee what would I vpon the earth?
(w) Nothing to be deſired in heauen nor in earth but God.
26. My (x) flesh hath fainted, and my hart: God of my hart, and God my portion for euer.
(x) In bodie and mind I thirſt after thee, my true inheritance.
27. For behold, they (y) that make themſelues farre from thee, ſhal periſh: thou (z) haſt deſtroyed al that fornicate from thee.
(y) Men by their frewil make themſelues enimies to God. (z) Determined their damnation, foreſeeing their final ſinnes.
28. But it is good for me to cleaue to God : to put my hope in our Lord God.
That I may ſhew forth al thy prayſes, in the gates of the daughter of Sion.

PSALME LXXIII.

A prayer in long affliction. The 7. key.

Faithful people preſſed with perſecution lamentably complayning, beſeecheth God to reſpect his owne inheritance, cruelly afflicted, 10. and left long without helpe, 12. wheras heretofore he relieued his people in like diſtreſſes. 18. And therfore confidently hopeth he wil reuenge the blaſphemers of his name.

1. Vnderſtanding (*a*) to Aſaph.

(*a*) Inſtruction for the congregation of the faithful in diſtreſſe, not to ſeeke temporal rewards and proſperitie, but to expect ſpiritual and eternal. S. Aug.

VVHY haſt thou, o God, (*b*) repelled for euer: is thy furie wrath vpon the sheepe of thy paſture?

(*b*) In long perſecution the weake begin to feare or ſuſpect, that God hath vtterly abandoned them.

2. Be (*c*) mindful of thy congregation, (*d*) which thou haſt poſſeſſed from the beginning.

(*c*) But the ſtronger pray with confidence, (*d*) being aſſured that God who hath conſerued his Church hitherto, from the beginning of the world, wil conſerue it ſtil to the end.

Thou haſt (*e*) redeemed the rod of thine inheritance: mount Sion, in which thou haſt dwelt.

(*e*) An other reaſon why God wil conſerue his Church is, becauſe he hath deliuered it often in a ſtrong arme; as from bondage in Aegypt, from perſecution and oppreſſion in the time of Iudges, and Kings, and laſtly redeemed it from the tyrannie of the diuel by Chriſts death.

3. Lift vp thy hands vpon (*f*) their prides for euer: how great things hath the enimie done malignantly in the holy place?

(*f*) Thirdly the pride of the enimies moueth God to reuenge their wickednes, & ſo to deliuer his owne people.

4. And they that hate thee haue gloried: in the middes of (*g*) thy ſolemnitie.

(*g*) They pretend to keepe ſolemne feaſts like to thyne.

They haue ſet (*h*) their ſignes for ſignes: 5. and haue not knowne, (*i*) as in the iſſue on high.

(*h*) They ſet vp altars againſte thyne altars, or ſome new deuiſed external shew, againſt the holie Rites of the Church: (*i*) and that in publike places, in the ends of high wayes, or ports, and pinnacles.

As (*k*) in a wood of trees they haue with axes 6. cut out the gates therof together: in hatchet and chip-axe they haue caſt it downe.

(*k*) The Prophet deſcribeth the manner how perſecutours deſtroy temples and al ſacred things. 4. Reg. 25.

7. They haue burnt thy ſanctuarie with fire: they haue polluted the tabernacle of thy name in the earth.

8. Their (*l*) kindred together haue ſaide in their hart: Let vs make al the feſtiual daies of God to ceaſe from the earth.

(*l*) The

(l) The whole crew or band of perſecutours

9. Our (m) ſignes we haue not ſeen, there is now no Prophet: and he wil know vs no more.

(m) The weake complaine that God sheweth not wonted ſignes, nor ſendeth ſuccourſe to his people, by raiſing ſom e Prophet, or other meanes to helpe them.

10. How long, o God, ſhal the enemie vpbraid: the aduerſarie prouoke thy name for euer?

11. Why doeſt thou turne away thy hand, and thy right hand, out of the middes of thy boſome for euer?

Luc. 1. v. 70. 12. But (n) God our King before the worlds: he hath wrought ſaluation in the middes of the earth.

(n) The perfect doe anſwer, that God both hath, and wil relieue his people.

13. Thou in thy ſtrength haſt confirmed (o) the ſea: thou haſt (p) cruſhed the head of Dragons in the waters.

(o) Made the red ſea like wals. (p) Drowned Pharao and his hoſte.

14. Thou haſt broken the heads of the dragon: thou haſt giuen him for meate to the peoples (q) of the Aethiopians.

(q) Of blacke diuels.

15. Thou haſt (r) broken vp fountaines, and torrents, thou haſt dried the riuers (ſ) of Ethan.

(r) Giuen water out of rockes, (ſ) made paſſage ouer Iordan.

16. The day is thine, and the night is thine: thou haſt made the morning and the ſunne.

17. Thou haſt made al the coaſts of the earth: ther ſummer and the ſpring thou haſt formed them.

18. Be mindeful of this, the enimie hath vpbraided our Lord: and a foolish people hath prouoked thy name.

19. Deliuer not to beaſts the ſoules that confeſſe to thee: and the ſoules of thy poore forget not for euer.

20. Haue reſpect vnto thy teſtament: becauſe they that are (t) obſcure of the earth, are filled with houſes of iniquities.

(t) Ignorant, blind, and barbarous infidels, lodge al kinds of iniquitie in their conſciences.

21. (v) Let not the humble be turned away being cõfounded: the poore and needy ſhal praiſe thy name.

(v) And therfore it is vnmeete, that faithful people ſhould be in bondage vnder them.

22. Ariſe God, iudge thy cauſe: be mindful of thoſe thy reproches, that are (w) from the foolish man al the day.

(w) Theſe foolish audacious men doe continually blaſpheme al holie things.

23. (x) Forget not the voices of thine enimies: the (y) pride of them that hate thee, hath aſcended alwaies.

(x) Omit not to punish them, (y) ſeeing they are obſtinate & obdurate in pride and in hatred.

PSALME LXXIIII.

General iudgement. The 9. key.

Christ (with his Assessours) wil iudge the whole world at the last day: in the meane time exhorteth sinners to amend their life; 7. for none shal escape iust iudgement. 11. The wicked shal be punished, and the good rewarded.

1. Vnto the end, (a) Corrupt not, a Psalme of Canticle to Asaph.

(a) Either this was the beginning of a song, to the tune wherof this Psalme was song; as some Hebrew Rabbins testifie; or, as S. Augustin and other fathers explicate, the Septuagint doe admonish vs by occasion of this Psalme, not to faile in our hope, for that God wil in no case violate his promise nor purpose, but wil render to euerie one in the day of Iudgement, as they deserue.

2. VVE (b) wil confesse to thee, o God: (c) we wil confesse, and wil inuocate thy name.

(b) Christ with his Apostles, and other assessorie iudges, wil praise and thanke God, for his admirable good prouidence, and gouernement of this world.

(c) This duplication of the same word, confirmeth vs of the assured performance of that, which is here prophecied.

We wil tel thy meruelous workes: 3. when (d) I shal take a time, I wil iudge iustices.

(d) Christ our singular, principal, and proper Iudge only, and no mere creature, knoweth the determinate time of general iudgement.

4. (e) The earth is melted, and al that dwel in it: (f) I haue confirmed the pillers thereof.

(e) The earth at that time shal be purged with flaming fire: (f) yet shal not be destroyed, but changed in qualities.

5. I said to the wicked: (g) Doe not wickedly; and to them that offend: (h) Exalt not the horne.

(g) An epitome, or briefe summe of Christs doctrine, to flye from sinne. (h) Be not proud, abuse not the power you haue, to doe what you please.

6. Exalt not your horne on high: speake not iniquitie against God.

7. For neither from the East, nor from the West, nor from the desert mountaines: 8. (i) becausе God is Iudge.

(i) When other Iudges sit on tribunals, some may be absent, or escape from their sentences: but al without exception shal de brought in person, when Christ God and Man shal iudge.

(k) This man he humbleth, and him he exalteth: 9. (l) becausе there is a cup in the hand of our Lord (m) of mere wine ful of mixture.

(k) Some shal haue sentence of eternal paine in hel: some of eternal reward in glorie, (l) though (partly in this world, partly in particular iudgement of euerie soule) God hath already, and wil before the last day punish sinners, yet there resteth more punishment, and no impenitent sinners shal escape, but al shal drinke of the bitter cup of eternal damnation. (m) Strong wine not delayde with water, but mingled with bitter sharpe things, as gal, vinegre, brimstone, &c. and so powred into festered wounds: so they shal suffer vntolerable endles paine, mixed with the worme of conscience, losse of glorie, rancour of hart, and eternal desperation.

And

And he hath powred it out (*n*) of this into that, but yet the dregs therof are not emptied: al the ſinners of the earth shal drinke.

(*n*) Varietie of hellish torments, from one extreme to an other: as from snow-waters to exceeding heate. Iob. 24.

10. But I wil ſhew forth for euer: I wil ſing to the God of Iacob.

11. And I wil breake al the hornes of ſinners: and (*o*) the hornes of the iuſt shal be exalted.

(*o*) The iuſt for wel vſing their power of freewil, and of al power giuen them in this life, are rewarded in heauen.

PSALME LXXV.

The Royal Prophet ſingeth Gods praiſes, for his particular prouidence towards the Iewes: 10. *Further to be extended to al the meeke of the whole earth.*

Gods prouidence towards his people. The 3. key.

1. Vnto the end, in prayſes, a Pſalme (*a*) to Aſaph, a Canticle to (*b*) the Aſſirians.

(*a*) For the congregation of faithful and godlie people. (*b*) Amongſt others, one notorious example of Gods prouidence is recorded of an hundred foureſcore & fiue thouſand Aſſirians, ſlaine in one night by an Angel. 4. Reg. 19.

2. GOD is knowne (*c*) in Iewrie: in Iſrael his name is great.

(*c*) God was not only knowen in general, as to pagane Philoſophers, and ſome others, but more particularly to the Iewes, the iſſue of Abraham, Iſaac, and Iacob, by his ſpecial benefits towards them.

3. And (*d*) his place is made in peace: and (*e*) his habitation in Sion.

(*d*) God ſuffering al other nations to erre for their ſinnes, in their fond phantaſies of falſe Gods, reſerued the Iſraelites for his Church, (*e*) eſtabliſhing the principalitie therof in Sion.

4. (*f*) There he brake the powers of bowes, the ſhield, the ſword, and the battle.

(*f*) For obtaining and conſerning of Sion from wicked Infidels, God ouerthrew al forts of contrarie forces.

5. Thou (*g*) doeſt illuminate meruelouſly from the eternal mountaines: 6. al the fooliſh of hart (*h*) were troubled.

(*g*) God not only gaue his people temporal victories ouer their enimies, but alſo illuminated their minds with knowledge of true religion: (*h*) others are often troubled in mind, hearing the truth, but are not conuerted through their obſtinate follie.

They (*i*) ſlept their ſleepe: and al the men of riches found nothing in their hands.

(*i*) Worldlie men in ſupine careleſnes, as in a ſleepe paſſe ouer this life, and afterwards find themſelues excluded from heauen, for lacke of merits, and good workes, with the foolish virgins.

7. At (k) thy reprehenſion, o God of Iacob, they (l) haue al ſlumbered that mounted on horſes.

(k) God vndertaking the defence of his people, and threatning the aduerſe part, (l) they failed in courage, as men ouercome with drowſines of ſleepe.

8. Thou art terrible, and who ſhal reſiſt thee? (m) from that time thy wrath.

(m) Euen from the firſt notice of thy wil, the aduerſaries were deiected, fearing thy potent wrath.

::The Prophets doe often ſpeake in the pretertence, for the aſſurance of the things to come.

9. From (n) heauen thou ::haſt made thy iudgement heard: (o) the earth trembled and was quiet.

(n) Terrible ſignes from the firmament appearing before the day of iudgement, (o) perſecutours and others being terrified shal be aſtonished and ſilent.

10. When God aroſe vnto iudgement, (p) that he might ſaue al the meeke of the earth.

(p) God wil come to iudge the world, more eſpecially for the iuſts ſake.

11. Becauſe (q) the cogitation of man shal confeſſe to thee: and (r) the remaines of the cogitation shal keepe feſtiual day to thee.

(q) Men that shal ſeriouſly thinke and meditate vpon theſe things, wil praiſe and thanke God for them: (r) and the effect and ſweete repaſt of ſuch meditation, shal make as it were a great feſtiual day, in the deuout ſoule ſpiritually ioyned with God.

12. (ſ) Vow ye and (t) render to our Lord your God: al ye that round about him bring guifts.

(ſ) The ſoule thus inflamed with Gods loue, is then apt of gratitude, for his goodnes towards man, to make vowes of things wherto we are not obliged, (t) but moſt neceſſarie it is to be maturely aduiſed, and not rashly nor lightly to vow; for being once vowed, we are ſtrictly bound to what ſoeuer we haue lawfully promiſed. And it is great ſinne to vow vndiſcreetly.

To (v) the terrible, 13. and him that taketh away the ſpirite of Princes, terrible to the Kings of the earth.

(v) Remembring that for vowes, and al other works we muſt anſwer to God, who is a terrible iudge, readie to punish in bodie and ſoule, ſparing none for their greatnes, not Princes nor Kings, nor vulgar ſort, for al are to him alike.

PSALME LXXVI.

Anie faithful deuout perſon meditating Gods benefits, 7. examineth his conſcience, that nothing be in his ſoule, that may offend God. Who is alwayes readie to forgiue: 11. and therfore he ſtil reneweth his purpoſe to ſerue God ſincerely, 15 particularly remembring the deliuerie of Iſrael from Aegypt.

Gods ſpecial protection of the Iewes. The 4. key.

1. Vnto the end, for (a) Idithun, a pſalme (b) to Aſaph.
(a) For Idithun to ſing, or to make tune for it. (b) For the faithful congregation to conſider Gods benefits.

Pſal. 141.

2. WITH (c) my voice I haue cried to our Lord: with my voice to God (d) and he attended to me.
(c) Hauing heretofore prayed, (d) I haue obtayned.
3. In the day of my tribulation I ſought God, with my hands (e) in the night before him: and I (f) was not deceiued.
(e) Eſpecially being in tribulation, and praying with hart and hands lifted vp, as wel in the night as day: (f) I was not fruſtrate of my prayer.
My (g) ſoule refuſed to be comforted, 4. I (h) was mindful of God and was delighted, and was exerciſed: and (i) my ſpirit fainted.
(g) I was ſometimes in ſuch anguish that nothing ſeemed comfortable, (h) but I relied vpon God ſo firmely, (i) that my ſpirit came into an extaſie or trance.
5. Myne eies (k) preuented the watch: I was (l) troubled & ſpake not.
(k) I aroſe early before the ordinarie time of awaking, (l) my hart being attentiue inwardly, I vttered nothing with my tongue.
6. I thought vpon old dayes: and the eternal yeares I had in minde.
7. And I meditated in the night with my hart, and I was exerciſed, and I (m) ſwept my ſpirit.
(m) I diligently examined my conſcience.
8. Why, (n) wil God reiect for euer: or wil he not adde to be better pleaſed as yet?
(n) Aſſuredly God wil not reiect for euer, but he wil be pleaſed with his Church.
9. Or wil he cut off his mercie for euer, from generation vnto generation?
10. Or wil God forget to haue mercie? or wil he in his wrath keepe in his mercies?
11. And I ſayd: (o) Now haue I begun; (p) this is the change of the right hand of the Higheſt.
(o) Whiles I thus thought, I erred greatly, now I ſee and confeſſe that God ſuffereth al calamities for the good of his ſeruants: (p) and this I knew not by my ſelfe, but by the inſpiration of God, making this change in me by his gracious hand.
12. I haue been mindful of the works of our Lord: becauſe I wil be mindful from the beginning of thy meruelous works.
13. And I wil meditate in al thy works: and in thy inuentions I wil be exerciſed.

14. O God in the holie is thy way: what God is great as our God?
15. thou art the God that doeſt meruelous things.

Thou haſt made thy power knowne among peoples: 16. thou haſt with thine arme redeemed thy people, the children of (*q*) Iacob, and Ioſeph.

(*q*) The progenie of Iacob, receiued and nourished in Ægypt for Ioſephs ſake, as his adopted children.

17. The waters (*r*) ſaw thee, o God, the waters ſaw thee: and they were afrayd, and the depths were troubled.

(*r*) The red ſea, and Iordan felt thy diuine power, and obeyed thy wil.

18. A (*ſ*) multitude of the ſounding of waters: the clouds gaue a voice.

(*ſ*) Noiſe of waters meeting after the Iſraelites were paſſed, thunders and lightnings alſo hapned, to the terrour of the perſecutours, though not mentioned in Exodus.

For indeed arrowes doe paſſe: 19. the voice of thy thunder in a wheele.

Thy lightnings ſhined to the round world: the earth was moued and troubled.

20. Thy way in the ſea, and thy paths in many waters: and thy ſteps ſhal not be knowne.

21. Thou haſt conducted thy people as ſheep: (*t*) in the hand of Moyſes and Aaron. *Exo. 14.*

(*t*) By the miniſterie of Moyſes and Aaron.

PSALME LXXVII.

Gods great Benefits beſtowed vpon the Iewes, and their ingratitude. The 4. key.

The Royal Prophet exhorting the people to attend, 5. reciteth manie great benefits of God towards their forefathers (whoſe ingratitude, often rebellion, and chatiſement he ſtil noteth) 9. as in their entrance into the land of Chanaan: 12. alſo before the ſame in Ægypt, and in the deſert. 42. How God plagued the Ægyptians: 52. protected, and conducted his people into the promiſed land. 56. Where likewiſe they often offended, were punished: 65. yet were ſtil conſerued: 69. and the tribe of Iuda exalted in King Dauid.

1. Vnderſtanding (*a*) to Aſaph.

(*a*) Commended to Aſaph a chiefe muſitian, that the people might vnderſtand and conſider Gods benefits.

MY people attend ye to (*b*) my law: incline your eare vnto the words of my mouth. *Mat. 13. 5. 35.*

(*b*) Neither the law, nor the people was Dauids, but preſenting Gods perſon, he ſpeaketh in his name or authoritie, with whoſe inſpiration he was replenished. S Greg. Prefat. in Iob. c. 1.

2. I wil

2. I wil open my mouth in (*c*) parables : I wil ſpeake (*d*) propoſitions from the beginning.

(*c*) Albeit the Prophet reciteth hiſtorically things done, yet the ſame were parables, ſimilitudes, and figures of other things : (*d*) yea of ſecret hidden Myſteries, obſcurely ſignified in the old Teſtament, and reuealed in the new.

3. How great things haue we heard and (*e*) haue knowne them, and (*f*) our fathers haue told vs.

(*e*) Which partly we know by written holie Scriptures (*f*) partly by Traditions.

4. They were not hid from their children, in an other generation.

Telling the prayſes of our Lord, and his powers, and his meruelous works which he hath done.

5. And he (*g*) raiſed vp a teſtimonie in Iacob : and (*h*) made a law in Iſrael.

(*g*) God of his mercie without precedent merite, raiſed vp a peculiar people of Abraham, Iſaac, and Iacob, (*h*) and gaue them a particular law, firſt of circumciſion, & more largely by Moyſes.

How great things he commanded our fathers, (*i*) to make the ſame knowne to their children: 6. that (*k*) an other generation may know.

(*i*) So Abraham inſtructed his children & his houſe after him, Gen. 18. (*k*) in like ſort others taught their children.

The children that shal be borne, and shal riſe vp, and shal tel their children.

7. That they may (*l*) put their hope in God, and may (*m*) not forget the works of God: and may (*n*) ſeeke after his commandments.

(*l*) For three cauſes God gaue his law, that his people may haue confidence in him, he shewing his care to inſtruct and gouerne them: (*m*) that they remember his benefits: (*n*) and keepe his commandments.

8. That they become not as their fathers: (*o*) a peruerſe generation and exaſperating.

(*o*) The Iewiſh nation very often, and in great numbers murmured, rebelled, and committed other great ſinnes, and therfore Dauid exhorted the people of his time, not to doe the like. And this exhortation pertayneth more eſpecially to Chriſtians. as S. Paul teacheth. 1. Cor. 10.

A generation, that hath not directed their hart, their ſpirit hath not been faithful toward God. *1. Par. 7. v. 21.*

9. The (*p*) children of Ephrem bending, and shooting with bow : were turned in the day of battel.

(*p*) They firſt (truſting in their owne ſtrength) without Gods commandment (Num. 14.) went forth to batle and were ouerthrowne. 1. Par. 7. v. 21.

10. They kept not the teſtament of God : and in his law they would not walke.

11. And they forgat his benefits, and his meruelous works, which he shewed them.

12. Before their fathers he did meruelous things in the land of Aegypt, in field (*q*) of Tanis.

(*q*) Tanis the principal citie in Aegypt, neere the riuer Nilus, where Moyſes wrought this great miracles.

13. He diuided the ſea & brought them through : and he made the waters to ſtand as in a bottle. *Exo. 14.*

14. And he (r) conducted them in a cloud by day: and al the night by light of fire.

(r) This cloud shadowed them from the heate of the sunne in the day, and the fire shined in the night; al the time that they were in the desert.

15. He strucke the rocke in (s) the desert: and gaue them water to drinke as in a great depth.

(s) In mount Horeb: and there was continual water in al the campe, which occupied neere foure miles in length and breadth.

16. And he brought forth water out of the rocke: and made waters runne downe as riuers.

17. And they added as yet to sinne vnto him: they prouoked the Highest to wrath in the place (t) without water.

(t) Which naturally wanted water: but by miracle had aboundance.

18. And they tempted God in their harts: so that they asked (v) meats for their liues.

(v) Not content with Manna, they demanded to haue flesh.

19. And they spake euil of God, they said: (w) Can God prepare a table in the desert?

(w) Stil incredulous, not beleiuing Gods omnipotencie, they thought that, albeit he had giuen them manna and water, yet he could not giue them flesh.

20. Because he struck the rock and waters ranne, & torrents flowed: Can he also giue (x) bread, or prepare a table for his people?

(x) Bread in general is vnderstood al competent meate vsual for a table.

21. Therfore our Lord heard, and (y) made delay: and (z) fire was kindled in Iacob, and wrath ascended vpon Israel.

(y) For this incredulitie, murmuring, and other sinnes, God kept the children of Israel fourtie yeares in the desert, til al that were of age when they came from Aegypt, were dead, except only Iosue and Caleb. (z) In the meane time amongst other punishments, manie murmurers were burnt to death with strage fire. Num. 11.

22. Because they beleiued not in God, nor hoped in his saluation.

23. And he commanded the clouds from aboue, and opened the gates of heauen.

24. And he rayned them Manna to eate, and bread of heauen he gaue to them.

25. Bread (a) of Angels did man eate: he sent them victuals in aboundance.

(a) Manna made by Angels.

26. He (b) transported the South-wind from heauen: and in his power he brought in the South-west-wind.

(b) God so changed the wind, that it brought aboundance of quailes and other birds into their campe. Exo. 16. Nu. 11.

27. And he rayned vpon them flesh as dust: and as the sand of the sea fethered foules.

28. And they fel in the middes of their campe: about their tabernacles.

29. And they did eate and were filled exceedingly, and their desire he brought to them:

30. They were not defrauded of their desire:

(c) As yet their meats were in their mouth:

(c) Im-

(e) Immediately after a month (for ſo long they had aboundance of theſe birds, ibid.v.20.)they were ſtrucken with a plague,& manie died for their concupiſcence.

31. And the wrath of God aſcended vpon them.

And he killed their fat ones, and (d) the choſen of Iſrael he hindred.

(d) The moſt freſh ſtrong men died, and ſo were hindred from poſſeſſing the promiſed land of Chanaan.

32. In al theſe things they ſinned as yet: and they belieued not in his meruelous workes.

33. And their daies failed in vanitie: and their years (e) in haſt.

(e) In fourtie yeares aboue ſix hundred thouſand died.

34. When he ſlew them, they ſought him: and they returned, and (f) early they came to him.

(f) They offered morning ſacrifice.

35. And they remembred that God is their helper: and the high God is their redeemer.

36. And they loued him (g) with their mouth, and with their tong they did lie to him.

(g) But were not ſincere in their harts.

37. But their hart was not right with him: neither were they counted faithful in his teſtament.

38. (h) But he is merciful, and wil be propicious to their ſinnes: and he wil not deſtroy them.

(h) Howſoeuer multitudes of people commit great ſinnes, and are ſeuerely puniſhed, yet Gods mercie preſerueth ſome by his effectual grace, and neuer ſuffereth the whole Church to faile, nor to be deſtroyed.

And he abounded to turne away his wrath: and he kindled not al his wrath.

39. Ad he remembred that they are fleſh: (i) ſpirit going, and not returning.

(i) Mans life is like the wind, that ſtil paſſeth, and the ſame returneth not. As Ariſtotle teacheth. Here the Hebrewes note the middes of the Pſalter, in 1263. verſes, and ſo manie in the reſt.

40. How (k) often haue they exaſperated him in the deſert: prouoked him to wrath in the place without water.

(k) The people of Iſrael murmured ſo often in the deſert, that it was not eaſie to tel how often. See the Annotation.

41. And (l) they returned, and tempted God: and the holie one of Iſrael they exaſperated.

(l) For eftſoons repenting they offended God againe and againe.

42. They did not remember his hand: in the day that he redeemed them from the hand of the afflicter.

43. As he put (m) his ſignes in Aegypt, and his wonders in the field of Tanis.

(m) The firſt ſigne was in turning a rod into a ſerpent, which was a miracle, but no plague: the other ſignes were alſo plagnes to the Ægyptians.

44. And he turned (n) their riuers into bloud, & their (o) showers that they might not drinke.

(n) The firſt plague. (o) Pooles, lakes, and al ſorts of water, yea showers, or raine water which ſeldome happeneth in Ægypt.

45. He ſent vpon them (p) a * ſwarme of flies, and it eate them: and (q) the frog, and it deſtroyed them. * Cænomyiam.

(p) The fourth plague, in order as they are recited in Exodus. (q) The ſecond plague.

46. And he gaue their fruits to (r) the blaſt, and their labours to (ſ) the locuſt.

(r) This was a leſſe plague, not mentioned in Exodus, with the greater. (ſ) The eight plague.

47. And he killed their vineyards with (t) haile: and their mulberie trees with (v) hoare-froſt.

(t) The ſeuenth plague. (v) This alſo is omitted in Exodus.

48. And he deliuered (w) their beaſt to haile: and their poſſeſſion (x) to fire.

(w) Not only al trees, and plants, but alſo beaſts were ſubiect to the haile, (x) and to firie lightnings.

49. He ſent vpon them (y) the wrath of his indignation: indignation, & wrath, and tribulation: immiſſions (z) by euil Angels.

(y) In theſe general termes, of wrath, indignation, and tribulation, the Prophet comprehendeth al the other plagues, to wit, the third of ſcinifes, the fifth of peſtilence, the ſixt of boyles in men and beaſts, the ninth of darknes three dayes together. (z) Al which God ſent by the miniſterie of diuels, euil Angels.

50. He made a way to the path of his wrath, he ſpared not their liues from death: and their cattel he ſhut vp in death.

51. And (a) he ſtruck al the firſt-borne in the land of Aegypt: the firſt fruits of al their labours in the tabernacles (b) of Cham.

(a) The tenth and greateſt plague, Exod. 11. v. 5. & c. 12. v. 29. (b) Egyptians alſo cended from Cham, by his ſonne Meſraim. Gen 10. v. 6.

52. And he (c) tooke away his people as ſheep: and led them as a flock in the deſert.

(c) After that Aegypt was thus plagued, God brought Iſrael out of their ſeruitude, as a ſhepheard leadeth his sheepe, and defendeth them.

53. And he brought them forth in hope, and they feared not: and the ſea couered their enemies.

54. And he brought them into (d) the mount of his (e) ſanctification, the mount, which his right hand purchaſed.

(d) Iudea a hillie countrie. (e) Into that countrie which God choſe, and endowed with manie bleſſings.

And he caſt (f) out the gentils from their face: and by lot he diuided the land of them in a cord of diſtribution:

55. And he made the tribes of Iſrael to dwel in their tabernacles.

56. And (g) they tempted, and exeſperated God the higheſt, and they kept not his teſtimonies.

(g) After the conqueſt and quiet poſſeſſion, the Iſraelites often fel into groſſe ſinnes, eſpecially in the time of Iudges.

57. And they turned away themſelues, & kept not the couenant: euen as their fathers, they were turned as a (h) crooked bow.

(h) A crooked bow deceiueth the archer, ſo this people failed to ſerue God, and deceiued themſelues.

58. They incenſed him to wrath in their (i) hils: and in their * grauens * Scul-ptili-bus.

they

they prouoked him (k) to emulation.

(i) In their altars erected in hils to Idols. (k) By grauen images of Idols, they prouoked God to indignation.

56. God heard, and contemned: and he brought Israel to nothing (l) exceedingly.

(l) Not absolutely to nothing, but punished them exceedingly, til they repented; and then spared and deliuered them from tribulation, as appeareth in the booke of Iudges.

66. And he reiected the tabernacle (m) of Silo, his tabernacle, (n) where he dwelt among men.

(m) The Arke of God sometime kept in Silo, Iosue 18. in the tribe of Ephraim, was taken by the Philistijms. 1. Reg. 4. and neuer returned thither againe. (n) But whersoeuer the Arke was, there God more especially heard their petitions, and gaue answers.

61. And he deliuered (o) their force into captiuitie: and their beautie into the hands of the enemie.

(o) For their sinnes God suffered the Arke to be taken,

62. And he (p) shut vp his people in the sword: and he dispised his inheritance.

(p) And the Israelites to be sore afflicted by their enimies.

63. (q) Fyre deuoured their yong men: and their virgins were not lamented.

(q) The zele and iust wrath of God suffered these calamities to happen.

64. Their (r) Priests fel by the sword: and their widowes were not wept for.

(r) Ophni and Phinees the sonnes of Heli slaine: and Heli himselfe hearing that the Arke was taken, fel from his stoole and broke his neck. 1. Reg. 4.

65. And (s) our Lord was raised vp as one that sleepeth: as a mightie man hauing surfited of wine.

(s) Neuertheles God plagued the infidels, and conserued his Church. 1. Reg. 5.

66. And he strucke his enimies on the hinder parts: an euerlasting reproch he gaue to them.

67. And he reiected the tabernacle (t) of Ioseph: and the tribe of Ephraim he chose not.

(t) As before. v. 60.

68. But he chose the tribe (v) of Iuda, mount Sion which he loued.

(v) After a time the Arke was brought into the tribe of Iuda.

69. And he built (w) his sanctuarie as of vnicornes in the land, which he hath founded for euer.

(w) The Church was firme, and euer preserued in the old testament til Christ, and from Christs time to the end of the world.

70. And (x) he chose Dauid his seruant, and tooke him from the flocks of sheepe: from after the ewes with yong he tooke him.

(x) Gods particular grace in choosing and exalting Dauid, was a special benefite to the Israelites.

71. To (y) feede Iacob his seruant, and Israel his inheritance.

(y) To rule and gouerne the people of Israel.

72. And he fed them in the innocencie of his hart: and in the vnderstandings of (z) his hands he conducted them.

(z) Prudently vsing his power and authoritie.

ANNOTATIONS.

PSALME LXXVII.

The people of Israel often murmured in the desert. Ten times more notoriously.

40. *How often haue they exasperated?*) Moyses (Deu. 9. v. 7.) repeating what had passed in the desert, chargeth the people that they had stil prouoked our Lord to wrath, from the day, that they came out of Aegypt, and alwayes contended against him. And our Lord himself expostulating their ingratitude & often murmuring saith (Num. 14. v. 22.) in the beginning of the second yeare, that they had then tempted him ten times; either by this certaine number signifying an vncertaine, or els chiefly ten times: for so often we find recorded that they tempted him, and murmured within that final time more notoriously. First, neere vnto the red sea (Exod. 14. v. 11.) where seeing the Aegyptians pursuing them, they murmured against Moyses, for bringing them out of Aegypt, saying: It had been much better to haue serued the Agyptians, then to die in the wildernes. Secondly, for want of sweete water, Exo. 15. v. 24. Thirdly, for lack of meate, Exo. 16. v. 3. Fourthly, keeping Manna for the next day, contrarie to Gods commandment. ibid. v. 20. Fifthly, going on the Sabbath day, also contrarie to Gods commandment, to gather Manna. Ibid. v. 27. Sixthly, for want of water in Raphidim. Exod. 17. v. 2. Num. 20. v. 2. Seuenthly in Horeb, adoring a calfe & the image therof. Exo. 32. Eighthly, repyning for their trauels in the wildernes. Num. 11. v. 1. Ninthly, loathing Manna, and burning with desire to eate flesh. Ibid. v. 4. 5. 6. Tenthly, despairing to possesse the promised land of Chanaan, after that the discouerers had reported the difficulties, with the force of the people, and of the cities against which they must fight. Num. 14. v. 1. Al which and the rest, saith S. Paul, happened to them in figure of vs: and are written for our correption (or admonition) that we murmur not as they did. 1. Cor. 10.

PSALME LXXVIII.

The Prophet, in perſon of the Church, lamenteth the cruelnie of perſecutours (both in the old and new teſtament) 5. prayeth for releaſe, with iuſt reuenge againſt Gods enemies, that blaſpheme his name, 13. and promiſeth to be grateful in diuine praiſes.

The Church ſuffereth verie great perſecutions. The 6. key.

1. A Pſalme (*a*) to Aſaph.

(*a*) To be ſung by Aſaph and his companie, in the behalfe of people vnited in faith.

O God (*b*) the Gentils are come into thine inheritance, they (*c*) haue polluted thy holie temple: they haue made Ieruſalem (*d*) as a watch-towre of fruits.

(*b*) Cruel infidels haue inuaded thoſe things, which perteyne to thy Church: (*c*) euen poſſeſſed & prophaned the holie temple of the Iewes, & Churches of Catholike Chriſtians. Fulfilled by Antiochus in Ieruſalem, by the Vandals in Afrike, by Proteſtants, and Puritans, in diuers parts of Europe, and will be more vniuerſally by Antichriſt in al Chriſtendom. (*d*) Inſtead of great and faire Churches, Gods ſeruants are faine to vſe meane houſes, yea poore cotages.

2. They haue made (*e*) the carcaſes of thy ſeruants, meats for the foules of the aire: the fleſh of thy Saints for the beaſts of the land.

(*e*) Some perſecutours ſuffer not Martyrs bodies to be buried, but hang them on poles and pinnacles, where birds may eate them.

3. They haue poured out their bloud as water round about Ieruſalem: and there was none to burie them.

4. We are (*f*) become a reproch to our neighbours: a ſcorne and mocke to them that are round about vs.

(*f*) Chriſtians Gallileans, Catholikes Homouſians, and now Papiſtes, in ſpite and reproch.

5. How long, o Lord, wilt thou (*g*) be angrie for euer: ſhal thy zele be kindled as a fire?

(*g*) Sinnes prouoking Gods wrath are one cauſe why he ſuffereth his people to be perſecuted.

6. Powre out thy wrath vpon the Gentils, (*h*) that haue not knowne thee: & vpon the Kingdomes, that haue not inuocated thy name.

(*h*) Though the faithful commit ſome ſinnes, yet in reſpect that they believe rightly, haue zele in Gods cauſe, and denie not God, they are neerer to grace and fauour.

7. Becauſe they haue deuoured Iacob: and his place they haue made deſolate.

8. (*i*) Remember not our old iniquities, let thy mercies quickly preuent vs: becauſe we are become exceeding (*k*) poore.

(*i*) Eſpecially when they repent, and confeſſe their ſinnes; then thoſe that neither know nor wil know God, but obſtinately impugne and reſiſt the truth. (*k*) So much afflicted, and deſpiſed, that none wil regard the truth which we profeſſe.

9. Help vs, o God our Sauiour: and for the glorie of thy name o Lord deliuer vs: and be propicious to our ſinnes for thy names ſake.

10. Leſt they ſay perhaps amongſt the Gentils: (*l*) where in their God? and (*m*) be notified in the nations before our eies.

The reuenge of the bloud of thy ſeruants, which hath been ſhed:

11. let the groning of the fettered enter in thy ſight

(*l*) Albeit, o Lord, thou ſuffer vs to be punished, yet ſuffer not thine enimies to inſult, as though thou were not our God; and conſequently thou haddeſt no people at al in the world. (*m*) Therfore we pray, that the reuenge of thy ſeruants bloud may be ſo notified, that it can nor be denied, nor doubted of. Which is alſo here prophecied, that it wil ſo come to paſſe in the end.

According to the greatnes of thine arme poſſeſſe thou (*n*) the children of them that are put to death.

(*n*) Preſerue alſo, o God, the relikes of thy ſeruants, the ſucceſſours of thy Martyrs.

12. And (*o*) render to our neighbours ſeuenfold in their boſome: their reproch wherewith they haue reproched thee, o Lord.

(*o*) This alſo is a prophecie, that God wil moſt ſeuerely reuenge the blaſphemie of perſecutours.

13. But (*p*) we thy people, and the ſheep of thy paſture, wil confeſſe to thee for euer.

(*p*) Gods people deliuered from perſecution, and perpetually conſerued, wil alwayes praiſe God for the ſame.

Vnto generation and generation we wil ſhew forth thy praiſe.

PSALME LXXIX.

The Prophet prayeth for the releaſe of Iſrael in great tribulation. 15. Foreſheweth the comming of Chriſt to redeeme man from ſinne, and from thraldome of the diuel.

Chriſt our Redeemer from ſinne and captiuitie. The 5. key.

1. Vnto (*a*) the end, for (*b*) them that ſhal be changed, teſtimonie to (*c*) Aſaph, a Pſalme.

(*a*) Perteyning to the new Teſtament, (*b*) eſpecially to Gentils that shal be conuerted to Chriſt. (*c*) For perpetual memorie to the congregation of faithful.

2. THov that ruleſt Iſrael, attend: that (*d*) conducteſt Ioſeph as a sheep.

(*d*) By Ioſeph the Prophet vnderſtandeth al Iſrael; becauſe the firſt-bir-thright being taken from Ruben was giuen to him, to wit double portion of inheritance, two tribes of twelue.

Which ſitteſt vpon the Cherubs (*e*) be manifeſt (*f*) 3. before Ephraim, Beniamin, and Manaſſes.

(*e*) Appeare and shew thy mightie hand before thy people: (*f*) wherof Ephraim, Beniamin, and Manaſſes folowing the Arke, when they marched or camped, should moſt directly ſee what appeared therin, the other nine tribes being placed before it, and on both ſides. Num. 2.

Raiſe vp (*g*) thy might, and come to ſaue vs.

(*g*) Thou which alwayes can helpe vs, now vſe thy power in deliuering vs from this temporal miſerie.

4. O God (*h*) conuert vs: and shew (*i*) thy face, & we shal be ſaued.

(*b*) Set vs in a better ſtate. (*i*) Shew thy benigne countenance and fauour. Myſtically, ſend the promiſed Meſſias, Chriſt, the eſſential Image of God. 2. Cor. 4. v. 4. Colloſ. 1. v. 15.

5. O Lord the God of hoſts, how long wilt thou be angrie (*k*) vpon the prayer of thy ſeruant?

(*k*) How long wilt thou differre to heare our prayer?

6. Thou wilt feede vs with the bread of teares: and giue vs drinke with teares (*l*) in meaſure.

(*l*) Thou doſt iuſtly puuish vs, but thou tempereſt the ſame with meaſure, that it exceed not to our ruine.

7. Thou haſt made vs to be a contradiction to our neighbours: and our enimies haue ſcorned vs.

8. O God of hoſts (*m*) conuert vs: and shew thy face, and we (*n*) shal be ſaued.

(*m*) God firſt preuenting with his grace, (*n*) man may cooperate therwith to his iuſtification and ſaluation.

9. Thou didſt tranſport (*o*) the vineyeard out of Aegypt: thou didſt caſt out (*p*) the Gentils, and planted it.

(*o*) Thy Church and people, (*p*) the Chananites.

10. Thou waſt the guide of the way, (*q*) in the ſight therof: thou didſt

plant the roots therof, and it (r) filled the earth.

(q) The cloud and pillar of fire were visible guides. (r) And it multiplied mightily.

11. (ſ) The ſhadow of it couered the mountaines : and the boughs of it the ceders of God.

(ſ) Hyperbolical ſpeach, to ſignifie the great multiplication of the Iſraelites.

12. It extended her branches euen to (t) the ſea ; and her boughes vnto (ν) the riuer.

(t) From the mediterranean ſea of Paleſtine, (ν) to the riuer Euphrates. Exod. 23. v. 31. Deut. 11. v. 24.

13. Why haſt thou deſtroyed the hedge therof: and al that paſſe by the way doe pluck it.

14. The (w) boare of the wood hath deſtroyed it : and (x) the ſingular wilde beaſt hath eaten it.

(w) Cruel enemies more like to moſt cruel beaſts then to men. (x) Yea ſo cruel, as none els in the world are like vnto them.

15. O God of hoaſts returne: regard (y) from heauen, and ſee, and viſite this vineyeard.

(y) The Prophet now prayeth for the comming of Chriſt, which he ſaw in ſpirit.

16. And (ז) perfite it, which thy right hand hath planted : and vpon (a) the ſonne of man whom thou haſt confirmed to thee.

(z) The Church of the old teſtament in her beſt ſtate wanted the perfection which the Church of Chriſt hath. (a) Chriſt our Meſſias moſt commonly called by this title : The Sonne of man.

17. (b) Things burnt with fyre, and digged downe at the increpation of thy countenance ſhal perish.

(b) So thy vineyard can not endure if it be ſtil afflicted, and trodden downe.

18. Let (c) thy hand be vpon the man of thy right hand : and vpon the ſonne of man, whom thou haſt confirmed to thee.

(c) Chriſt working by Gods power redreſſeth al miſeries.

19. And we depart not from thee, thou wilt quicken vs : and we wil inuocate thy name.

20. (d) O Lord the God of hoaſts conuert vs : and ſhew thy face, and we ſhal be ſaued.

(d) The ſame is the 8. and the 15. verſe (with litle alteration) and here repeated the third time. In which we alſo pray for three things : Firſt to be purged and conuerted from ſinne: ſecondly to be illuminated by Chriſt, the Image of God: Thirdly, to be ſanctified, and ſaued in eternal glorie, to haue the fruition of the moſt Bleſſed Trinitie.

PSALME LXXX.

Al men are inuited to celebrate feſtiual dayes, 6. which were inſtituted in memorie of benefits receiued. 9. The deuout shal be protected, and the negligent left in diſtreſſe.

Inuitation to] celebrate feſtiual dayes deuoutly. The 7. Key.

1. Vnto (*a*) the end, for (*b*) wine preſſes, a Pſalme to (*c*) Aſaph himſelfe.

(*a*) This Pſalme perteyneth not only to the old teſtament, but alſo to the new. (*b*) Gods ſeruants oppreſſed with tribulations. (*c*) To be ſong by Aſaph a chief maſter of muſike.

2. REioice to God our helper: make Iubilation to the God of Iacob.
3. Take ye Pſalme, and (*d*) giue timbrel: pleaſant Pſalter with the harpe.

(*d*) Make readie al theſe muſical inſtruments.

4. Sound ye with trumpet in (*e*) the :: new moone, in (*f*) the :: notable day of your ſolemnitie.

:: The feaſt of Neomenia. :: Feaſt of trumpets.

(*e*) In the Calendes, or firſt day of euerie month, in remembrance of Gods prouidence, and perpetual gouernement of al creatures: (*f*) and moſt eſpecial ſolemnitie in the firſt day of the ſeuenth month, in memorie of Iſaac conſerued from death, in whom God promiſed Abraham to multipie his ſeede, and to bleſſe al nations. Gen. 17. v. 21. c. 21. v. 12. c. 22. v. 18.

5. Becauſe it is a precept in Iſrael, and iudgement to the God of Iacob.
6. He put it for a teſtimonie in (*g*) Ioſeph, when he came out of the Land of Aegypt: he heard a tongue which he knew not.

(*g*) The people of Iſrael ſignified by Ioſeph, as Pſal. 79. v. 1.

7. He :: turned away his backe (*h*) from burdens: his hands ſerued in baskets.

::In memorie of this benefite Paſch was inſtituted.

(*h*) God deliuered the ſame people from their vntolerable bondage of carying burdens in baskets, from gathering ſtraw, making bricks, and other ſeruitude. Exo. 1. v. 14. c. 5. v. 7.

8. In (*i*) tribulation thou dideſt inuocate me, and I heard thee: I heard thee in the ſecret of the tempeſt: I (*k*) proued thee at the water of contradiction.

(*i*) The admonition of God to the people: (*k*) yet after ſo great benefits thou didſt murmure, and contradict me. Exo. 17. Num. 20.

9. Heare, o my people, and I (*l*) wil conteſt thee: Iſrael (*m*) if thou wilt heare me.

(*l*) Seriouſly admonish thee. (*m*) Man by free wil may chooſe whether he wil obey or no.

10. :: There shal be (*n*) no new God in thee, neither shalt thou adore a ſtrange God.

:: The feaſt of Pentecoſt in memorie of the law.

5. They

(n) This was an other great benefite, to giue an expresse law, for their instruction.

11. For I am the Lord thy God, which brought thee out of the land of Aegypt: (o) dilate thy mouth and I wil fil it.

(o) Obseruing my commandments, aske what thou wilt, and I wil giue it thee.

12. And my People heard not my voice: and Israel attended not to me.

13. And I let them alone, according to the desires of their hart, they shal goe in their owne inuentions. *Rom. 1. v.24.*

14. If my people had heard me, if Israel had walked in my wayes:

15. I had (p) for nothing (q) perhaps humbled their enimies: and had laide my hand vpon those that afflict them.

(p) Very easily, (q) of my freewil and liberalitie, without necessitie or obligation.

16. The enimies of our Lord haue lied to him: and (r) their time shal be for euer.

(r) The wicked that promise to serue God, and doe it not, shal be in eternal torments.

17. And (s) he fed them of the fat of corne: and out of the rock with honie he filled them.

(s) In the meane time God bestowed these benefits vpon them, for the iusts sake.

PSALME LXXXI.

Admonition to Magistrats. The 7. key.

The Prophet declareth, 2. that God reprehendeth vniust Iudges and Magistrates: premonisheth them of his seuere & eternal punishment: 8. Wherto the Prophet conforming his wil prayeth for the same.

1 A Psalme to Asaph.

GOD stood in the assemblie (a) of Gods, and in the middes he (b) iudgeth Gods.

(a) The words of the Prophet, admonishing al Magistrates, that when they sit in iudgement, or determine anie cause, God who is there and euerie-where present, (b) attendeth their processes: and therfore it behoueth them to be aduised what they doe: euen as if they heard God speaking as here foloweth:

2. (c) How long iudge ye iniquitie: and accept ye the persons of sinners.

(c) The words of God, though not vttered sensibly, yet in effect intimated by his law, according wherto he wil proceed in iudgement against vniust iudges.

3. Iudge ye for the needie and the pupil: iustifie ye the humble, and the pooe.

4. Take away the poore: and deliuer the needie from the hand of the sinner.

5. hey

5. They (*d*) knew not, neither did they vnderſtand, they walke in darkneſſe: (*e*) al the foundations of the earth shal be moued.

(*d*) Such iudges proceede in groſſe ignorance, not caring to vnderſtand, but content to walke in darknes. (*e*) Ye are ſo euil diſpoſed, that you would turne al vpſide downe, iuſtifying the wicked, and condemning the iuſt.

6. I ſaid: Yow are (*f*) Gods, and the ſonnes of the higheſt al.

(*f*) For your office which you participate of me, you are certaine Gods vpon earth.

7. (*g*) But you shal die as men: and fal (*h*) as one of the Princes.

Sap.6. (*g*) But when you die you shal find that you are men, ſubiect to Gods iudgement: (*h*) yea your punishment wil be grieuous, and importable: for the mighty shal mightily ſuffer torments.

(*i*) Ariſe, o God, iudge the earth: (*k*) becauſe thou ſhalt inherite in al the Gentils.

(*i*) Againe the words of the Prophet praying God, (*k*) that ſeeing he is Lord of al, he wil iudge al.

PSALME LXXXII.

The Church impugned by al ſorts of enimies 10. *prayeth God to confound them, as he hath done diuers the like*: 17. *wherby ſome shal be conuerted.*

Perſecuters of the Church confounded or conuerted. The 6. key.

1. A Canticle of Pſalme to Aſaph.

2. O God (*a*) who shal be like to thee? (*b*) hold not thy peace, (*c*) neither be thou appeaſed, o God:

(*a*) Seeing none is like to thee, o God, (*b*) shew thy power and maieſtie, (*c*) be not ſilent.

3. For behold (*d*) thine enimies haue made a ſound: they that hate thee (*e*) haue lifted vp the head.

(*d*) The cruel perſecuters are moſt inſolent (*e*) and proud.

4. They haue taken malignant counſel vpon thy people: and they haue deuiſed againſt thy Saints.

5. They haue ſaid: Come, and let vs deſtroy them out of (*f*) the nation: and let (*g*) the name of Iſrael be remembred no more.

(*f*) That there be no more anie faithful people, (g) anie Catholikes left aliue.

6. Becauſe they haue deuiſed with one conſent: they haue together made a couenant againſt thee.

7. The tabernacles of (*h*) the Idumeians, and (*i*) the Iſmahelites, (*k*) Moab, and (*l*) the Agarens.

(*h*) The progenie of Eſau, (*i*) the ſeed of Iſmael (*k*) deſcending from the elder ſonne of Lot (*l*) The iſſue of Abraham by Agar, who falſly cal themſelues Saracens, as if they were of Sara.

8. (*m*) Gebal, and (*n*) Ammon, (*o*) Amalec: (*p*) the foreners, with (*q*) the inhabitants of Tyre.

(*m*) People of Gebal a citie of Syria, (*n*) of the other ſonne of Lot. (*o*) Thoſe that firſt oppugned the Iſraelites, after they were paſſed from Ægypt Exod. 17. (*p*) The Philiſtians, (*q*) and Tyrians, al neere neighbours, and ſome of them neere a kine to the Iſraelites, were their great enimies.

9. Yea and (r) Aſſur alſo is come with them: they are made an aide to the children of Lot.

(r) Others alſo comming further off, ioyned againſt Gods people, in figure that al heretikes, and other infidels conſpire together againſt Catholikes.

10. Doe to them as (ſ) to Madian, and (t) Siſara: as to (v) Iabin in the torrent Ciſſon.

(ſ) The Pſalmiſt therfore prayeth (and withal prophecieth) that God wil at laſt deſtroy them, as he did Madian. Num. 31. Iudic. 6. & 7. (t) Siſara, Captaine general, (v) for Iabin King of Aſor neere Ciſſon. Iudic. 4. v. 7. & 23.

11. They perished (w) in Endor: they were made as (x) the dung of the earth.

(w) Within the territorie of Manaſſes (Ioſ. 17.) which they inuaded. (x) Slaine and not buried.

12. Put their Princes as (y) Oreb, and Zeb, and Zebee, and Salmana.

(y) Theſe foure Princes of the Madianites were ſlaine by Gedeons forces. Iudic. 7. & 8.

Al their Princes: 13. which haue ſaid: Let vs poſſeſſe the Sanctuarie of God for an inheritance.

14. My God put them (z) as a wheele: and as ſtubble before the face of the winde.

(z) By foure ſimilitudes the Prophet deſcribeth the punishment that shal fal vpon perſecuters.

15. Euen as fire that burneth a wood: & as a flame that burneth the mountaines.

16. So ſhalt thou purſue them in thy tempeſt: and in thy wrath thou ſhalt trouble them.

17. Fil their faces with ignominie: and (a) they wil ſeeke thy name, o Lord.

(a) God by punishing ſeeketh the conuerſion of ſinners, not their eternal death.

18. Let (b) them be aſhamed, and troubled for euer and euer: and let them be confounded, and perish.

(b) But ſuch as be ſtil obſtinate, and finally impenitent doe perish for euer.

19. And let them know that (c) Lord is thy name, thou onlie the Higheſt in al the earth.

(c) God only the Creatour of heauen and earth, is properly called LORD. Whoſe eſſential and incommunicable name is: WHICH IS. Exo. 3. v. 14. & 6. v. 3.

PSALME LXXXIII.

Eternal glorie. The 10. key.

Deuout perſons feruently deſire eternal glorie, 6. accounting it in the meane time, a happie ſtate to be in the militant Church, 12. where God firſt giuing grace, wil giue glorie in the triumphant.

1. Vnto the end, (a) for wine preſſes, to (b) the children of Core, a Pſalme.

(a) For men afflicted in this vale of miſerie. (b) By the children of Core not being muſitians (but porters in the temple, 1. Par. 26.) S. Auguſtin here and in other titles of Pſalmes, vnderſtandeth the faithful Children of Chriſt.

2. HOw beloued are (*c*) thy tabernacles, o Lord of hoſts! 3. my ſoule coueteth and (*d*) fainteth vnto the courts of our Lord.

(*c*) The glorious manſions in heauen, which God hath prepared for the iuſt.

(*d*) Vehement deſires doe ſometimes depriue vs of external ſenſe.

My hart and (*e*) my flesh haue reioyced toward the liuing God.

(*e*) The mind reioycing in hope, the bodie is alſo recreated, releeued, and reuiued, which before was dul and heauie.

4. For (*f*) the ſparow alſo hath found her an houſe: and (*g*) the turtle-doue a neſt for herſelfe, where ſhe may lay her yong ones.

(*f*) As ſparowes by natural inſtinct ſeeking hābitations, finde houſes to dwel in, (*g*) and turtles haue neſts, wherin to lay their yong ones: ſo faithful ſoules ſeeke to dwel in heauen, and in the meane time to lay vp good workes within the Catholike Church; out of which (ſayth Saint Auguſtin in this place) how good ſoeuer workes doe ſeeme (as when pagans and heretikes feede the hungrie, cloth the naked, receiue ſtrangers into their houſes, viſite the ſicke, comfort priſoners) being not laid in the neſt, conculcabuntur, & conterentur: non ſeruabuntur, non cuſtodientur: they ſhal be trod vnder-foot, they ſhal be bruiſed in peeces: they ſhal not be conſerued, they ſhal not be kept: but (that ſuch workes may be profitable and be conſerued) they muſt be done in true faith, in the Catholike faith, in ſocietie of the vnitie of the Church.

Thine (*h*) altars, o Lord of hoſts: my King, and my God.

(*h*) Workes are good, and rightly laide vp when they are done in vnitie, and participation of Gods Altars, the moſt proper places of Diuine ſeruice, of external Sacrifice in this life, and ſpiritual ſacrifice of perfect praiſes in eternal glorie; where al Saints without ceaſing ſing: Holie, holie, holie, Lord God of hoſts. Iſaiæ 6. Apoc. 4.

5. Bleſſed are they that dwel in (*i*) thy houſe, o Lord: for euer and euer they ſhal praiſe thee.

(*i*) The Catholike Church.

6. Bleſſed is the man, whoſe helpe is from thee: he (*k*) hath diſpoſed aſcenſions in his hart, 7. in (*l*) the vaile of teares, in the place which he hath appointed.

(*k*) The iuſt by Gods grace and helpe, may reſolue to aſcend by ſteps and degrees, from vertue to vertue (v. 8.) euen to heauen, (*l*) though he be now in this vaile of teares, by reaſon of mans ſinne, who otherwiſe was before ſinne in Paradiſe, a place of delight.

8. For (*m*) the Law-giuer ſhal giue (*n*) bleſſing, they ſhal goe (*o*) from vertue into vertue: (*p*) the God of Gods ſhal be ſeen in Sion.

(*m*) Chriſt our Law-giuer, (*n*) giueth aboundance of graces, (*o*) with continual increaſe. (*p*) But our only omnipotent God, is to be ſeen by this effect of his grace, in the Church and not elswhere.

9. Lord God of hoſts heare my prayer: receiue with thine eare, o God of Iacob.

10. Behold, o God our protectour: and (*q*) looke vpon the face of thy Chriſt.

(*q*) Agreably to this the Church maketh al her petitions, concluding al prayers, By Chriſt our Lord.

11. Becauſe (*r*) better is one day in thy courts, aboue thouſands.

(*r*) In reſpect of the future retribution, which euerie one ſhal receiue according to their deſerts, one day in Gods Church is better then thouſands out of it.

I haue choſen to be (*ſ*) an abiect in the houſe of my God: rather then to dwel (*t*) in the tabernacles of ſinnes.

(f) And better to be in the pooreſt ſtate of Catholke Chriſtians, (t) then in greateſt palaces or higheſt dignities amongſt ſinners.

12. Becauſe God (v) loueth mercie and truth: our Lord wil giue (w) grace (x) and glorie.

(v) The Diuine wiſdom ſo vſeth mercie, and veritie, that neither may preiudice the other: (w) and ſo giueth grace in this life, (x) and glorie in the next.

13. He wil not depriue them of good things, that (y) walke in innocentie: o Lord of hoſts, bleſſed is the man that hopeth in thee.

(y) Beſides innocencie conſerued without ſinne, there is alſo innocencie after remiſsion of ſinne, of which the Prophet here ſpeaketh.

PSALME LXXXIV.

Incarnation of Chriſt. The 5. key.

With commemoration of Gods former benefits, 5. Chriſts Incarnation is prophecied, 9. bringing peace and ſaluation, 11. mercie and iuſtice concurring together.

1. Vnto the end, to the children of Core, a Pſalme.

2. O Lord thou (a) haſt bleſſed thy land: thou (b) haſt turned away the captiuitie of Iacob.

(a) God beſtowed manie great benefits vpon the people of Iſrael: (b) he brought them out of the bondage of Aegypt.

3. Thou (c) haſt forgiuen the iniquitie of thy people: thou (d) haſt couered al their ſinnes.

(c) Remitted their manifold ſinnes: (d) pardoned alſo a great part of due punishment.

4. Thou haſt mitigated al thy wrath: thou haſt turned away from the wrath of thine indignation.

5. (e) Conuert vs, o God our Sauiour: and (f) auert thy wrath from vs.

(e) As thou haſt ſpared thy peculiar people, ſo we beſeech thee, o God Creatour and general Sauiour of al mankind, (f) mitigate thy wrath towards vs al.

6. Wilt thou be wrath with vs for euer? or wilt thou extend thy wrath from generation vnto generation?

7. O God thou (g) being turned ſhalt quicken vs: and thy people (h) ſhal reioyce in thee.

(g) Til God firſt ſhew his mercie, ſinners lye dead in guilt of ſinne, but by his grace they are ſtirred vp, and quickned: (h) and ioyfully returne to God.

8. Shew vs, o Lord, thy mercie and giue vs thy ſaluation.

9. I wil (i) heare what our Lord God wil ſpeake in me: (k) becauſe he wil ſpeake peace vpon his people.

(i) The words of the Prophet, (k) ſignifying that God had reuealed vnto him the redemption of mankind.

And vpon (l) his ſaints: and vpon them, that are conuerted to the hart.

(l) Not al men are iuſtified, and ſaued, but thoſe that are hartily and ſincerely conuerted.

10. But yet his ſaluation is nigh to them that (m) feare him: that glorie may inhabite in our land.

(m) Though

(m) Though al be not saued (becausse manie wil not cooperate to Gods grace) yet very manie hauing the feare of God, which is the beginning of godlie wisdom, freely accept of Gods mercie, and so the Church is gloriously propagated.

11. (n) Mercie and truth haue met each other: (o) iustice and peace haue kissed.

(n) Wheras Gods mercie would saue al, and his truth or iustice requireth that sinnes be duly punished, by Christs Passion and death sufficient satisfaction is offered for al sinnes and those that wil be partakers by penance, and conformitie to Gods law, may haue remission: (o) and so iustice is obserued, and peace made between God and his subiects.

12. (p) Truth is risen out of the earth: (q) and iustice hath looked downe from heauen.

(p) Integritie of conscience reigneth in good men, (q) God sending iust meanes from heauen to saue them.

13. For (r) our Lord certes wil giue benignite: and (s) our land shal giue her fruit.

(r) God giueth grace, (s) and so men yeald fruit.

14. (t) Iustice shal walke before him: and shal set his steps in the way.

(t) Yea they walke in iustice, and right path of Gods law.

PSALME LXXXV.

In consideration of his owne imperfections, the royal Prophet, or other faithful person prayeth God, 5. according to his mercie and goodnes, 9. shewed in conuerting Gentils, 13. and in deliuering the supplicant himself from the state of damnation, 16. that he wil stil direct and defend him against al enimies.

A prayer for continual grace. The 7. key.

1. A prayer (a) to Dauid himselfe.

(a) A forme of prayer for King Dauid, and for anie faithful person.

INCLINE thine eare, o Lord, & (b) heare me: (c) becausse I am needie and poore.

(b) There be sundrie iust causes which moue God to heare our prayers: (c) first our necessitie requireth Gods helpe.

2. Keepe my soule, becausse (d) I am holie: saue thy seruant my God, that (e) hopeth in thee.

(d) Secondly, becausse we professe, and promise to lead a holie life. (e) Thirdly, becausse we trust and hope in God.

3. Haue mercie on me, o Lord, becausse I haue cried to thee (f) al the day:

4. make ioyful the soule of thy seruant, becausse to thee, o Lord, haue I (g) lifed vp my soule.

(f) Fourthly, becausse we persseuere in prayer. (g) Fifthly, if We pray with attention of mind.

5. Becausse thou, o Lord, art (h) sweete, and (i) milde: and (k) of much mercie to al that inuocate thee. (l)

(h) Sixtly, because God of his owne nature is benigne, readie to bestow benefits. (i) Seuenthly, he is meeke to remitte offences. (k) Eightly he is merciful to mitigate the punishment, to those that make recourse vnto him. (l) For these causes we pray as foloweth.

6. Receiue, o Lord, my prayer with thine ears: and attend to the voice of my petition.

7. In the day of my tribulation I haue called to thee: because thou hast heard me.

8. There is not the like to thee amongst Gods, o Lord: and there is not according to thy works.

9. (m) Al nations what soeuer thou hast made, shal (n) come, and shal adore before thee, o Lord: and they shal (o) glorifie thy name.

(m) Vocation of Gentils. (n) They shal come by faith, (o) and glorifie God by good works. Mat. 5. v. 17.

10. Because thou art great and doing meruelous things: thou onlie art God.

11. Conduct me, o Lord, in thy way, and I wil walke in thy truth: let my hart reioyce that it may feare thy name.

12. I wil (p) confesse to thee, o Lord my God, with al my hart, and wil glorifie thy name for euer:

(p) Confession of praise.

13. Because thy mercie is great vpon me: & thou hast deliuered my soule out of (q) the lower hel.

(q) From the state of eternal damnation.

14. O God the wicked are risen vp vpon me, and the synagogue of the mightie haue sought my soule: and they haue not set thee in their sight.

15. And thou, o Lord, the God of compassion and merciful, patient, and of much mercie, and (r) true.

(r) In performing al promises.

16. Haue respect to me and haue mercie on me, (s) giue thine empire to thy seruant: and saue the sonne of thy handmaid.

(s) A digression (vsual to Prophets) of Christs Empyre & Kingdom the Church, giuen to him, being the sonne of an Immaculate Virgin, the handmaid of God.

17. Make with me (t) a signe vnto God, that they may see which hate me, and may be confounded: (x) because thou, o Lord, hast holpen me.

(t) The chief and principal signe of Christs, and his Churches glorie, is his Resurrection, præfigured in Ionas. (x) Wherby al enimies are confounded, either to their conuersion, or to eternal damnation. See S. Augustin.

PSALME LXXXVI.

The Church of Christ beginning in Ierusalem, 3. is extended to al Nations, 5. glorious, 9. and permanent 7. in holie ioy.

The Chatholike Church glorious. The 6. key.

1. To the childten of Core, a Psalme of Canticle.

THE foundations thereof in the holie (*a*) mountaynes: 2. our Lord loueth the gates of Sion aboue al the Tabernacles of Iacob.

(*a*) Christs Church was first founded in Ierusalem on whitsunday, act. 2. in mount Sion, which hath two tops, in one of which the Temple stood, in the other Dauid towre or palace.

3. Glorious things are said of thee, o citie of God.

4. (*b*) I wil be mindeful of (*c*) Raab, and Babylon knowing me.

(*b*) The Prophet in the person of Christ saith he wil commend vnto his Apostles, and other Apostolical men, that they conuert al nations (as our Sauiour gaue expresse commission and commandment. Matth. 28. Luc. 24. v. 47. Act. 1. v. 8.) (*c*) naming here Raab (which is Ægypt) and Babylon:

Behold (*d*) the forcners, and Tyre, & the people of the Aethiopians, these (*e*) were there.

(*d*) The Philistijms, Tyrians, Æthiopians, (*e*) & the rest, shal be regenerate in this Church, which for the assured certaintie therof (after the Prophets manner of speaking) is affirmed in the preterence, as if it were then done.

5. Shal it not be said of Sion: (*f*) Man, and man is borne in her; and (*g*) the Highest himselfe founded her?

(*f*) It shal be reported, or one shal say to an other: Loe this and that man, al these and al these men are regenerate by Baptisme in the Church of Christ. (*g*) God himselfe, Christ God and Man, founded this Church.

6. Our Lord wil declare (*h*) in scriptures of peoples, and (*i*) of Princes: of those that haue been in her.

(*h*) The multitude of the elect is so great, that only God knoweth the number, (*i*) and the qualities of al sortes, of Princes, Prelats, and Peoples.

7. The (*k*) habitation in thee, is as it were of al reioycing.

(*k*) Great spiritual ioy with peace of conscience, is in true Christian Catholikes in the militant Church; but the blessed haue the most absolute & secure ioy of al, in the Church triumphant.

PSALME LXXXVII.

A prayer in long affliction. The 7 key.

A faithful person sore and long afflicted, lamentably complaineth, praying God, 15. not stil to repel him, being left desolate 19. without al consolation of freinds.

1. A Canticle of a Psalme, to the children of Core, vnto the end, for (*a*) Maheleth (*b*) to answer, (*c*) of vnderstanding to Eman the Ezrahite.

(*a*) An instrument of musike apt for lamentable songs. Not expressed in the title of anie other Psalme. Perhaps because this Psalme mixeth not anie consolation with mourning, as other Psalmes doe, which are also prayers in affliction. As the 50. 53. 65. 73. (*b*) Neither is this word in anie other title. It is adde here to admonish vs, that as this Psalme and some others were song by two quires, one answering the other, so we must in answer and imitation of Christ, suffer long and great afflictions with patience, seeing he in his passion was left without ordinarie consolation. (*c*) By some interpreted (his brethren) For Christ (saith S. Augustin) vouchsafeth to make them his brethren, which vnderstand the mysterie of his Crosse, and not only are not ashamed therof, but also faithfully glorie therin.

2. O Lord the God of my saluation: (*d*) in the day haue I cried, and in the night before thee.

(*d*) I haue cried to thee very often both by day and by night.

3. Let my prayer enter in thy sight: incline thine eare to my petition.

4. Because my soule is repleniſhed with euils: & (*e*) my life hath approched to hel.

(*e*) I am almost dead.

5. I (*f*) am accounted with them that descend into the lake.

(*f*) Accounted as dead, and readie to be buried.

I am become as a man without helpe, 6. (*g*) free among the dead, as the wounded sleeping in the sepulchres, of whom thou art mindful no more: and they are cast off from thy hand.

(*g*) If I were dead, I should be free from these afflictions. Especially it agreeth to Christ, who was free, yea of infinite power among ſt the dead.

7. They haue put me in (*h*) the lower lake: in the darke places, and in the shadow of death.

(*h*) Myne enimies haue endeauoured not only to bereaue me of temporal life, wherby I should goe into limbus, but also to kil my soule spiritually, wherby I should descend into the lower hel of the damned.

8. Thy (*i*) furie is confirmed vpon me: and al thy waues thou hast brought in vpon me.

(*i*) Thy iust wrath also, o God, hath exceedingly afflicted me.

9. Thou hast made my familiars far from me: they haue put me abomination to themselues.

I was deliuered and came not forth: 10. myne eies languished for pouertie.

I cried

I cried to thee o Lord al the day: I ſtretched out my hands to thee.
11. Wilt thou (*k*) doe meruels to the dead: or ſhal phiſicians raiſe to life, and they confeſſe to thee?
(*k*) O God deliuer me whiles I am yet liuing, for I may not looke for extraordinarie and miraculous helpe, as to be raiſed againe after death.
12. Shal any (*l*) in the ſepulchre declare thy mercie, and thy truth in perdition?
(*l*) When I ſhal be dead & buried, I can not denounce thy praiſes, as now I can, to mortal men.
13. Shal thy meruelous works be knowne (*m*) in darkenes: and thy iuſtice in the land of obliuion.
(*m*) Much leſſe ſhal the damned praiſe thee in eternal perdition.
14. And I o Lord haue cried to thee: and in the morning ſhal my prayer preuent thee.
15. Why doeſt thou, o Lord, reiect my prayer: turneſt away thy face from me?
16. I am poore, and in labours (*n*) from my youth: and being (*o*) exalted, humbled, and troubled.
(*n*) As wel yong (*o*) as waxing elder I haue been ſtil afflicted.
17. Thy wrathes haue paſſed vpon me: and thy terrours haue troubled me.
18. They haue compaſſed me as water al the day: they compaſſed me together.
19. Thou (*p*) haſt made freind, and neighboure far from me and my familiars becauſe of miſerie.
(*p*) My miſerable eſtate hath alienated al freinds, neighbours, & acquaintances from me.

PSALME LXXXVIII.

Gods mercie and truth, with his great promiſes to Dauid, 6. his power in the whole world, and iuſt iudgements, are the true ioy of his ſeruants. 20. Chriſts kingdom ſhal remaine for euer: 31. yea manie offending yet al ſhal not periſh, 39. but after great affliction, 47. God wil reſpect mans infirmitie. 50. his owne promiſe, and the enimies reproching his ſeruants and himſelfe: 53. who is bleſſed for euer.

The Church of Chriſt neuer faileth. The. 6, key.

1. Of vnderſtanding (*a*) to Ethan the Ezrahite.
(*a*) Otherwiſe called Idithun. 1. Paral. 25. or rather Ethan, who was very wiſe, mentioned with others, to whom Salomon is preferred for wiſdom. 3. Reg. 4. v. 31. and ſignifieth ſtrong: applied here to thoſe that are ſtrong in aſſured hope of Chriſts promiſes, notwithſtanding it ſeemeth ſometimes to the weake, that his promiſes are not performed.

2. THE mercies of our Lord I wil ſing for euer.
In generation (*b*) and generation I wil ſhew forth thy truth in my mouth.

3. Becauſe thou ſaidſt: Mercie ſhal be built vp for euer (c) in the heauens: thy truth ſhal be prepa ed in them.

(c) The heauens shal rather fal, then Gods truth faile. Myſtically, in the Apoſtles, and by their p eaching, the Church of Chriſt is built for euer.

4. I haue ordained a teſtament with mine elect, I haue ſworne to Dauid my ſeruant: 5. (d) for euer wil I prepare thy ſeede. And I wil build thy ſeat vnto ge neration and generation.

(d) Dauids ſeede conſerued til Chriſt was borne of his Virgin Mother: and in his ſpiritual ſeede, his kingdom the Church is for euer conſerued. Otherwiſe not veri-fied of Dauids temporal kingdom, which decayed in the captiuitie of Babylon, and is now wholly deſtroyed.

6. The heauens ſhal confeſſe thy meruelous works, o Lord: yea and thy thy truth in the Church of Saints.

7. For who in the clouds shal be equal to our Lord: ſhal be like to God among (e) the ſonnes of God?

(e) The Angels.

8. God who is glorified in the counſel of Saints, great and terrible ouer al that are round about him.

9. O Lord God of hoſts, who is like to thee? thou art mightie, o Lord, and thy truth round about thee.

10. Thou ruleſt ouer the power of the ſea: and the mouing of the waues therof thou doeſt mitigate.

11. Thou (f) humbledſt the proud one, as one wounded: in the arme of thy ſtrength thou halt diſperſed thine enimies.

(f) The Prophet alludeth to the plagues and miracles in Ægypt, and in other enimies.

12. The heauens are thine, and the earth is thine, the round earth, and the fulnes therof thou haſt founded: 13. the north and the ſea thou haſt created.

(g) Thabor and Hermon shal reioyce in thy name: 14. thy arme is with might

(g) Conuerſion of Gentils.

Let (h) thy hand be confirmed, and thy (i) right hand exalted: 15. iuſtice and iudgement is the preparation of thy ſeat.

(h) Whether God punish, as with the left hand, (i) or beſtow benefits, as with the right hand, al is to his glorie, and according to mercie and truth.

Mercie and truth shal goe before thy face: 16. (k) bleſſed is the people that knoweth iubilation.

(k) They are ſpiritually happie, that doe thus conſider of Gods meruelous proceedings, praiſe the ſame, and reioyce therin.

Lord they shal walke in the light of thy countnance, 17. and in thy name they shal reioyce al the day: and in thy iuſtice they ſhal be exalted.

18. Becauſe thou art the glorie of their ſtrength: and in thy good pleaſure shal our (l) horne be exalted.

(l) Power, and kingdom.

19. Becauſe our protection is of our Lord: and of the holie one of Iſrael our King.

20. Then didſt thou ſpeake in viſion to thy Saints, and ſaidſt: I haue put

: Thus God promiſed to eſtablish the Kingdom of

helpe

helpe on the mightie one: & haue exalted an elect one of my people.
21. I haue found Dauid my ſeruant: with myne holie oyle haue I anointed him.
22. For mine hand ſhal helpe him: and myne arme ſhal ſtrengthen him.
23 The enimie ſhal nothing preuaile in him: and the ſonne of iniquitie ſhal not adde to hurt him.
24. And I wil cut downe his enemies before his face: and them that hate him I wil put to flight.
25. And my truth, and my mercie with him: and in my name ſhal his horne be exalted.
26. And I wil put his hand in the ſea: and his right hand in the riuers.
27. He ſhal inuocate me: Thou art my Father: my God, and the protectour of my ſaluation.
28. And I wil put him the firſt-begotten, high aboue the Kings of the earth.
29. I Wil keepe my mercie vnto him for euer: and my teſtament faithful to him.
30. I wil put his ſeed for euer and euer: and his throne as the daies of heauen.
31. But if his children ſhal forſake my law: and wil not walke in my Iudgements.
32. If they ſhal profane my iuſtices: and not keepe my commandments
33. I wil viſite their iniquities with a rod: and their ſinnes with ſtripes.
34. But" my mercie I wil not take away from him: neither wil I hurt in my truth.
35. Neither wil I profane my teſtament: and the words that proceede from my mouth I wil not make fruſtrate.
36. Once I haue ſworne in my holie, * if I lie to Dauid: 37. his ſeede ſhal continue for euer.
38. And (m) his throne as the Sunne in my ſight, and as the Moone perfect for euer: and a faithful witneſſe in heauen.

(m) Chriſtian iuſt ſoules as the ſunne, (n) and as the perfect, or ful moone, See the firſt Tome, page. 716. S. Auguſtin alſo expoundeth this verſe in the Anagogical ſenſe, of the iuſt after the Reſurrection in glorie, where the ſoule ſhal be like the ſunne, and the bodie, Which now is mutable, ſhal be like the moone, not as now alwayes changing, but as the ful moone, alwayes perfect.

39. "But thou haſt repelled and diſpiſed: thou (o) haſt differred thy Chriſt.

(o) Amongſt manie penſiue things, this one word doth comfort vs, Thy promiſe remaineth, thou haſt not denied to ſend Chriſt, but differred him.

40. Thou haſt ouerthrowne the teſtament of thy ſeruant: thou haſt profaned his ſanctuarie on the earth.
41. Thou haſt deſtroyed al the hedges therof: thou haſt made the firmament therof feare.
42. Al that paſſe by the way haue ſpoiled him: he is become a reproch to his neighbours.

the Iewes in Dauid and his familie. 1. Reg. 16. 1. Reg. 5. and other places. Which was performed as in a figure, but more fully in Chriſt. Act. 13. v. 22.

* I wil not lie.

:: God hauing promiſed al the aforeſaid, the Prophet in the perſon of the weake, lamenteth that the contrarie ſhal happen as wel in the temporal Kingdom

oppreſſed by the Aſſirians, Babylonians, Perſians, Grecians, and Romanes: as in the Church impugned by innumerable ſorts of Heretikes and other Infidels.

43. Thou haſt exalted the right hand of them that oppreſſe him: thou haſt made al his enimies ioyful.

43. Thou haſt turned away the helpe of his ſword: and haſt not holpen him in battel.

45. Thou haſt deſtroied him from (*p*) emundation: and his ſeat thou haſt broken downe to the ground.

(*p*) From the vſe of Sacrifice and Sacraments, wherby ſinners were wont to be cleanſed.

46. Thou haſt leſſened the daies of his time: thou haſt ouerwhelmed him with confuſion.

:: The Pſalmiſt prayeth and prophecieth that God wil reſpect the weaknes of man, maintaine his Church in manie nations, & ſaue manie ſoules.

47. :: How long, o Lord, doeſt thou turne away for euer: ſhal thy wrath burne as a fire?

48. Remember what my ſubſtance is: for haſt thou made al the children of men in vaine?

49. Who is the man that shal liue, and shal not ſee death: shal deliuer his ſoule from the hand of hel?

50. Where are thyne old mercies, o Lord, as thou ſwareſt to Dauid in thy truth?

51. Be mindful, o Lord, of the reproch of thy ſeruants (which I haue held in my boſome) of manie nations.

52. Which thine enimies haue reproched, o Lord, which they haue reproched (*q*) the commutation of thy Chriſt.

(*q*) As though Chriſt were changed and turned from vs.

53. Bleſſed be our Lord for euer: (*r*) Be it, be it.

(*r*) So we wish and pray that al may bleſſe and praiſe thee. Amen.

ANNOTATIONS.

PSALME LXXXVIII.

Though Chriſtiãs doe ſinne, yet Chriſt loſeth not his Church.

34. *My mercie I will not take away from him.*) Although Chriſtians, ſignified by the children or ſucceſſours of Dauid, ſinne moſt grieuouſly, yea ſuppoſe they wil ſinne with deſperation (ſaith Saint Auguſtin) and obſtinately perſiſt in ſinne, that they offend the eyes of their Father, & deſerue to be diſinherited &c. Yet for theſe Chriſt shal not remaine without inheritance, the corne shal not alſo perish for the chaſe, ſome fishes shal be gathered out of the nette into veſſels, notwithſtanding the euil fishes are caſt away. And a litle after the ſame Doctour diſcourſing of eternal glorie both in bodie and ſoule, of thoſe that dye in Gods fauour, ſayth: Theſe things are promiſed concerning Chriſt, very certaine, very firme, very plaine, and vndoubted. For albeit ſome things are couered in myſteries, yet ſome things are ſo manifeſt, that by them the obſcure things may moſt eaſily be cleared.

Hard places explicated by the cleare.

39. *But thou haſt repelled &c.*) Againe Saint Auguſtin addeth vpon the next verſes folowing: God perfomed not theſe promiſes in Dauid, that when thou ſeeſt they were not fulfilled in Dauid, which neceſſarily muſt be fulfilled, thou maiſt ſeeke an other, in whom it may be shewed that they were fulfilled. God promiſed ſome thing

Gods promiſes to Dauid were not fulfilled in Salomon, but in Chriſt.

(a Kingdom)

(a Kingdom) for euer of Dauids seed: and Salomon was borne: and became of so great wisdom, and so great prudence, that Gods promise concerning Dauids seede seemed to be fulfilled in him. But Salomon fel, and gaue place of expecting Christ; that because God neither can be deceiued, nor deceiue, he put not his promise in him, whom he knew would fal; but thou shouldest relie vpon God, and exact his promise. A litle after: Thou seekest the Kingdō of the Iewes, it is not: thou seekest the altar of the Iewes, it is not: thou seekest the sacrifice of the Iewes, it is not: thou seekest the Priesthood of the Iewes, it is not. Wherepon he concludeth: Al these defects came to the Iewes: yet was not Christ taken from them, but differred. Some Iewes beliued in him, and manie Gentils. As the Psalmist prophecieth from the 47. verse to the end of this Psalme.

Defects in the Iewes supplied in the Gentils.

PSALME LXXXIX.

Vnder the forme of the prayer, the Psalmist describeth the shortnes of mans life & other calamities: Gods strict iudgement, 13. but first his comfortable mercie, 16. and perpetual regard of his owne worke.

Man rightly created fel by sinne into miseries.
The 6. key.

1. A prayer (a) of Moyses the man of God.

(a) Some Expositours thinke Moyses was the authour of this Psalme, and of the tenne next folowing. But others hold that Dauid was Authour of al, and that Moyses his name is here put in the title by Esdras, because this Psalme is like to the prayer of Moyses, when the people prouoked Gods wrath by their sinnes in the desert. And because mans creation, fal, punishment, and Gods mercie towards him, are here described: which Moyses first writte, as going before the written law. And that Moyses made not this Psalme is probably gathered by the 10. verse, where the ordinarie age of men is described to be (in strength and vigour) seuentie yeares, or of some fourscore: and the greater part (of the one or the other) is in labour and sorow. And it is euident (Deut. 34.) that Moyses liued in al an hundred and twentie yeares, and his eye was not dimme, neither were his teeth moued. So Aaron, Iosue, and others commonly liued longer then is here mentioned. But Dauid was old and impotent at seuentie yeares. 3. Reg. 1. Saint Hilarion, liuing neere seuentie yeares in his heremitage, S. Remigius gouerning the Church of Rhemes seuentie yeares, and the like are accounted to haue been ful of dayes, and such as liued longer are reputed extraordinarie. Againe it is more euidently proued that Moyses was not authour of the 94. and 95. Psalmes.

LOrd, thou art made a refuge for vs: (b) from generation vnto generation.

(b) Alwayes from the beginning of the world to the end.

2. Before (c) the mountaines were made, or the earth and the world formed, (d) from euerlasting euen vnto euerlasting thou art God.

(c) The Prophet sheweth that the world was created in and with time, not eternal. (d) And that only God is eternal.

3. Turne not away man into humiliation: thou saidst: Be conuerted ye children of men.

(e) God hath often saide, that he would not the death of sinners, but rather that they be conuerted and liue for euer.

4. Because (f) a thousand yeares before thine eies, are as yesterday that is past.

(f) Though some liued long (none for al that did reach to a thousand yeares) yet it is nothing before God, and in respect of eternitie.

And as a watch in the night, 5. things that are counted nothing shal their yares be.

6. In (g) the morning as an herbe he shal passe, in the morning he shal flourish, and passe: in (h) the euening he shal fal, be hardned, and withered.

(g) The youth of man quickly passeth: (h) old age can not last long: wherof commeth our English prouerb: A yong man may dye soone, an old man can not liue long.

7. Because we haue fainted in thy wrath, and in thy furie we are troubled.

8. Thou hast put (i) our iniquities in thy sight: our *age in the light of thy countenance. *Sæculum.

(i) Sinne the cause of shortnes of mans life.

9. Because al our daies haue failed, and in thy wrath we haue failed.

Our yeares shal be considered (k) as a spyder: 10. the dayes of our yeares in them are (l) seuentie yeares.

(k) Mans life as brickle as a spiders web: or mans life wasteth contiuually, as a spider wasteth her self by spinning, and consuming her owne substance.

And if in strong ones (m) eightie yeares: and the more of them, labour & sorrow.

(l m) These numbers literarly shew the shortnes of the longer sort of mens liues. Mystically, seuen signifie the rest after labours of this world, and perteyne to the old testament: eight signifie the reward in the resurrection, perteyning to the new testament. Which multiplied by tenne, a perfect number, make seuentie and eightie. Which ioyned together make an hundred and fiftie. The number of al these Psalmes.

Because (n) mildnes is come vpon vs: and we shal be chastised.

(n) It is of Gods milde prouidence, that mans life is short, for that manie if they were sure, or had probabilitie to liue long, would presume to sinne more.

11. (o) Who knoweth the power of thy wrath: and for feare 12. to number thy wrath?

(o) Seeing God of his iustice punished al mankind for one sinne of our first parent, his wrath must needs be very great to euerie sinner, for his owne proper sinnes.

So make thy right hand knowne: and men learned in hart, in wisedome.

13. Turne, o Lord, how long? and be intreated for thy seruants.

14. We are replenished in the morning with thy mercie: and we haue reioyced, and are delighted al our daies.

(p) The hope of glorious resurrection turneth our calamities into spiritual ioy.

(g) Open

15. (q) We haue reioyced for the daies wherin thou haſt humbled vs: the yeares, wherin we haue ſeen euils.

(q) Yea the more we ſuffer in this life for the truth, the greater is our comfort in hope of reward.

16. Looke vpon (r) thy ſeruants, and vpon thy workes: and (ſ) direct their children.

(r) Not only in that we are thy creatures, but alſo in that we are thy ſeruants, we are thy proper worke: therfore in both theſe reſpects, o God, looke vpon vs with clemencie. (ſ) Lead alſo our poſteritie into the right way, and make them thy ſeruants.

17. And (t) let the brightnes of our Lord God be vpon vs, and (v) direct thou the workes of our hands ouer vs: and (w) the worke of our hands doe thou direct.

(t) O God illuminate our vnderſtanding, (v) make our actions by thy grace profitable to vs: (w) & make perfect in vs the worke of charitie. In which one worke al good workes are included, and to which al other are directed. For then workes are right (ſayth S. Auguſtin) when they are directed to this one end.

PSALME XC.

Whoſoeuer faithfully and firmely truſteth in Gods prouidence, is ſecure from al dangers of ſecret, ſuttle, and open enimies. 7. His aduerſaries ſhal come to ruine. 11. Angels ſhal defend him: 13. no kind of ſerpent, nor beaſt ſhal hurt him. God himſelf aſſureth him of his protection, and of eternal ſaluation.

Gods prouidence. The 3. key.

(a) Prayſe of a (b) Canticle to Dauid.

(a) Praiſe of Gods prouidence, with thankes, (b) which Dauid ſong with voice.

1. HE (c) that dwelleth in the helpe of the Higheſt, ſhal abide in the protection of the God of heauen.

(c) He that firmely relieth and reſteth vpon Gods prouidence, is aſſuredly protected by him.

2. He ſhal ſay to our Lord: Thou art my protectour, and my refuge: my God I wil hope in him.

3. Becauſe he hath deliuered me from (d) the ſnare of the hunters, and from (e) the ſharpe word.

(d) Al ſecret and ſuttle machinations: (e) and from al crueltie of tyrants.

4. With his ſhoulders ſhal he ouerſhadow thee: and vnder his wings thou ſhalt hope.

5 With ſhield ſhal his truth compaſſe thee: " thou ſhalt not be afrayd (f) of the feare in the night.

(f) Terrours obſcurely ſuggeſted by euil men or ſpirits, with erronious conceit that men are not bound in time of temporal dangers to confeſſe the truth.

6. Of (g) the arrow flying in the day, (h) of buſines walking in darknes: (i) of inuaſion, and the midday diuel.

(g) Open

(g) Open perſecution threatning preſent death, except men denie the truth which they know, (h) circumuention of craftie enimies by ſutle arguing, and drawing men into errour, and ſo to decline from Catholike Religion, (i) long torments, euen to death, except Gods ſeruants wil relent, and denie the truth, which they aſſuredly believe, and know in their conſcience, that they are bound to profeſſe it.

7. A(k) thouſand ſhal fal on thy ſyde, & (l) ten thouſand on thy right hand: but to thee it shal not approch.

(k) On thy left ſide, in aduerſitie manie fal from God, (l) & on thy right ſide, in proſperitie manie more forget and forſake God.

8. But thou ſhalt conſider with thine eies: and ſhalt ſee the retribution o ſinners.

9. Becauſe (m) thou o Lord art my hope: thou haſt made the Higheſtf thy refuge.

(m) In ſincerely ſaying Thou art my hope: thou makeſt God thy refuge.

10. There shal no euil come to thee: and ſcourge ſhal not approch to thy tabernacle.

11. Becauſe he hath giuen (n) his Angels charge of thee: (o) that they keepe thee in al thy wayes.

(n) Angels haue protection of men by Gods ordinance. (o) The diuel corruptly alleadge this ſcripture (*Mat. 4.*) omitting the latter part of this verſe; which ſheweth when Angels protect iuſt men, to wit, when they walke in a right path, obſerning ordinarie courſe in their actiõs, not in geuing themſelues headlong into needles danger, as the ſame diuel propoſed to our Sauiour, to caſt himſelf downe from the pinnacle of the temple. Such falling is not the way of the iuſt, but of Lucifer, that fel from heauen. So S. Bernard noteth Ser. 15. in hunc Pſal.

12. In their hands they ſhal beare thee: leſt perhaps thou knock thy foote againſt a ſtone.

13. Vpon the aſpe and the baſiliſcus thou ſhal walke: & thou shalt tread vpon the lion, and the dragon.

14. (p) Becauſe he hath hoped in me, I wil deliuer him: I wil protect him, becauſe he hath knowne my name.

(p) God ſpeaketh the reſt that foloweth in this Pſalme.

15. He ſhal crie to me, and I wil heare him: with him I am in tribulation: I wil deliuer him, and (q) wil glorifie him.

(q) In eternal ſaluation.

16. With lengeth of dayes I wil repleniſh him: and I wil ſhew him my ſaluation.

ANNOTATIONS.

PSALME XC.

5. Thou shalt not be afraid. S. Auguſtine here obſerueth foure manners of tempting the faithful to fal from true Religion. Sometimes with tentation that is but light and obſcure, which the Prophet here calleth feare in the night: when ignorant men are tempted by ſuggeſtion, or apprehenſion of temporal afflictions, not knowing that they fal into eternal damnation, by flying from worldlie, or bodilie calamities. Sometimes the tentation threatneth preſent death to them that are wel inſtructed in the truth, and know that they muſt confeſſe it euen to death, which the Prophet calleth an arrow flying in the day: when the faithful cleerly ſeeth what danger hangeth ouer him, to wit preſent death, if he ſtand conſtant, and damnation if he denie his faith. Sometimes the tentation is more vehement, but yet obſcure, which he calleth buſinnes walking in darknes: when by ſuttle endeauours, framing arguments in excuſe of ſinne, men are perſwaded that they may lawfully take ſome oath, or doe ſome other thing, which indeed is not lawful: and ſo by earneſt and ſuttle perſwaſions they ignorantly decline from Catholike Religion, or commit other grieuous ſinnes. But the greateſt and manifeſt tentation is called inuaſion & midday diuel: when perſecuters ſeeing neither more eaſie perſwaſions can deceiue Gods ſeruants, nor preſent death force them to denie the truth, they then aſſault them more vehemently, and more dangerouſly, with long and continual afflictions, not remitting their crueltie til the afflicted either yeald to their wil, or dye in long torments. And by theſe two latter kinds of perſecution manie are ouerthrowne, which were conſtant in the former. For whiles tyrants propoſed dangers to ſimple people, and deceiued ſome, yet threatning preſent death to others, that were better inſtructed, and confirmed in Religion, innumerable perſeuered, & gloriouſly died in confeſſion of Chriſtian Catholike faith. But by ſuttle arguing of hard points of Chriſtian doctrine or practiſe; and by long torments manie haue been ſeduced, blindly falling into errours, and manie wittingly haue denied the truth, which they cleerly beliued in their harts, to auoide this midday diuel, the extremitie of long, manifeſt, and grieuous afflictions. Neuertheles in al theſe tentations God protecteth them that firmely truſt in him. Thoſe (ſaith this holie Father) haue failed, which preſumed of themſelues, which dwelt not in the helpe of the Hieheſt, and in protection of the God of heauen: which ſaid not to our Lord: Thou art my Protectour, and my refuge, which truſted not vnder the ſhadow of his wings, but relied, or attributed much to their owne ſtrength.

Foure ſorts of perſecution for the Catholike faith.

God leaueth none but thoſe that firſt leaue him.

PSALME XCI.

God is by al manner of voices and inſtruments to be praiſed in his admirable works: 7. which the foolish not doing are punished; 11. & the wiſe are rewarded

The works of of God admirable.

The 1. key.

1. A Pſalme (*a*) of Canticle, (*b*) in the ſabbath day.

(*a*) Voices beginning inſtruments proſecute this ſong: (*b*) when we reſt from worke, then eſpecially we ought to thinke vpon Gods works, praiſe and thanke him for the ſame.

2. IT is good (*c*) to confeſſe to our Lord: and to ſing to thy name, o Higheſt.

3. To ſhew forth thy mercie in (*d*) the morning: and thy truth in (*e*) the night.

(*d*) In proſperitie. (*e*) in aduerſitie.

4. In (*f*) the inſtrument of ten ſtrings, in (*g*) Pſalter: with Canticle, on (*h*) the Harpe.

(*f*) On euerie inſtrument of tenne ſtrings, ſignifying the obſeruation of the tenne commandments: (*g*) namely on the Pſalter (*h*) alſo on the harpe, which ſignifieth mortification.

5. Becauſe thou haſt delighted me, o Lord, in thy workemanſhip: and in the works of thy hands I wil reioyce.

6. How are thy works magnified, o Lord! thy cogitations are made very profound.

7. The (*i*) vnwiſe man wil not know; and the (*k*) foole wil not vnderſtand theſe things.

(*i*) Carnal and ſenſual man, (*k*) he that thinketh only of preſent things, not of future.

8. When ſinners ſhal ſpring vp as graſſe: and al that worke iniquitie ſhal appeare.

That they may perish for euer: 9. but thou the Higheſt for euer, o Lord.

10. Becauſe loe thine enimies, o Lord, becauſe loe thine enimies ſhal perish: and al that worke iniquitie ſhal be diſperſed.

11. And (*l*) my horne ſhal be exalted, as the vnicorns: (*m*) and my old age in plentiful mercie.

(*l*) The iuſt in confidence of a good conſcience expect exaltation of their power: (*m*) and great conſolation in the end of their life.

12. And (*n*) mine eie hath looked vpon mine enimies: and the malignant ryſing vp againſt me, mine eares ſhal heare.

(*n*) Then ſhal the iuſtice their enimies depreſſed: and themſelues flourish, like the palme and ceder trees as foloweth:

13. The iuſt ſhal flourish as a palme tree: as the ceder of Libanus ſhal he be multiplied.

14. They that are planted in (*o*) the houſe of our Lord, ſhal flourish in (*p*) the courts of the houſe of our God.

(*o*) Militant Church: (*p*) triumphant.

15. As yet ſhal they be multiplied in plentiful old age: and they ſhal be wel affected, 16. that they (*q*) may ſhew forth:

(*q*) Publike-

(q) Publikely profeſſe Gods praiſes, as in the words folowing:
That the Lord our God is righteous, and there is no iniquitie in him.

PSALME XCII.

Chriſt reigneth for euer in his Church: 3. notwithſtanding manie and great perſecutions againſt the faithful.

Perpetuitie of the Church. The 6. key.

Prayſe (a) of Canticle (b) to Dauid himſelfe, in (c) the day before the ſabbath, (d) when the earth was founded.

(a) Praiſe to be ſong with voice: (b) compoſed by Dauid: (c) the ſixth day of the weeke, which is our friday, (d) in which day the Church of Chriſt was founded by his bloud shed on the croſſe.

1. OVR Lord (e) hath reigned, he (f) hath put on beautie: our Lord hath (g) put on ſtrength, and hath girded himſelfe.

Our Sauiour founding his Church by his death began then to reigne therin (f) glorioufly deſcending in ſoule into limbus, and in bodie to his graue: (g) he then put on al armour of ſtrength to reforme the world, and to inlarge his Kingdom, according to his owne prediction where he ſaid: If I be exalted from the earth, I wil draw al things vnto my ſelfe. Ioan. 12. v. 32.

For he hath eſtabliſhed (h) the round world, which (i) shal not be moued.

(h) Not only in Iurie and Samaria, but the whole earth: (i) and the ſame Church shal not be deſtroyed.

2. Thy ſeat is prepared from that time: thou (k) art from euerlaſting.

(k) Chriſt being eternal, hath an euerlaſting Church.

3. The (l) riuers o Lord haue lifted vp: the riuers haue lifted vp their voice.

(l) Al ſorts of perſecuters, the High prieſts (who ſometimes watered the ſpiritual land, like riuers) with Scribes, Phariſees, and other incredulous Iewes, alſa Pagans, Turkes, and Heretikes haue oppugned the Church.

The riuers haue lifted vp their waues, 4. (m) aboue the voices of manie waters.

(m) With more force then anie perſecutions in the old Teſtament.

The ſurges of the ſea are meruelous, (n) meruelous is our Lord on high.

(n) But though al theſe affaults be great and meruelous, yet Chriſt in protecting his Church, is more meruelous.

5. Thy teſtimonies are made (o) credible exceedingly: (p) holines becommeth thy houſe, o Lord (q) for length of daies.

(o) Articles of faith are not euidently apparent to knowledge, but euident to credibilitie, to thoſe that are diſpoſed by Gods grace, illuminating their vnderſtanding, and mouing their free wil, to giue conſent of beleefe if they wil. (p) It behoueth therfore al members of the Church to conuerſe pioufly, and religioufly in this life, ſeeing she hath ſo excellent a ſpouſe, protector, and inſtructour, (q) euen to the end of the world.

PSALME XCIII.

Eternal saluation and damnation. The 10. key.

The faithful seruant of God assuredly professeth, that al the pride, 5. cruelitie, 7. foolish imaginations, and secret thoughts of the wicked, are manifest to God. 12. Acknowlegeth himself happie, that he is better instructed of God: whereas he had otherwise been damned. 20. Sharply reprehendeth those that consider not of Gods iudgements: concluding that the iust shal be glorified, and the wicked damned.

TO (*a*) Dauid himselfe, in (*b*) the fourth of the sabbath.

(*a*) The Hebrew letter Lamed, which ordinarily is prefixed to the datiue case, or signifieth to, being set before proper names is a signe of the genetiue case. Get the Septuagint expresse it by the datiue, and so doth the latin, ipsi Dauid, and consequently our English hath, to Dauid himself, to shew a difference between sacred and profane writers. For in humane books the writer and authour is al one; but in diuine, the Holie Ghost is the proper authour, and a man is the writer. To signifie therfore the principal authour, Dauid is sometimes named as the instrumental cause, to whom the Holie Ghost inspired this and other Psalmes, and by whom they were written. And when the titles expresse otherwise: A Psalme of Dauid, yet it is so to be vnderstood, that the Holie Ghost is alwayes the principal authour, and Dauid the instrumental, ministerial, or secundarie authour But when other names are expressed, either in the genetiue or datiue case, or howsoeuer, it proueth not that those men were the writers of the same Psalmes, but importeth some other thing, as by S. Augustins iudgement we noted in the proemial Annotations, page 3. & 4. Wherby is proued that this Psalme was not written, nor composed by Moyses, as Hebrew Rabbins suppose, but by the Royal Psalmist Dauid. (*b*) Made and ordinarily song in the fourth day of the weeke, our wenesday, in which day Iudas the traitour sold our Sauiour Christ to his enimies. The reuenge of which wickednes, and of al other sinnes, is here propheeied.

1. OVR Lord God (*c*) of reuenges: the God of reuenges hath done (*d*) freely.

(*c*) God more commonly called the God of mercie (which vertue in him is aboue al his workes, Psal. 144.) is also the God of reuenges, according to his iustice. (*d*) He proceedeth in iudgement resolutely, not depending, nor fearing, nor respecting anie person, power, dignitie, wisdome or other like qualitie, but their iust merites.

:: A prayer of iust zele.

2. Be :: exalted thou that iudgest the earth: render retribution to the proud.

3. How long shal sinners, o Lord: how long shal sinners glorie?

4. Shal they vtter, and speake iniquitie? shal al they speake (*e*) that worke iniustice?

(*e*) Shal most wicked men stil be suffered to speake so insolently?

:: A description of heathish and heretical crueltie.

5. Thy :: people, o Lord, they haue humbled: and thine inheritance they haue vexed.

6. The widow, and the stranger they haue slaine: and the pupils they haue killed.

7. And

7. And :: they haue ſaid: The Lord ſhal not ſee, neither ſhal the God of Iacob vnderſtand.

:: Scarce anie Atheiſtes are ſo blind as thus to think, but manie ſinners ſo behaue themſelues, as if God ſaw not, knew not, or at leaſt cared not what they doe.

8. Vnderſtand ye foolish in the people: and ye fooles be wiſe at ſometime.

9. He that planted the eare, ſhal he not heare? Or he that made the eie doth he not conſider?

10. He that chaſtiſeth nations, ſhal he not rebuke: he that teacheth man knowledge?

11. Our Lord knoweth (*f*) the cogitations of men: that they be vaine.

(*f*) So vnpoſſible is it that God ſhould be ignorant, or careles what men doe, that he alſo knoweth and obſerueth moſt ſecret thoughts.

12. Bleſſed is the man whom thou ſhalt inſtruct, o Lord, and ſhalt teach out of thy law.

13. That thou maiſt (*g*) giue him quietnes from the euil dayes: til a pitte be digged for the ſinner.

(*g*) Mitigate and temper his afflictions, that by patience and fortitude the iuſt may perſeuere, and not be ouerwhelmed.

14. Becauſe our Lord (*h*) wil not reiect his people: and his inheritance he wil not forſake.

(*h*) The whole Church ſhal neuer be reiected, nor forſaken.

15. Vntil iuſtice (*i*) be turned into iudgement: and (*k*) they who are neere it, are al that are right of hart.

(*i*) Iuſtice is conuerted into iudgement, when iuſt meaning is put in worke and practiſe, that it may appeare in iudgement. Alſo God who doth & ſuffereth al iuſtly, wil conſerue his inheritance the Church, euen vnto the day of iudgement. (*k*) The ſenſe is eaſie by tranſpoſing the words: al that are right of hart, are neere it, that is, ſhal like and approue Gods iuſtice, when the wicked ſhal repine, and blaſpheme it.

16. Who ſhal riſe for me againſt the malignant? or who ſhal ſtand with me againſt them that worke iniquitie?

17. But that our Lord hath holpen me: within very litle my ſoule had dwelt in hel.

18. If I ſaid: (*l*) My foote is moued: thy mercie, o Lord, did help me.

(*l*) When I felt and complained that I was in danger, thou didſt aſsiſt me.

19. According to the multitude of my ſorrowes in my hart: thy conſolations haue made my ſoule ioyful.

20. Doth the ſeat of iniquitie cleaue to thee: which makeſt (*m*) labour in precept?

(*m*) Onlie faith ſufficeth not, but careful labour, in keeping Gods commandments is required.

21. They wil hunt after the ſoule of the iuſt: and wil condemne innocent bloud.

22. And our Lord became my refuge: and my God the helpe (*n*) of my hope.

(*n*) The iuſt doe hope for eternal ſaluation, to which God wil bring them.

23. And he (*o*) wil repay them their iniquitie: and in their malice he wil deſtroy them: the Lord our God wil deſtroy them.

(*o*) And God, the reuenger of wrongs, wil at laſt caſt the wicked into eternal torments.

PSALME XCIIII.

Christ our Lord and King. The 5. key.

An inuitation to ſerue and adore Chriſt our Lord and Meſſias, 3. as wel for the benefits of creating al things, 7. as for his Incarnation, and not to harden our harts as the Iewes did.

This inuitatiō is moſt fitly ordayned by the Church for the proeme or beginning of Mattins.

Praiſe (*a*) of Canticle, (*b*) to Dauid himſelfe.

(*a*) Praiſe ſong with voices: (*b*) inſpired to Dauid, & written by him.

1. COME, let vs (*c*) reioyce to our Lord: let vs make iubilation to God (*d*) our ſauiour.

(*c*) With great and ſolemne exultation: (*d*) God our Creatour, is alſo our Protectour & Sauiour.

2. Let vs (*e*) preuent his face in confeſſion: and (*f*) in Pſalmes let vs make iubilation to him.

(*e*) Let vs be more diligent, and preuent our accuſtomed time. For no man can preuent Gods grace with anie good worke, who firſt preuenteth vs, els we can neither doe, nor thinke anie good thing. (*f*) Not only in ſinging his praiſe with voice, but alſo with muſical inſtruments.

3. Becauſe our Lord is a great God: and a great King aboue al Gods.

4. Becauſe in his hand are the ends of the earth: and the heights of the mountaines be his.

5. Becauſe the ſea is his, and he made it: and his hands formed the drie land.

6. Come let vs adore, (*g*) and fal downe: and weepe before our Lord, that made vs.

(*g*) So alſo Iſaias (c. 45. v. 23. and S. Paul (Philip. 2.) teach that kneeling or bowing the knees, as an external religious ceremonie, is acceptable to God.

7. Becauſe he is the Lord (*h*) our God; and we the people of his paſture, and the ſheepe (*i*) of his hand.

(*h*) It is moſt iuſt and neceſſarie that we adore God, becauſe he made vs, and al this world for vs, hath alſo redeemed vs, and made vs his people, as shepe of his paſture, and as a Paſtour feedeth and gouerneth vs. (*i*) Of his making.

8. (*k*) To day if ye ſhal heare his voice, "harden not your harts.

(*k*) Though ſome haue often repelled, and reſiſted Gods grace, yet if they receiue it being offered againe, it wil auaile them to remiſsion of ſinnes.

9. As in the prouocation according to the day (*l*) of the tentation in the deſert: where your fathers tempted me, proued me, and ſaw my workes.

(*l*) The Iſraelites in the deſert tempted God, by deſiring water, and flesh, of voluptuous concupiſcence without neceſsitie. For Manna did both extinguish their thirſt, and tasted vnto them whatſoeuer they deſired: Exod. 16. That alſo which was left vngathered when the ſunne waxed hot, melted. (v. 21.) and ſerued their cattel for drinke. So this tentation was a figure of thoſe, which require to communicate vnder both kinds, as if one did not conteine as much as both.

10. (*m*)

10. (*m*) Fourtie, yeares was I (*n*) offended with that generation, and ſaid: Theſe alwaies erre in hart.

(*m*) By this mention of the offence of fourtie yeares, as long before paſſed, is conuinced that Moyſes writ not this Pſalme, who died in the very fourtith yeare of their abode in the deſert. And Saint Paul citing the words of this Pſalme (Heb. 4.) manifeſtly acknowledgeth Dauid the writer therof, and that it was written long after Moyſes time in theſe words: (v. 7.) Againe he limiteth a certaine day: To day, in Dauid ſaying after ſo long time, as is aboue ſaid. To day if you shal heare his voice, doe not obdurate your harts. For if Ieſus (that is Ioſue) had giuen them reſt, he would neuer ſpeake of an other day afterward.

(*n*) Being greatly offended, I approched neere vnto them, in punishing the offenders.

11. And theſe haue not knowne my waies: as I ſware in my wrath: (*o*) if they ſhal enter into my reſt.

(*o*) Thoſe that murmured died in the deſert, and entred not into the promiſed land, euen ſo thoſe that finally offend Chriſt, shal not enter into euerlaſting reſt. Heb. 3. & 4.

ANNOTATIONS.

PSALME XCIIII.

8 *Harden not your harts.*) Whatſoeuer God propoſeth by preaching or inſpiration to a ſinner, it reſteth ſtil in the power of his freewil, to harden his hart, and to reiect al ſuch good motions, and ſo he doth not only fruſtrate Gods grace, and hinder his owne iuſtification, but alſo increaſeth his former ſinnes. But by not reſiſting, when deliberating therupon he could reſiſt, he diſpoſeth himſelfe and cooperateth to firſt iuſtification. And therfore the Royal Prophet here admoniſheth, and earneſtly exhorteth al men, to doe this which God hath put in our power, not to harden our owne harts, when we heare his voice, by reſiſting and reiecting his grace freely offered, without al merite of our part.

Concil. Triden. Seſſ. 6. c. 5.

It is in mans freewil to reſiſt good motions.

PSALME XVC.

Christs diuine power. The 5. key.

A peoples & nations are inuited to praise the blessed Trinitie, 3. for Christs Incarnation, and spiritual kingdom in al the world, 10. euen sensles creatures acknowledging his maiestie, 13. and iudicial power.

1. A Canticle (*a*) to Dauid * himselfe, (*b*) when the house was built after the captiuitie. *1. Par. 16. v. 23.

(*a*) Inspired to Dauid, and written by him: (*b*) prophecying the restauration of the temple, after the future captiuitie. And that in figure of the vniuersal redemption of mankind by Christ, from the captiuitie of the diuel.

SING ye to our Lord (*c*) a new song: sing to our Lord al the earth.

(*c*) For a new benefite, farre greater then the deliuerie of Israel from Aegypt.

2. (*d*) Sing ye to our Lord, and blesse his name: shew forth his saluation from day to day.

(*d*) The same wordes (Sing to our Lord) thrise repeated, signifie the Blessed Trinitie, as some Fathers note. Likewise v. 7. & 8. Bring ye to our Lord &c. in both places concluding in the singular number, blesse his name, bring to his name, importing one God.

3. Shew forth his glorie among the Gentils, his meruelous workes in al peoples.

4. Because our Lord is great, and exceeding laudable: he is terrible aboue al Gods.

5. Because al the Gods of the Gentils are (*e*) diuels, but our Lord (*f*) made the heauens.

(*e*) What creatures soeuer spiritual or corporal, visible or inuisile the Pagans serue for Gods, stil they be diuels that deceiue them, and diuers wayes vsurpe diuine honour, making such idolaters to thinke, that there is diuine power, where none is.

(*f*) He only is true God, who is Creatour of heauen, and of al creatures. For no creature can create anie thing at al, that is make anie thing of nothing, but only God.

6. Confession and beauty in his sight: holinesse and magnificence in his sanctification.

7. Bring to our Lord ye families of Gentils, bring ye to our Lord glorie and honour: 8. bring to our Lord glorie vnto his name.

Take vp hosts, and enter into his courts: 9. adore ye our Lord in his holie court.

Let al the earth be moued before his face: 10. Say ye among the Gentils that our Lord (*g*) hath reigned.

(*g*) Diuers ancient Doctours read more in this place: Our Lord hath reigned from the wood, to wit, Christ by his death on the crosse conquered the diuel, sinne, and death, and thence began to reigne. S. Iustinus Martyr, dialogo aduers. Triphonem, Tertullian li. aduers. Iudæos. c. 9. & 13. & aduers. Marcionem li. 3. c. 19. & 21. S. Augustin in this place, according to the old Roman Psalter. Before him Arnobius,

and

For he hath corrected the round world, which shal not be moued: he wil iudge peoples in equitie.

11. (*b*) Let the heauens be glad, and the earth reioyce, the sea be moued, and the fulnesse therof: 12. the fieldes shal be glad, and al things that are in them.

(*b*) The Psalmist in aboundance of spirit inuiteth al creatures to praise God, as Daniel in his Canticle. c. 3.

Then shal the trees of the woods reioyce 13. before the face of our Lord, because he commeth: because he commeth to iudge the earth.

He (*i*) wil iudge the round world in equitie, and peoples in his truth.

(*i*) Christ iudgeth now in the world by his ministers, discerning and deciding causes, rewarding and punishing, but especially he wil iudge al in the last day.

PSALME XCVI.

Al the earth is inuited to reioyce in Christs Kingdom, 3. with description of the signes comming before the day of Iudgement. 7. Idolaters shal be confounded. 8. Holie Angels and iust men shal adore Christ, and reioyce.

The last iudgement. The 9. key.

1. To (*a*) this Dauid, (*b*) when his land was restored againe to him.

(*a*) In figure of Christ, (*b*) whose bodie rose the third day after his death: to whom manie returned beliefing in him after his resurrection, which fel from him in his passion: and to whom al things shal be subdued, as to their true Lord, in the day of iudgement.

OVR Lord hath reigned, let the earth reioyce: let (*c*) manie Ilands be glad.

(*c*) Holie Dauid and other Prophets hauing great ioy to see long before in spirit only Christs Kingdom extended in the whole earth, yea to the Ilands, we Ilanders haue great cause to be glad, that God hath not only so blessed vs long since, but as yet conserueth seede, wherby we trust the whole Iland shal be againe restored vnto him.

2. (*d*) Cloud and mist round about him: iustice and iudgement (*e*) the correction of his seat.

(*d*) As in a cloud with terrour God gaue his law to the Iewes: so in a cloud with greater terrour and maiestie, he wil iudge the world: (*e*) not as manie corrupted seats of iudgement in this world, but as corrected tribunal, where iustice and right iudgement shal be practised.

3. Fire shal goe before him, and shal inflame his enimies round about.

4. His lightnings :: shined to the round world, the earth saw: and was moued.

:: These things are denounced as if they were already done, for the assured certaintie therof.

5. The mountaines melted as waxe, before the face of our Lord: before the face of our Lord al the earth.

6. The heauens haue shewed forth his iustice: and al peoples haue seen his glorie.

7. Let them al be confounded, that adore (*f*) sculptils: and that glorie in their idols.

(f) As wel the worshippers of grauen or painted images of Iupiter, Mars, Bacchus & the like, as the worshippers of the same imagined false Gods shal be confounded.
Adore him al ye his Angels: 8. (g) Sion heard, and was glad.
(g) The Catholike Church.
And (h) the daughters of Iuda reioyced, becausе of thy iudgements, o Lord.
(h) And al particular Churches, members of the vniuersal.
9. Becausе thou Lord most high ouer al the earth: thou art exalted exceedingly aboue al Gods.
10. You that loue our Lord, hate ye euil, our Lord keepeth the soules of his saints, out of the hand of the sinner he wil deliuer them.
11. Light is risen to the iust, and ioy to the right of hart.
12. Be glad ye iust in our Lord: and confesse ye to the memorie (i) of his anctification.
(i) Praise our Lord Christ, who is sanctitie it-selfe, and sanctifieth others.

SALME XCVII.

The Church in al nations. The 6. key.

Al men are againe inuited ioyfully to celebrate the meruelous conqueſt of Christ in al nations, 4. with hart, voice, and instrument: 8. al creatures acknowledging his comming to iudge the world.

1. A Psalme (a) to Dauid himselfe.
(a) Prefiguring Christ, who hath made his saluation knowen in al nations.

SING ye to our Lord (b) a new song: becausе he hath done meruelous things.
(b) A new benefite of grace, making men new in spirite, requireth a new song of gratitude.
His right hand hath wrought saluation (c) to himselfe: and his arme is holie.
(c) Raised vp himselfe from death.
2. Our Lord hath (d) made knowne his saluation: in the sight of the Gentils he hath reuealed his iustice.
(d) Made his grace effectually knowen by raising men from sinne, and deliuering them from the power of the diuel.
3. He hath remembred his mercie, and his truth to (e) the house of Israel.
(e) Some of the Iewes conuerted to Christianitie. Rom. 11.
Al the ends of the earth haue seen the saluation of our God.
4. Make ye iubilation to God al the earth: (f) chant, and (g) reioyce, and (h) sing.
Cantate, exultate, psallite.
(f) In voice. (g) In hart. (h) In instruments.
5. Sing to our Lord on harpe, on harp and voice of Psalme: 6. on long drawen trumpets, and voice of cornet of horne.
Make iubilation in the sight of the King our Lord: 7. let the sea be

moued, and the fulnes therof: the round world, and they that dwel therin.
8. The riuers shal clap with hand: the mountaynes together shal reioyce
9. at the sight of our Lord: (*i*) because he commeth to iudge the earth.
(*i*) Christ directeth and disposeth al things rightly in this world.
(*k*) He wil iudge the round earth in iustice, and the peoples in equitie.
(*k*) And wil accordingly giue iust sentence in the end.

PSALME XCVIII.

Christ our Messias. The 5. key.

Christ reigneth, notwithstanding his enimies repine, is adored (5. also his foot-stoole) 6. whom ancient Prophets did inuocate.

1. Psalme to Dauid himselfe.

OVR Lord hath reigned, (*a*) let peoples be angrie: he that sitteth vpon the Cherubs, let (*b*) the earth be moued.
(*a*) Though manie enimies doe rage and impugne Christ: (*b*) though the whole earth be troubled therwith, yet Christ who sitteth Lord ouer the highest Angels, Cherubins and Seraphins, obteyneth the victories, reigneth, and doth his wil in the earth.
2. Our Lord great in Sion: and high aboue al peoples.
3. Let them confesse to thy great name: because it is terrible and holie.
4. And the honour of the King (*c*) loueth iudgement.
Thou hast prepared directions: thou hast done iudgement and iustice (*d*) in Iacob.
5. Exalt ye the Lord our God, and " adore (*e*) his foot-stoole: because it is holie.
(*e*) Hebrew Doctours expound this of the Arke in the old testament, but the Doctours of the Church vnderstand Christs humanitie, in the holie Eucharist.
6. Moyses and Aaron in his (*f*) Priests: and Samuel among them that inuocate his name:
q. 23. in leuit. (*f*) Here it is euident (and S. Augustin sayth this place taketh away al doubt) that Moyses was a Priest, against those that for maintaining the heresie of Lay-headship, denie it.
They inuocated our Lord (*g*) and he heard them: 7. in a piller of a cloud he spake to them.
(*g*) By example of their praying and obtaining, the Psalmist confirmeth his prophecie, that Priests of the new Testament shal pray, and obtaine mercie of Christ for the Church.
They kept his testimonies, & the precept which he gaue them. 8. O Lord our God thou heardest them: God thou wast propitious to them, and taking vengeance vpon al (*h*) their inuentions.
(*h*) God reuenged the machinations made against them, punishing the rebellion of Chore, Dathan, and Abyron. Num. 16.
Exalt ye the Lord our God, and adore ye in his holie mount: because the Lord our God is holie.

ANNOTATIONS.

PSALME XCVIII.

Christs humanitie is his foote-ſtoole, adored in the Euchariſt.

5. *Adore his foote-ſtoole.*) For ſo much as al Expoſitours, alſo the Hebrew Rabbins, affirme that the Pſalmiſt here prophecieth of Chriſt the promiſed Meſſias, that should redeeme mankind, and ſeeing the Arke of couenant perteyneth not to the ſeruice of Chriſt, but was only a figure of him, the foot-ſtoole of the Meſſias here mentioned muſt needs be ſomething perteyning to him: and therfore moſt ancient Fathers expound it of Chriſts humanitie. And becauſe the Prophet ſpeaketh of perpetual adoration, not only of the shorte time he conuerſed with men in this life, when very few adored him, the ſame fathers vnderſtand here the adoration of Chriſt in the Bleſſed Sacrament of the Euchariſt. Which S. Ambroſe teacheth (lib. 3. de Spiritu Sancto c. 12.) in theſe plaine words: By the foot-ſtoole muſt be vnderſtood the earth, by the earth the flesh of Chriſt. Which we alſo at this day adore in the Myſteries, and which the Apoſtles adored in our Lord Ieſus. S. Auguſtin more largely vpon this Pſalme: I am made doubtful (ſaith he) I feare to adore the earth, leſt he condemne me that made heauen & earth. Againe, I feare not to adore the foot-ſtoole of my Lord, becauſe the Pſalme ſaith to me: Adore his foot-ſtoole: I ſeeke what is his foot-ſtoole, and the Scripture (Iſaiæ 66.) telleth me, the earth is foot-ſtoole. Doubtful I turne my ſelf vnto Chriſt, becauſe I ſeeke him here, & I finde how without impietie the earth may be adored, without impietie his foot-ſtoole may be adored. For he tooke earth of earth, becauſe flesh is of earth, and he tooke flesh of the flesh of (the B. Virgin) Marie. And becauſe he walked here in the ſame flesh, and gaue the very flesh to vs to eate, vnto ſaluation, & no man eateth that flesh, vnles he firſt adore it: it is found how ſuch a foot-ſtoole of our Lord may be adored: and not only we doe not ſinne in adoring, but we ſhould ſinne in not adoring. Thus farre S. Auguſtin. Further inſtructing, not to conceiue of Chriſts flesh, as the Capharnaites did, that he would cute it in peeces from his bodie, & giue them portions therof. His very flesh is giuen and eaten, not in fleshlie manner, but in ſacramental. See Annotations, Ioan. 6.

S. Ambroſe.

S. Auguſtin.

The receiuers of the B. Sacrament doe ſinne if they doe not adore it.

PSALME XCIX.

Al are inuited to reioyce in God, Creatour of al.

1. A Pſalme (*a*) in confeſſion.
(*a*) of praiſe.

2. MAKE ye iubilation to God (*b*) al the earth: ſerue ye our Lord in gladneſſe.
(*b*) Not only Iewes, but alſo al Gentils.
Enter ye in (*c*) before his ſight, in exultation.
(*c*) God euery where preſent, yet more peculiarly heareth his ſuppliants, praying in the temple, or places dedicated to his ſeruice.
3. Know ye that our Lord (*d*) he is God: he made vs, & not we our ſelues.
(*d*) He only whom we ſeruc as our Lord, is the only God, and there is no other.

His

His people, and the sheep of his pasture: 4. enter ye into (e) his gates in confession, his courts in hymnes, confesse ye to him.

(e) Peculiar dedicared place, as v. 2

Praise ye his name: 5. because our Lord is sweete, his (f) mercie for euer, and (g) his truth euen vnto generation and generation.

(f) As God is alwayes merciful in giuing and promising: (g) so he is euer faithful in performing.

PSALME C.

Instruction to gouerne. The 7. key.

King Dauid gratefully celebrateth the two general diuine vertues, Mercie and Iustice: 2. by his owne example exhorteth al, especially Superiours, to direct their wayes in sincerity, 4. and to separate the wicked from conuersation of the good.

A Psalme to Dauid himselfe.

1. MERCIE (a) and iudgement I wil sing to thee, o Lord: I wil sing, 2. and I (b) shal vnderstand in the immaculate way, (c) when thou shalt come to me.

(a) These two capital diuine vertues are euer ioyned in al Gods works, for both which experienced towards himselfe, the Psalmist rendereth thankes and praises.

(b) I wil doe myne endeauour to know the immaculate way, (c) which I can not doe, but by thy grace comming vnto me. For by helpe therof I did as foloweth:

I walked through in the innocencie of my hart, in the middes of my house.

3. I did not propose before mine eies any vniust thing: I hated them that doe preuarication.

4. A peruerse hart hath not cleaued to me: the malignant declining from me I knew not.

5. (d) One secretly detracting from his neighbour, him did I persecute. One of a proud eye, and vnsatiable hart, with him I did not eate.

(d) That is, al and euerie one thus wickedly disposed I abhorted.

6. Mine eies are towards the faithful of the earth that they may sit with me. A man that walketh in the immaculate way (e) he did ministet to me.

(e) I kept such vnder, as a seruant or slaue.

7. He that doth proudly shal not dwel in the middes of my house: he that speaketh vniust things, hath (f) not directed in the sight of mine eies.

(f) Prospered not, got no benefite by me.

8. In (g) the morning did I kil al the sinners of the earth: that I might destroy (h) out of the citie of our Lord al those that worke iniquitie.

(g) Speedily and without delay I cut off al disordered people: (h) that others might not be corrupted by them.

PSALME CI.

The fift penitential Psalme. The 7. key.

A sinner in affliction of mind prayeth God to deliuer him, 10. desolate of al other helpe. 13. Conceiueth comfort in Gods eternal goodnes, and singular mercie, in redeeming mankind, and propagating the Church. 24. Prayeth to be made mature in vertue before he dye, that he may liue with God: 26. Who only and wholly being immutable, establisheth his seruants for euer.

1. The prayer of the poore, when he shal be anxious, and shal make his petition before our Lord.

2. LORD heare my (*a*) prayer: and let my (*b*) crie come to thee.

(*a*) Euerie petition is a prayer, (*b*) and that which proceedeth from more feruent affection, is called a crie, though it burst not out into clamour, nor perhaps into anie voice at al. For God said to Moyses, praying in meere silence, but with vehemencie of spirit (Exod. 14.) Why criest thou to me?

3. Turne (*c*) not away thy face from me: in what day soeuer I am in tribulation, incline thine eare to me.

(*c*) Though sinne prouoke Gods wrath, because we by sinning turne from him, and not be first from vs: yet we pray God not so to leaue vs, but to giue vs new grace, that by humilitie, and penance we may returne to him, and not die in sinne.

In what day soeuer I shal inuocate thee, heare me speedily.

4. Because my dayes haue vanished as (*d*) smoke: and my (*e*) bones are withered as (*f*) a drie burnt firebrand.

(*d*) Mans dayes, and al his workes are nothing worth, but vanish like smoke, so long as he is in mortal sinne: (*e*) yea his best workes, as if he giue almese, fast, pray, and dye for the truth, yet al those auaile nothing. 1. Cor. 13. but are (*f*) like dryed stickes, or chips, fit to kindle the fire.

5. I (*g*) am strucken as grasse, and my hart is withered: because (*h*) I haue forgotten to eate my bread.

(*g*) My soule separated by sinne from God, withereth as grasse that is cut from the roote: (*h*) because I haue lost al sauour and appetite to spiritual meate.

6. For (*i*) the voyce of my groning, my (*k*) bone hath claued to my flesh.

(*i*) In this miserable state (*k*) I am as bones and flesh cleauing together without moysture, or radical humour.

7. I am become like (*l*) a pellicane of the wildernes: I am become as (*m*) a night crow in the house.

(*l*) I fled from conuersation of men for sorow and shame of my sinnes: (*m*) as a crow that only flieth by night: or as an owle or batte.

8. I haue watched, and am become as (*n*) a sparow solitarie in the house-top.

(*n*) Also as a sparow hauing lost her mate, remaineth mourning and solitarie in the accustomed nest, or neere vnto it.

9. Al the day did mine enemies vpbrayd me: and they (*o*) that praysed me sware against me.

(*o*) Those that were wont to praise or flatter me, now are as sworne enimies against me.

10. Because

10. Becauſe I did (*p*) eate aſhes as bread, & mingled (*q*) my drinke with weeping.

(*p*) Bread ſauoured to me no better then aſhes. (*q*) And drinke gaue me no comfort, but ſtil I wept.

11. At (*r*) the face of thy wrath and indignation: becauſe (*ſ*) lifting me vp thou haſt throwne me downe.

(*r*) I am moſt eſpecially afflicted, becauſe thou art angrie. (*ſ*) In that thou didſt ſometime aduance me in proſperitie, (*t*) my fal is ſo much greater, and more grieuous.

12. My daies haue declined (*v*) as a ſhadow: and I am withered (*w*) as graſſe.

(*v*) As a shadow declineth to nothing, & al becommeth darknes, when the ſunne, and other light departeth, euen ſo I, that am but a shadow, decline to meere darknes when thy fauour parteth from me: (*w*) and I loſe my beautie, as graſſe cut from the ground withereth.

13. (*x*) But thou o Lord endureſt for euer: and (*y*) thy memorial in generation and generation.

(*x*) But I am meruelouſly comforted, conſidering that thou our Meſſias, the Sonne of God, art immutable for euer (*y*) and thy memorable promiſe of redeeming mãkind, wil haue effect in al generations.

14. Thou (*z*) riſing vp ſhal haue mercie on Sion: becauſe it is (*a*) time to haue mercie on it, becauſe (*b*) the time commeth.

(*z*) Thou riſing to help, who ſeemedſt to haue forgot, wilt protect the Church, and cuerie faithful ſoule. (*a*) Becauſe thou haſt differred long: (*b*) and becauſe the time by thee deſigned ſeemeth to approch.

15. Becauſe (*c*) the ſtones therof haue pleaſed thy ſeruants: and they ſhal haue pitie on (*d*) the earth (*e*) therof.

(*c*) Men that shal heare thyne Apoſtles preach, shal proue good and fitte matter, for the building of thy Church: (*d*) and the ſimpleſt poore people, as it were the earth or duſt, (*e*) shal participate of this mercie.

16. And (*f*) the Gentils ſhal feare thy name o Lord, and al (*g*) the Kings of the earth thy glorie.

(*f*) Beſides thoſe Iewes that shal believe in Chriſt, muchmore the Centils shal feare and ſerue him. (*g*) His glorie is ſo euident that al Kings know it, though al be not conuerted.

17. Becauſe our Lord hath built Sion: and he ſhal be ſeen in his glorie.

18. He hath had reſpect to the prayer (*h*) of the humble: and he hath not deſpiſed their petition.

(*h*) Of holie Patriarches, Prieſts, Prophets, and of al true penitents.

19. Let theſe things be written vnto an other generation: and the people that ſhal (*i*) be created ſhal praiſe our Lord.

(*i*) That shal be made a new creature in Chriſt.

20. Becauſe he hath looked forth from his high holie place: our Lord from heauen hath looked vpon the earth.

21. That he might heare the gronings of the fettered: that he might looſe the children of them that are ſlayne:

22. That they may (*k*) ſhew forth the name of our Lord in Sion: and his praiſe Ieruſalem.

(*k*) The faithful people of the Church, according to their habilitie endeauour to ſerue Chriſt.

23. In

23. In the aſſembling of the people together in one, and Kings to ſerue our Lord.
24. He anſwered him in the way of his ſtrength: Shew me the fewnes of my daies.
25. Cal me not backe (*l*) in the halfe of my daies: thy yeares are vnto generation and generation.
(*l*) Grant me time and meanes to be mature in vertue in this life.
26. In the beginning, o Lord, thou didſt found the earth: and the heauens are the workes of thy hands.
27. They (*m*) shal perish, but thou are permanent: and they shal al waxe old as a garment. *Heb.* 1.
(*m*) Be changed in qualitie.
And as a veſture thou shalt change them, and they shal be changed:
28. but thou art the ſelfe-ſame, and thy yeares shal not faile.
29. The children of thy ſeruants shal inhabite: and (*n*) their ſeede shal be directed for euer.
(*n*) The Church of Chriſt perpetual.

PSALME CII.

Gratitude for Gods benefits. The 7. key.

Thankes to God for priuate 6. and publike benefits. 17. His mercie, iuſtice, and other proprieties are immutable. 20. Angels and al other creatures are inuited to praiſe him.

1. To (*a*) Dauid himſelf.
(*a*) Inſpired to Dauid, and written by him.

MY ſoule (*b*) bleſſe thou our Lord: and (*c*) al things, that are within me, his holie name.
(*b*) Shew forth praiſes and thankes: (*c*) al my cogitations, affections, ſenſes, and powers.
2. My ſoule bleſſe thou our Lord: and forget not al his retributions.
3. Who is (*d*) propitious to al thine iniquities: who (*e*) healeth al thine infirmities.
(*d*) The firſt benefit of grace is remiſsion of ſinnes: (*e*) the ſecond, is curing euil habites, or diſpoſitions.
4. Who (*f*) redeemeth thy life from deadly falling: who (*g*) crowneth thee in mercie and commiſerations.
(*f*) The third, to conſerue from falling againe: (*g*) the fourth, to giue victorie and reward in aboundant meaſure.
5. Who (*h*) replenisheth thy deſire in good things: " thy youth (*i*) shal be renewed as the eagles.
(*h*) The fifth, to grant al lawful petitions temporal and ſpiritual, which are good for the ſoule, (*i*) the ſixth, reſurrection of flesh in glorie.

6. Our

6. Our Lord (*k*) doth mercies: and (*l*) iudgement to al that ſuffer wron g.

(*k*) Our Lord, whoſe ſpecial propertie is to shew mercie, (*l*) when the ſame is neglected, he reuengeth the wrongs, deliuering the oppreſſed, and punishing the opp reſſours.

7. He made his waies (*m*) knowne to Moyſes, his his wils to the children of Iſrael.

(*m*) By giuing them a written law.

8. Our Lord is (*n*) pitieful, and (*o*) merciful: (*p*) long ſuffering, and very merciful.

(*n*) God is naturally pittiful to relieue the afflicted. (*o*) Merciful tewards ſinners. (*p*) Loath to be angrie, or to punish.

9. He wil (*q*) not be angrie alwayes: neither wil he threaten for euer.

(*q*) God punisheth not penitents with eternal paine, but with temporal: for though (as in the next verſe) our ſinnes of their owne nature deſerue eternal punishment, yet Chriſt paying of ranſome, true penitents are only punished temporally.

10. He hath not done to vs according to our ſinnes: neither according to our iniquities hath he rewarded vs.

11. For according to the height of heauen from the earth: hath he ſtrengthned his mercie vpon them that feare him.

12. As far (*r*) as the Eaſt is diſtant from the Weſt: hath he made our iniquities far from vs.

(*r*) See here the perfect washing away, and ſeparation of ſinnes.

13. As a father hath compaſſion of his children, ſo hath our Lord compaſſion on them that feare him: 14. becauſe he hath knowen (*ſ*) our making.

(*ſ*) In regard of our frailtie he hath compaſſion: yet his mercie only auaileth to them that feare him: as in the next words before, and v. 17.

He remembred that we are duſt: 15. man, his daies are as graſſe, as the flour of the field, ſo ſhal he flouriſh.

16. Becauſe the ſpirit ſhal paſſe in him, and he ſhal not ſtand: and he ſhal know his place no more.

17. But the mercie of our Lord from euerlaſting, and vnto euerlaſting vpon them that feare him.

And his iuſtice is vpon the childrens children, to them that keepe his teſtament.

18. And are mindful of his commandments to (*t*) doe them.

(*t*) A iuſt man not only knoweth, & remembreth, but alſo doth the cõmandments.

19. Our Lord hath prepared his ſeate in heauen: and his Kindom shal haue dominion ouer al.

20. Bleſſe our Lord al ye his Angels: mightie in power, doing his word, that feare the voice of his words.

21. Bleſſe our Lord al ye his hoſts: you his miniſters, that doe his wil.

22. Bleſſe ye our Lord (*v*) al his workes: in euerie place (*w*) of his dominion, my ſoule bleſſe thou our Lord.

(*v*) Al creatures, though naturally ſenſeles, yet praiſe God, becauſe they are his worke, (*w*) and becauſe they are in his dominion.

ANNOTATIONS.

PSALME CII.

An Eagle fresh in old age as in youth.

5. *Thy youth shal be renewed, as the Eagles.*) Aristotle and Plinie write, that an Eagle decayeth not, nor euer dieth by old age, but the vpper part of her beake stil growing, at last hindereth her from eating, and so she dieth of famine. Saadias, and other Hebrew Rabbins report, that an Eagle Euerie tenne yeares washeth her selfe in the sea as in a bath, & then flying very high burneth her fethers in the elemental fire, & new fethers growing she becommeth fresh, as in her first youth, til at last about an hundred yeares old, she is not able to rise from the water, and so is drowned. Saint Augustin more probably affirmeth, that in long time her beake growing long, and stopping her mouth, that she can not eate, she breaketh the vpper hooked part ther of against a stone, and so receiueth meate and recouereth strength, as in her youth. But whatsoeuer is the natural propertie of this kindlie bird, the Royal Prophet here instructeth vs by the similitude of her long life, or by the renouation of her strength, that iust men, Gods seruants, are spiritually renouated in Christ, the principal rocke, on whom the Church, & al the faithful are built, either by receiuing new strength by his grace in their soules, after they are weakened by sinne, as Saint Ierom and Euthymius expound this place: or by restauration of their bodies glorified in the resurrection, as Saint Augustin teacheth: or by both, as most Catholike Doctours vnderstand it. For one sense of holie Scripture excludeth not an other. Especially when is subordinate to the other. As here these two senses doe very wel concurre, seeing the state of the bodie after the resurrection, dependeth vpon the state of the soule, at the time of death.

Renouation of a sinner by grace.

Diuerse senses of the same Scripture.

Origens heresie, that al shal be saued.

9. *He will not be angrie alwayes.*) Origen misunderstood this place, and some other like, holding an erronious opinion, that al, euen the most wicked sinners, both men and diuels, shal at last be saued, and not eternally damned: which is a condemned heresie, contrarie to euident places of holie Scriptures. Psal. 9. v. 6. The impious hath perished: their name thou hast destroyed for euer, & for euer & euer. Mat. 25. The wicketh shal goe into fire euerlasting, into euerlasting punishment. Apoc. 20. The beast and the false Prophet (and the same reason is for al the wicked) shal be tormented day and night, for euer and euer. Neither are these words (God wil not be angrie alwayes) spoken vniuersally, touching al sinners whosoeuer, but are limited, v. 13. & 17. to those that feare him, and keepe his testament: whereas al those that dye in mortal sinne, are stil obstinate in malice, and can neuer rightly repent, nor rightly feare God, not keepe his commandments.

The damned can neuer repent.

PSALME CIII.

The Psalmist inuiteth himself and others to praise God, for his meruelous workes in the heauen, 5. the earth, and water, 9. limiting their bonds, producing al things necessarie for al liuing creatures, in conuenient seasons. 27. With continual prouidence of al.

Gods workes meruelous. The 2. key.

1. To Dauid himself.

MY soule blesse thou our Lord: o Lord my God thou art magnified exceedingly.

2. Thou hast put on (*a*) confession and beautie: being clothed with light as with a garment.

(*a*) Thou possessest al maiestie, and matter of praise.

Stretching out the heauen as a skinne: 3. which couerest the higher parts therof (*b*) with waters.

(*b*) Thou hast compassed the sphere of the fixed starres with a sphere of cristalline substance, which is as water congeled.

Which (*c*) makest the cloud for thee to ascend on: which walkest vpon the wings of winds.

(*c*) According to our capacitie the Prophet describeth the speedie comming, or working of God, as if he came in a swift cloud, or with wings of the wind, to signifie that he worketh what and when he pleaseth without delay: He said, and things were made: he commanded and they were created, Psal. 32.

4. Which makest spirits thine (*d*) Angels: and thy (*e*) ministers a burning fyre.

(*d*) Thy messengers to execute thy wil: (*e*) & the same Angels are as a burning fire in operation, yea they dispatch more easily, and more speedily then we can conceiue.

5. Which hast founded the earth vpon (*f*) the stabilitie therof: it shal not be inclined for euer and euer.

(*f*) Most firmely established by natural weight, in the center of the world.

6. The (*g*) depth (*h*) as a garment is his clothing: vpon the mountaines shal waters stand.

(*g*) The water (*h*) should naturally couer al the earth.

7. At (*i*) thy reprehention they shal flye: at the voice of thy thunder they shal feare.

(*i*) But by thy commandment the waters are conteined in their limited places.

8. The (*k*) mountaines ascend: and the plaine fields descend into the place, which thou hast founded for them.

(*k*) The waters being conteyned in their appointed chanels, both hils and fields appeare, which otherwise would be couered.

9. Thou hast set a bound, which (*l*) they shal not passe ouer: neither shal they returne to couer the earth.

(*l*) The waters.

10. Which sendest forth fountaines in the valleyes: betwen the middest of mountaines shal waters passe.

11. Al the beaſts of the field ſhal drinke: the wilde aſſes ſhal (*m*) expect in their thirſt.

(*m*) Hope for and receiue.

12. Ouer them ſhal the foules of the ayre inhabite: out of the middes of rockes they ſhal giue forth voices.

13. Watering the mountaines from his higher places: of the fruit of thy worke ſhal the earth be filled.

14. Bringing forth graſſe for beaſts, and herbe for the ſeruice of men.

That thou mayſt bring forth (*n*) bread out of the earth: 15. & (*o*) wine may make the hart of man ioyful.

That he may make the face cheerful with (*p*) oile: and bread may confirme the hart of man.

(*n o p*) By theſe three principal kinds of foode, breade, wine, and oyle, al ſorts of nutriment are vnderſtood.

16. The trees of the field ſhal be filled, and the ceders of Libanus, which he hath planted: 17. there ſparowes ſhal make their neſt.

The houſe of the hearne is the leader of them: 18. the high mountaines for horts: the rocke a refuge for the Irchins.

19. He made the moone for ſeaſons: the ſunne knoweth his going downe.

20. Thou didſt appoint darkenes, and night was made: in it ſhal al the beaſts of the wood paſſe.

21. The whelps of lions roaring, to rauen, and to ſeeke of God meate for themſelues.

22. The ſunne is riſen, & they are gathered together: and in their couches they ſhal be placed.

23. Man ſhal goe forth to his worke: and to his working vntil euening.

24. How magnified are thy workes, o Lord! thou haſt made al things in wiſedom: the earth is filled with (*q*) thy poſſeſſion.

(*q*) With thy creatures.

25. This great ſea, and very large, there are (*r*) creeping beaſts, wherof (*ſ*) there is no number.

(*r*) Fiſhes, ſerpents, wormes, and al liuing creatures that lacke feete. (*ſ*) No kind of liuing creatures multiplieth ſo much as fiſhes. Ariſtotel li. 9. Animal. c. 17.

Litle beaſts with great: 26. there ſhips ſhal paſſe.

This (*t*) dragon, whom thou madeſt to (*v*) delude: 27. al expect of thee that thou giue them meate in ſeaſon.

(*t*) A moſt huge fiſh called Leuiathan. Iob. 40. v. 20. (*v*) Albet in the water he paſſeth mans ſtrength, yet depriued of water he is not able to defend himſelfe. v. 29.

28. Thou giuing vnto them, they ſhal gather it: thou opening thy hand, al ſhal be filled with bountie.

29. But thou turning away the face, they ſhal be troubled: thou ſhalt take away their ſpirite, and they ſhal faile, and ſhal returne into their duſt.

30. Thou ſhalt ſend forth thy ſpirit, and they ſhal be created: and thou ſhalt renew the face of the earth.

31. Be

31. Be the glorie of our Lord for euer : our Lord wil reioice in his workes.
32. Who looketh vpon the earth,& maketh it to tremble: who toucheth the mountaines,and they ſmoke.
33. I wil chant to our Lord in my life: I wil ſing to my God as long as I am.
34. Let my ſpeach be acceptable to him: but I wil take delight in our Lord.
35. (w) Let ſinners faile from the earth, and the vniuſt, ſo that they be not: my ſoule bleſſe thou our Lord.

(w) A prediction that impenitent ſinners shal be damned, wherin the Prophet conforming his wil to Gods, vttereth it in forme of a prayer.

PSALME CIIII.

The Iſraelites are exhorted to ſing praiſes to God, 5. for his meruelous benefits towards Abraham, Iſaac, and Iacob. 11. Whoſe particular familie, being then ſmal, went from Chanaan into Aegypt. (17. Whither Ioſeph by Gods prouidence was caried before) there increaſed in number was perſecuted, 26. deliuered by Moyſes and Aaron, working manie great miracles, 36. protected, and fed in the deſert, 44. and finally poſſeſſed Chanaan.

Gods ſpecial benefits towards the Iewes. The 4. key.

(a) Alleluia.

(a) Alleluia ſignifieth more then Laudate Dominum, Praiſe ye our Lord. For by theſe two hebrew words, Alleluia, the Prophet inuiteth al men to praiſe God, with gladnes, and iubilation, with hart, voice, and geſture, with inſtruments, and howſoeuer we are able. And therfore S. Ierom, S. Auguſtin, and al Catholike writers keepe the ſame words, and tranſlate it not, neither in the titles of Pſalmes, nor ordinarily in anie place of holie Scripture. This is the firſt Pſalme thus titled, and is the ſame Pſalme in ſenſe, and in good part of the words, which the Royal Prophet made, and cauſed to be ſung, when brought the Arke of God from the houſe of Obededom into his owne houſe. 1. Par. 16. v. 8.

1. CONFESSE ye to our Lord, and inuocate his name (b) ſhew forth his workes amoug the Gentils.

(b) How much grateful is it now to God, that we celebrate the greater myſteries of the new Teſtament.

For an expoſition of this Pſalme read the places quoted in the inner marger.

2. Chaunt to him, and ſing to him: tel ye al his meruelous workes.
3. Prayſe ye him in his holie name: let the hart of them reioice that ſeeke our Lord.
4. Seeke ye our Lord, and be confirmed: ſeeke (c) his face alwayes.

(c) His preſent helpe.

5. Remember ye his meruelous workes, which he hath done: his wonders, and the iudgements of his mouth.

6. The ſeede of Abraham his ſeruauts: the children of Iacob his elect.
7. He is the Lord our God: in (*d*) al the earth are his iudgements. *Gen.12. v.7.*
(*d*) Not only in Iſrael, but in al the world.
8. He hath been mindful for euer of his teſtament; of the word which he commanded (*e*) vnto a thouſand generations. *Gen.17. v.4.*
(*e*) For euer, to the end of the world. *Gen.26. v.3.*
9. Which he diſpoſed to Abraham: and of his oath to Iſaac. *Gen.28. v.13.*
10. And he appointed it to Iacob for a precept: and to Iſrael for an eternal teſtament, *Gen.46. v.26.27*
11. Saying: To thee wil I giue the land of Chanaan, the corde of your inheritance.
12. When they were (*f*) of ſmal number, very few and ſeiourners therof:
(*f*) But 70. perſons.
13. And they paſſed from nation into nation, & from Kingdom to an other people.
14. He left not a man to hurt them: and he rebuked Kings for their ſake:
15. Touch not my annointed, and toward my Prophets be not malignant.
16. And (*g*) he called a famine vpon the land: and he deſtroyed al the ſtrength of bread. *Gen.41. v.54.*
(*g*) By his prouidence ſuffered.
17. He ſent a man before them: Ioſeph was ſold to be a ſeruant. *Gen.37. v.28. Gen.39. & ſeq.*
18. They humbled his feete in fetters, yron paſſed though his ſoule, 19. vntil his word came.
The word of our Lord inflamed him: 20. the King ſent, and looſed him; the Prince of of the people, and releaſed him.
21. He appointed him Lord of his houſe: and Prince of al his poſſeſſion.
22. That he might inſtruct his Princes as himſelfe: and might teach his ancients wiſedom.
23. And Iſrael entred into Aegypt, and Iacob was a ſeiourner in the land (*h*) of Cham. *Gen.46.*
(*h*) Aegypt, poſſeſſed by Meſraim Chams ſecond ſonne. Gen. 10. v. 13.
24. And he increaſed his people exceedingly: and ſtrengthned them ouer their enemies. *Exo. 1. v.7.*
25. He (*i*) turned their hart that they hated his people: and to worke guile toward his ſeruants.
(*i*) May it be vnderſtood, or belieued (ſaith S. Auguſtin) that God turneth the hart of man to committe ſinnes? Or is it no ſinne, or is it a ſmal ſinne, to hate the people of God? Or to worke guile towards his ſeruants? Who wil ſay this? What then, is God authour of theſe ſo grieuous ſinnes, who is not to be ſuppoſed the authour of a moſt ſmal ſinne? This learned Father therfore anſwereth, that God peruerted not a right hart, but turned that was of it-ſelfe peruerſe, to the hatred of his people, where he might vſe that euil wel, not by making them euil, but by beſtowing vpon his owne people good things, which the euil might eaſily enuie. Which hatred of theirs how God vſed both to the exerciſe of his people (which is profitable to vs) & to the glorie of his owne name, the things that folow doe teach vs, which are here remembred to his praiſe.
26. He ſent Moyſes his ſeruant: Aaron (*k*) himſelfe whom he choſe. *Exo. 3. 4.7.8.9. 10. 11.*

(*k*) In

(k) In whom God eſtabliſhed the Prieſthood of Moyſes law.
27. He did put in them the words of his ſignes, and of his wonders in the Land of Cham.
28. He ſent (l) darkenes, and obſcured: and did (m) not exaſperate his words.
(l) The ninth plague of the Aegyptians. (m) God willingly, not as one loath or vnwilling, performed al that he threatned.
29 He turned their (n) waters into bloud: and killed their fiſhes.
(n) The firſt plague.
30. Their land brought forth (o) frogs in :: the inner chambers of their Kings.
(o) The ſecond plague.
31. He ſayd, and (p) the * cænomyia came: and the (q) cinifes in al al their coaſts.
(p) The fourth plague. (q) The third plague.
32. He made theyr raynes (r) haile: fire burning in their land.
(r) The ſeuenth plague.
33. And he ſtruck their vines, and their fig-trees: and he deſtoyed the wood of their coaſts.
34. He ſaid, & (ſ) the locuſt came, & the (t) bruchus wherof there was no number.
(ſ) The eight plague. (t) A worme that ſpoyleth corne, graſſe, and fruit.
35. And it did eate al the graſſe in their land: and it did eate al the fruit of their land.
36. And he ſtruck euerie (ν) firſt begotten in their land: the firſt fruits of al their labour.
(ν) The tenth plague. The fifth & ſixt of peſtilence and boyles are omitted.
37. And he brought them forth with gold and ſiluer, and there was not in their tribes a feeble perſon.
38. Aegypt was glad at their departure: becauſe the feare of them lay vpon them.
39. He ſpred a cloud for their protection, and fire to ſhine vnto them by night.
40. They made petition, and the quaile came: and he filled them with the bread of heauen.
41. He diuided the rock, and waters flowed: riuers ranne in the drie ground.
42. Becauſe he was mindful of his holie word, which he had vttered to Abraham his ſeruant.
43. And he brought forth his people in exultation, and his elect in ioy.
44. And he gaue them the countries of the Nations: and they poſſeſſed the labours of peoples.
45. That they might keepe his iuſtifications, and ſeeke after his law.

:: Dauid knew this by reuelation, or by tradition, for it is not in Exodus.

* a ſwarme of flies.

Exod. 12. v. 15.

Exod. 13. v. 21.

Exod. 16. v. 3.

Exod. 17. v. 6. Gen. 12.

Ioſue 6. & ſeq.

PSALME CV.

The Israelites often sinned, and were mercifully punished.
The 4. key.

The Prophet exhorteth the people to render thankes and praises to God, 6. for remitting their manifold sinnes, in the desert. 34. and in the conquerd land: 38. foreshewing like sinnes to come, Gods wrath and punishment for the same. 44. & that he wil giue grace of repentance to some 47. for which he prayeth and praiseth God.

Alleluia.

CONFESSE ye to our Lord (*a*) becausé he is good: becausé his mercie is for euer. *Iudith 13. v. 21.*

(*a*) God is of himselfé and essentially good. Al other goodnes is participated of him.

2. (*b*) Who shal speake the powers of our Lord, shal make al his prayses to be heard?

(*b*) No creature can fully expresse Gods perfections.

3. (*c*) Blessed are they, that keepe iudgement, & (*d*) doe iustice at al time.

(*c*) It is a happie state in this life, either to keepe Gods law: (*d*) or to repent and doe worthie penance for transgressing.

4. Remember vs, o Lord (*e*) in the good pleasure of thy people: visite vs in thy saluation:

(*e*) According to they wonted beneuolence, promised to thy people.

5. To (*f*) see in the goodnes of thyne elect, to reioyce in the ioy of thy nation: that thou maist be praysed with thine inheritance.

(*f*) That we may see and enioy the benefits promised to thyne elect.

6. We haue (*g*) sinned with our fathers, we haue (*h*) dealt vniustly, we haue (*i*) done iniquitie.

(*g*) We haue erred and hurt our selues: (*h*) we haue wronged our neighbours: (*i*) we haue offended against God.

7. Our fathers in Aegypt did not vnderstand thy meruelous workes: thy were not mindful of the multitude of thy mercie.

And they prouoked thee to wrath going vp vnto the sea, the Red sea. *Exod. 14. v. 11.*

8. And he saued them (*k*) for his name sake; that he might make his power knowen.

(*k*) Albeit the people by their murmuring deserued more punishment, yet God for the glorie of his owne name saued them from vtter destruction.

9. And he rebuked the Red sea, and it was made drie: and he led them in the depths as in a desert.

10. And he saued them from the hand of them that hated them: and "he redeemed them out of the hand of the enemie.

11. And water ouerwhelmed those that afflicted them: there did not one of them remaine.

12. And they belieued his words: and they sang his praises.

13. They

13. They had (*l*) quickly done, they forgot his workes: and they (*m*) expected not his counsel.

(*l*) They persewered not long in their dutie towards God, seeing his omnipotent power by his meruelous workes: (*m*) nor were content with his prouidence, but carnally coueted things not necessarie.

Exo. 16. & 17. 14. And they coueted concupiscence in the desert: and tempted God in the place without water.

15. He gaue them their petition: and sent saturitie into their (*n*) soules.

(*n*) According to their carnal desires.

Nu. 16. 16. And they prouoked Moyses in the campe: Aaron the (*o*) holie of our Lord.

(*o*) Holie by his function.

17. The earth was opened, and swalowed Dathan, and ouerwhelmed the congregation of Abiron.

18. And a fire flamed vp in their synagogue: the flame burnt the sinners.

Exo. 23 19. And they made a calfe in Horeb: and they adored (*p*) the sculptil.

(*p*) They adored the image that represented a calf, not God.

20. And they (*q*) changed their glorie into the similitude of a calfe that eateth grasse.

(*q*) God being their true glorie, they changed him for a false God of the Ægytians (who especially honoured a calfe called Apis) making and image therof, and attributed their deliuerie from Ægypt to this imagned God. Exo. 32. v. 4. 8. Of which and the like foolish and abominable idolatrie S. Paul writeth, Rom. 1. v. 23. They changed the glorie of the incorruptible God into a similitude of the image of a corruptible man, and of foules, and of foure footed beasts, and of them that creepe. Where we see what manner of images holie Scriptures condemne, and not the images of Christ and his Saints.

21. They forgat God, which saued them, which did great things in Aegypt, 22. meruelous things in the land of Cham, terrible things in the Red sea.

Exo. 32. 23. And (*r*) he sayd to destroy them: if Moyses his elect had not stood in the way before him.

Nu. 14. To turne away his wrath that he should not destroy them: 24. and they esteemed for naught the land that was to be desired.

25. They did not beleue his word. 25. and they murmured in their tabernacles: they heard not the voice of our Lord.

Num. 14. v. 21. 22. 26. And he lifted vp his hand ouer them: to ouerthrow them in the desert:

27. And to cast downe their seede among the Nations: & to disperse them in the countries.

Num. 25 v. 3. 28. And they were professed to (*s*) Beelphegor: and they did eate the sacrifices (*t*) of the dead.

(*s*) The Idol of Moabites, and Madianites. (*t*) As God is indeed the liuing God, that liueth of himselfe, and giueth life to others: so false Gods are called dead Gods, that can not giue life to anie, but doe kil al that serue them, at least spiritually, and often corporally.

29. And they prouoked him in their inuentions: & ruine was multiplied on them.

30. And Phinees ſtood, and (v) pacified: and the ſlaughter ceaſed.

(v) Phinees moued by the zele of God (as the holie text witneſſeth, Num. 25. v. 11.) in killing the adulterers pleaſed God, and merited reward.

31. And it was reputed to him vnto iuſtice, in generation and generation euen for euer.

32. And they prouoked him at the waters of contradiction: and (w) Moyſes was vexed for them: 33. becauſe they exaſperated his ſpirit. *Nu. 19. v. 2. 12.*

(w) Moyſes afflicted in ſpirit, by the enormious murmuring of the people, doubted whether God would giue them water out of the rock or no: not doubting of his his power, but of his wil: and ſo when he ſhould haue ſpoken to the rock, Num. 20. v. 8. he ſpoke to the incredulous people. v. 10. and therin offended God: for which he was temporally punished. v. 12. Deut. 1. v. 37. & c. 3. v. 26. c. 4. v. 21.

And he playnely affirmed in his lips: 34. they deſtroyed not the nations, of which our Lord ſpake to them. *Deut. 2. v. 2. & 12. v. 2. & 3. Iudic. 2. v. 1. 12.*

35. And they were mingled among the nations, and learned their workes: 36. and they ſerued their ſculptils: and it became a ſcandal to them. *Iudic. 3. v. 5. 6. &c. Iere. 19. v. 5.*

37. And they immolated their ſonnes, and their daughters to diuels.

38. And (x) they ſhed innocent bloud: the bloud of their ſonnes and of their daughters, which they ſacrificed to the ſculptils of Chanaan.

(x) Some Iewes offered theſe moſt cruel, vnnatural, and abominable ſacrifices; perhaps in the times of Iudges, when they were mingled with idolatrous people, and ſerued their Gods. Iud. 2. v. 12. c. 3. v. 6. But it is more expreſſe after Dauids time, wherof he here prophecieth, and was veryfied by Achas. 4. Reg. 16. v. 3. and by Manaſſes. 4. Reg. 21. v. 6. Which with other idolatrie King Ioſias deſtroyed. 4. Reg. 23. v. 1.

And the land was infected with bloud, 39. & was contaminated in their workes: and they did fornicate in their inuentions.

40. And our Lord was wrath with furie vpon his people: and he abhorred his inheritance.

41. And he deliuered them into the hands of the nations: and they that hated them had the dominion of them.

42. And their enimies afflicted them, and they were humbled vnder their hands: 43. he did often deliuer them.

But they exaſperated him in their counſel: and they were humbled in their iniquities.

44. And he (y) ſaw when they were afflicted: and he heard their prayer.

(y) God reſpected them with his merciful eye, and gaue them grace to repent.

45. And he was mindful of his teſtament: and it repented him according to the multitude of his mercie.

46. And he gaue them into mercies in the ſight of al, that had taken them. (z)

(z) Here the Pſalmiſt concludeth both the hiſtorie and prophecie of this Pſalme, with prayer and praiſe, as foloweth.

:: A verie fit prayer in time of ſchiſme.

47. :: Saue vs, o Lord our God: and gather vs out of the Nations.

That we may confeſſe to thy holie name: & may glorie in thy prayſe.

48. Bleſſed be our Lord the God of Iſrael from euerlaſting vnto euerlaſting: and al the people ſhal ſay: Be it, be it.

ANNO-

ANNOTATIONS.

PSALME CV.

10. *He redeemed them.*) What price (or ranſom) ſaith S. Auguſtin, was giuen in this redemption? Or is it a prophecie, that this was done in figure of Baptiſme, where we are redeemed from the hand of the diuel by a great price, which is the bloud of Chriſt? Wherupon it was more conueniently figured, not by what ſea ſoeuer, but by the red ſea: For bloud hath red colour. And touching the effect of Baptiſme deſtroying al former ſinnes, he teacheth in the expoſition of the next Pſalme (and either the ſame holie father, or ſome other good authour, Ser. 42. de temp.) that as the Iſraelites paſſed ſafely through the red ſea, and al the Aegyptians going in with them were drowned: ſo the baptiſed are ſaued in the water of Baptiſme, and al their ſinnes are deſtroyed.

The red ſea a figure of Baptiſme.

Al former ſinnes deſtroyed in Baptiſme.

PSALME CVI.

Againe the Pſalmiſt inuiteth al men to render thankes to God for their deliuerie from dangers, or euils in general: 4. particularly from dangers in iourney, 10. in priſon, or captiuitie, 17. in ſicknes ſpiritual and corporal, 23. in nauigation, 33. deſcribing the changeable courſe of things in this world, 38. eſpecially of mens ſtates; 42. for al which the iuſt wil praiſe God.

Gods perpetual prouidence towards al men.

Alleluia.

1 *Par.* 16. *v.* 34. 1: CONFESSE (*a*) ye to our Lord, becauſe he is good: becauſe his mercie is for euer.

(*a*) Praiſe God by confeſſing his mercie, prouidence, and goodnes.

2. Let them ſay that are (*b*) redeemed of our Lord, whom he redeemed out of the hand of the enemie: and out of the countries he gathered them:

(*b*) God of his mercie promiſed the Redeemer of mankind ſtreight after Adams fal:

3. From (*c*) the riſing of the ſunne, and the going downe: from the north, and the ſea.

(*c*) Which redemption was intended for al, & faileth not of Gods part in anie, but of mans owne wilful refuſing to be duly penitent, and to keep Gods precepts.

4. They (*d*) wandered in the wildernes, in a place without water: the way of citie for habitation they found not.

(*d*) Literally of ſuch as wander in this world, hauing no ſetled place to dwel in: ſpiritually of al mankind after his fal.

5. Hungrie and thirſtie: their ſoule fainted in them.

6. And (*e*) they cried to our Lord when they were in tribulation: and he

deliuered them out of their neceſſities.

(e) Whenſoeuer they cal vpon God, he helpeth them, as is beſt for their ſpiritual health.

7. And he conducted them into the right way: to goe into a citie of habitation.

8. Let (f) the mercies of our Lord confeſſe to him: and his meruelous workes to the children of men.

(f) Al Gods benefits, which are of his mercie, not of mans deſert, are iuſt matter of praiſing God.

9. Becauſe he hath filled the emptie ſoule: and the hungrie ſoule he hath filled with good things.

10. Them that ſate in darknes, and in the shadow of death: bound in needines, and yron.

11. Becauſe they (g) exaſperated the words of God: and they prouoked the counſel of the Higheſt.

(g) Calamities in this world are commonly inflicted for ſinnes.

12. And their hart was humbled in labours: they were weakened, neither was there anie to helpe.

13. And they cried to our Lord when they were in tribulation: and he deliuered them out of their neceſsities.

14. And he brought them out of darknes, and the shadow of death: and brake their bonds aſunder.

15. Let the mercies of our Lord confeſſe to him: & his meruelous workes to the children of men.

16. Becauſe he hath deſtroyed the gates of braſſe: and the barres of yron he hath broken.

17. He hath receiued them out of the way of their iniquitie: for they were humbled for their iniuſtices.

18. Their ſoule did abhorre al meate: & they approched euen to the gates of death.

19. And they cried to our Lord when they were in tribulation: and he deliuered them out of their neceſſities.

20. He ſent his word, and healed them: and deliuered them out of their deſtructions.

21. Let the mercies of our Lord confeſſe to him: & his meruelous workes to the children of men.

22. And let them ſacrifice the ſacrifice of praiſe: & shew forth his workes in exulation.

33. They that goe downe into the ſea in ships, making trafike in the great waters.

24. They haue ſeen the workes of our Lord, and his meruelous things in the depth.

25. He ſayd, and the blaſt of the ſtorme ſtood: and the waues therof were exalted.

26. They aſcend euen to the heauens, and they deſcend euen to the depths: their ſoule pyned away in euils.

27. They were troubled, and were moued as a drunken man: and al their wiſdom was deuoured.

28. And (*h*) they cried to our Lord when they were in tribulation, and he brought them out of their neceſſities.

(*h*) As before in the 6. 13. and 19. verſes.

29. And he turned his ſtorme into calme: & the waues therof were quiet.

30. And they reioyced becauſe they were quiet: and he conducted them into the hauen of their wil.

31. Let (*i*) the mercies of our Lord confeſſe to him: and his meruelous workes to the children of men.

(*i*) This verſe alſo is foure times in this Pſalme. v. 8. 15. 21. and 31. to admonish vs, that as there is one meanes to eſcape from al dangers by crying to God, as v. 6. 13. 19. and 28. with mourning and penance: ſo there is one cauſe of praiſe and thankes for our deliuerie, which is Gods mercie and grace.

32. And let them exalt him in the Church of the people: and the chayre of the ancients let them praiſe him.

33. (*k*) He turned (*l*) the riuers into a deſert: and the iſſues of waters into drineſſe.

(*k*) God to shew ſometimes his power, alſo to benefit ſome, and to punish others, changeth the accuſtomed courſe of things, and ſtates of men, at his diuine pleaſure, as here the Royal Prophet reciteth ſome examples. And ſome others are recorded in diuers times and places. (*l*) No doubt much change was made in the earth by Noes flood. And manie thinke that the land of Chanaan was made more fruitful in the time of the Iewes inhabiting, and now is more barran againe.

34. The (*m*) fruitful land into a ſalt ground, for the malice of them that inhabite it.

(*m*) He alludeth to the countrie about Sodome and Gomorre, which was moſt fruitful, and moſt pleaſant, Gen. 3. v. 0. but shortly after was burnt with fire and brimſton, Gen 19. v. 24. ſubuerted, and turned into a dead and ſalt ſea.

35. He turned the deſert into pools of waters: and the land without water into iſſues of waters.

36. And he placed the hungrie there, and they built a citie of habitation.

37. And they ſowed fields and planted vineyards: and they made fruit (*n*) of natiuitie.

(*n*) Made aboundance of fruit to grow.

38. And he bleſſed them, and they were multiplied exceedingly: and their beaſts he leſſened not.

39. And (*o*) they were made few: and were vexed by the tribulation of euils, and with ſorow.

(*o*) Againe ſome countries punished for ſinnes.

40. Contempt was powred out vpon Princes: and he made them wander where was no way, and not in the way.

41. And he (*p*) did helpe the poore out of pouertie: and made, families as ſheep.

(*p*) An other change in releeuing the poore being humbled.

42. The iuſt ſhal ſee, and ſhal reioyce: & al iniquitie ſhal ſtop her mouth.

43. Who is wiſe and wil keep theſe things? and wil vnderſtand the mercies of our Lord?

PSALME CVII.

Dauid ſingeth prayſes for benefits receiued. The 8. key.

The royal Prophet promiſeth, 5. and rendereth praiſes to God, 7. for his deliuerie from troubles, and aduancement in the kingdom, 13. praying God ſtil to helpe mans infirmitie.

A Canticle (*a*) of Pſalme, to Dauid himſelfe.

(*a*) This Pſalme was ſong with inſtruments beginning the muſike and voices folowing.

The former part of this Pſalme to the 7. verſe, is the ſame in ſenſe, and almoſt in words, with the latter part of the 56. from the 8. verſe.

MY HART is readie, o God, my hart is readie: I wil chaunt and wil ſing in my glorie. *Pſa. 56. v. 8.*

3. Ariſe my glorie, ariſe pſalter and harpe: I wil ariſe early.

4. I (*b*) wil confeſſe to thee in peoples, o Lord: and I wil ſing to thee (*c*) in the Naions.

(*b*) King Dauid ſubdued not only ſome parts of Chanaan, not ſubiect to the Iewes before (2. Reg. 5. 1. Par. 11.) but alſo brought the Philiſtiims, Moabites, Ammonites, Idumeans, Amalechites, the Kings of Soba, Syria, & Emath, to pay tribute. 2. Reg. 8. 1. Par. 18. (*c*) Yet al theſe victories & conqueſts were but a figure of Chriſts power and dominion in al nations. And therfore the reſt of this Pſalme, by S. Auguſtin & other fathers iudgement, was rather prophetically vttered by Dauid, in the perſon of Chriſt, & more perfectly performed by Chriſt in his Church, then hiſtorically auerred of Dauid himſelfe.

5. Becauſe thy mercie is great aboue the heauens: & thy truth euen to the clouds.

6. Be exalted aboue the heauens o God, and thy glorie ouer al the earth: *Pſa. 59. v. 7.*

:: The reſt of this Pſalme is the ſame with the latter part of the 59. from the 7. verſe.

7. :: that thy beloued may be deliuered.

Saue with thy right hand, and heare me: 8. God ſpake in his holie:

I wil reioyce, and wil diuide Sichem, and I wil meaſure the vale of tabernacles.

9. Galaad is mine, and Manaſſes is mine: and Ephraim the protection of my head.

Iuda is my King: 10. Moab the pot of my hope.

Vpon Idumea I wil extend my ſhoe: the ſtrangers are made my freinds.

11. Who wil conduct me into a fenſed citie? who wil conduct me into Idumea?

12. Wilt not thou, o God, which haſt repelled vs, and wilt not thou goe forth, o God, in our hoſts?

13. Giue vs helpe out of tribulation: becauſe mans ſaluation is vayne.

14. In

14. In God we shal doe ſtrength: and he wil bring our enemies to nothing.

PSALME CVIII.

Chriſt (by the mouth of Dauid) requeſteth of God to be iuſtly declared innocent, and his enimies punished, 6. particularly deſcribing Iudas the traitours malice, 21. and his owne temporal afflictions: 26. prayeth, 30. and praiſeth God for his deliuerie.

Chriſt perſecuted & his enimies punished. The 5. key.

1. Vnto the end, a Pſalme of Dauid.

2. O (*a*) God conceale not my prayſe: becauſe the mouth of the ſinner, and the mouth of (*b*) the deceitful man is open vpon me.

(*a*) The words of Chriſt. (*b*) The Phariſees and Herodians (Mat. 22.) with their mouth acknowledged Chriſt a true ſpeaker, & a teacher of the way of God in truth, therby to draw him into danger, and to shead his bloud.

3. They (*c*) haue ſpoken againſt me with deceitful tongue, and with words of hatred they haue compaſſed me: and they haue impugned me without cauſe.

(*c*) At other times they accuſed him of great crimes, laſtly of treaſon againſt Ceſar.

4. For that they should loue me, they backbited me: but I prayed.

5. And they ſet againſt me euil things for good: and hatred for my loue.

6. Appoint (*d*) a ſinner ouer him: and (*e*) let the diuel ſtand on his right hand.

(*d*) A prediction that Iudas would not make recourſe to anie good counſeller, but complaine of his miſerable tormented conſcience to the wicked, who gaue him no comfort at al, (*e*) and ſo deſpairing, the diuel perſwaded him to hang himſelfe.

7. When he is iudged, let him come forth condemned: and let his prayer be turned into ſinne.

Act. 1. v. 16. 8. Let his dayes be made few: and let an other take his (*f*) bishopricke.

(*f*) The office of Apoſtleship.

9. Let (*g*) his children be made orphans: and his wife a widow.

(*g*) The poſteritie or ſucceſſours of wicked perſecuters proſper not long in this world.

10. Let his children be tranſported wandering, and let them beg: and let them be caſt out of their habitations.

11. Let the vſurer ſearch al his ſubſtance: and let ſtrangers ſpoile his labours.

12. Let there be none to helpe him: neither let there be anie to haue pitie on his pupils.

13. Let

13. Let his children come to deſtruction: in (*h*) one geueration let his name be cleane put out.

(*h*) Arch-heritikes that deuiſe new opinions, are shortly forſaken, their folowers ſtil coining new hereſies of their owne, differing from their falſe maſter.

14. Let the iniquitie of his fathers returne to memorie in the ſight of our Lord: and let not the ſinne of his mother be blotted out.

15. Let them be before our Lord alwayes, and let the memorie of them perish out of the earth: 16. For that he remembred not to doe mercie.

17. And he perſecuted the poore, and needie man, and the compunct in hart to kil him.

18. And he (*i*) loued curſing, and it shal come to him: and he would not bleſſing, and it shal be far from him.

(*i*) Let them obſerue this, that vſe more ſwearing and blaſpheming, then praying or meditating.

And he put on curſing as a garment, and it entred as water into his inner parts, and as oile in his bones.

19. Be it to him as a garment, wherwith he is couered: and as a girdle, wherwith he is alwayes girded.

20. This is the worke of them that detract from me before our Lord: and that ſpeake euils againſt my ſoule.

21. And thou Lord, Lord, doe with me for thy names ſake: becauſe thy mercie is ſweete.

Deliuer me 22. becauſe I am needie and poore: and (*k*) my hart is tronbled within me.

(*k*) Chriſts ſonle was penſiue when he prayed in the garden, and he did workes of penance for our ſinnes al his life.

23. As a shadow when it declineth, am I taken away: and I am shaken as locuſts.

24. My knees are weakened with faſting: and my flesh is changed by reaſon of oile.

25. And I am made a reproch to them: they ſaw me, and wagged their heads.

26. Helpe me, o Lord my God: (*l*) ſaue me according to thy mercie.

(*l*) He prayed alſo for his reſurrection, and glorification.

27. And let them know that this is thy hand: & thou, o Lord, haſt done it.

28. They wil curſe, and thou shalt bleſſe: let them that riſe vp againſt me be confounded: but thy ſeruant ſhal reioyce.

29. Let them that detract from me, be clothed with shame: and let them be couered with their confuſion, as with a (*m*) double patched cloke.

(*m*) with al poſſible confuſion.

30. I wil confeſſe to our Lord exceedingly with my mouth: and in the middes of manie I wil praiſe him.

31. Becauſe he hath ſtood on the right hand of the poore, that he might ſaue my ſoule from the perſecutours.

SALME CIX.

Christ rising and ascending into heauen sitteth on the right hand of God: 2. beginning in Ierusalem reigneth in the Church of the whole earth: 4. Vseth the Priesthood of Melchisedechs order to the end of the world. 6. And shal iudge the world.

Christs exaltation. The 5. key.

1. A Psalme of Dauid.

Ma. 22. Act. 2. 1. Cor. 15. Heb. 1. & 10.

OVR (*a*) Lord sayd (*b*) to my Lord: Sit on my right hand: (*c*) til I make thine enemies, the foot-stole of thy feete.

(*a*) God the Father. (*b*) To God the Sonne, the Lord of Dauid, and of al mankind, yet the sonne of Dauid, according to his humanitie. (*c*) He limiteth not the time, but excludeth al time, wherin the enimie might imagine, that Christs kingdom should cease: signifying that Christ shal reigne, til al his enimies be subdued, much more afterwards in al eternitie.

2. Our Lord wil send forth the rod of thy strength (*d*) from Sion: rule thou in the middes of thine enemies.

(*d*) The Church of Christ beginning in Ierusalem on whitsunday, the fiftith day from his Resurrection, continueth euermore.

3. With thee (*e*) the beginning in the day (*f*) of thy strength: in (*g*) the brightnes of holie things: from the wombe (*h*) before the day starre I begat thee.

(*e*) Thou shal haue principalitie, (*f*) in the day of thy powerful conqueſt, and rising from death. (*g*) In excellencie of holie spiritual mysteries and graces: (*h*) because I God the Father, of my substance begat thee God the Sonne in eternitie. The same which Micheas saith (c. 5 v. 2.) His comming forth from the beginning, from the dayes of eternitie.

Heb. 5. v. 7.

4. Our Lord (*i*) sware, and it shal not repent him: Thou art " a Paiest (*k*) for euer " according to (*l*) the order of Melchisedech.

(*i*) God most firmely, and vnchangeably affirmed: that thou (Christ our Messias) art not only a King, but also a Priest: (*k*) not for a time, as Aaron was, but for euer, (*l*) neither of Aarons order, but according to the order of Melchisedec.

5. Our Lord on thy righthand (*m*) hath broken Kings in the day of his wrath.

(*m*) Kings that sometimes persecute Christans, are subdued with other people to Christ.

6. He (*n*) shal iudge in nations, he (*o*) shal fil ruines, he (*p*) shal crush the heads in the land of manie.

(*n*) He shal indge and punish the incredulous people, (*o*) make great slaughters amongst those that resist: (*p*) and bring Princes with their populous kingdoms to nothing.

7. (*q*) Of the torrent in the way he shal drinke: (*r*) therfore shal he exalt the head.

(*q*) He shal in the meane time (and also his best seruants) I suffer much tribulation in this life (*r*) and for the same be highly exalted in life euerlasting.

ANNOTATIONS.

PSALME CIX.

Christs Prieſthood for euer both in function and in effect.

4. *A Prieſt for euer*) In two reſpects Chriſt is a Prieſt for euer: in that from the firſt inſtant of his Incarnation he was, and remaineth a Prieſt, now alſo in heauen: and al other Prieſts are his miniſterial Vicars, not ſucceſſours. So that al Prieſtlie functions, which they doe, he by them doth the ſame, as the principal Prieſt. Wherupon ſaith S. Paul (1. Cor. 4.) So let a man thinke of vs as of the miniſters of Chriſt, and diſpenſers of the myſteries of God. Secondly, Chriſt dayly offering Sacrifice by the hands of his Prieſts, doth continually pacifie Gods wrath, in behalf of thoſe ſinners, for whom it is duly applied, euen to the end of the world. Wheras the Prieſthood of Aaron, and of al others in the old Teſtament, ceaſſed by their deaths, both in the office, and in the effect.

The reſemblance of Chriſts and Melchiſedechs Prieſthood.

4. *According to the order of Melchiſedech*) As Melchiſedech, King of peace and iuſtice, without father, mother, or genealogie expreſſed in holie Scriptures, or otherwiſe knowen to the world, was Prieſt of the Higheſt, offered bread & wine, an vnbloudie ſacrifice, communicating with both Chananeites and Hebrewes, bleſſed Abraham, and tooke tithes of him & his ſubiects: ſo Chriſt the true King of peace & iuſtice, without father of his humanity, without mother of his Diuinitie, the Sonne of God, of ineffable genealogie, borne of a Virgin in his humanitie, the Prieſt of God, offereth Sacrifice (not only bloudie on the Groſſe, but alſo) vnbloudie in the formes of bread and wine, continueth the ſame by the miniſterie of other Prieſts, maketh al nations partakers therof, bleſſeth them and receiueth of them al dutiful & religious ſeruice as of his ſubiects.

PSALME CX.

Graces giuen to the Church. The 6. Key.

Praiſe of God for benefites, 4. eſpecially for the B. Sacrament of the Euchariſt, 6. with other graces imparted to the Catholike Church.

Alleluia.

This Pſalme in the Hebrew is compoſed with euerie verſe and middle of verſe, beginning with a diſtinct letter, in order of the Alphabet.

1. I Wil confeſſe to thee, o Lord, with al my hart: in (*a*) the counſel of the iuſt, and (*b*) the congregation.

(*a*) I wil praiſe God both in ſecret for diſcharge of myne owne conſcience; (*b*) and in publike for edification of others.

2. The workes of our Lord are great: exquiſite according (*c*) to al his wils.

(*c*) Gods wil is the whole cauſe of al his workes.

3. (*d*) Confeſſion and magnificence his worke: and his iuſtice continueth for euer and euer.

(*d*) Euerie worke of his is praiſe-worthie and magnifical.

4. He hath made (*e*) a memorie of his meruelous workes; a merciful & pittiful Lord: 5. he hath giuen (*f*) meate to them that feare him.

(*e*) God

(e) God hath left one moſt ſpecial and beneficial memorie of al other benefites, his owne bodie and bloud, in memorie of his Paſsion, and our redemption, (f) the ſpiritual foode and ſuſtinance of al the ſoules that rightly feare him.

He wil be mindful for euer (g) of his teſtament: 6. (h) the force of his workes he wil shew forth to his peoples:

(g) Of his promiſe to conſerue his Church perpetually. (h) The powrable operation of his death, and of al his myſteries.

7. To giue them the inheritance of the gentils: the workes of his hands truth and iudgement.

8. Al his commandments (i) are faithful: confirmed for euer and euer, made in truth and equitie.

(i) Gods commandments doe iuſtifie al that keepe them.

9. He ſent (k) redemption to his people: he commanded his teſtament for euer.

(k) Healſo of his mercie redeemed man, that he might be able to keepe his precepts.

Holie and terrible is his name: 10. (l) the feare of our Lord is the beginning of wiſedom.

(l) Beginning with feare of God, bringeth at laſt by other degrees to true wiſdom, which two are the firſt and laſt of the ſeuen guifts of the Holie Ghoſt.

11. Vnderſtanding is good to al that doe it: his prayſe remaineth for euer and euer.

PSALME CXI.

True happines conſiſteth in fearing God, keeping his commandments, 5. and in doing workes of mercie. 10. The contrarie bringeth to miſerie.

The meanes to beh appie The 7. key.

Alleluia, (a) Of the returne of Aggeus and Zacharie.

(a) The Septuagint Interpretets added this mention of Aggeus and Zacharie, returning from captiuitie, to ſignifie that this Pſalme was very proper, & meete to be cõmended to the people at that time, wherby they might learne, that their ſinnes were the cauſe of their captiuitie, and of al their miſeries: and if they deſired temporal or ſpiritual proſperitie, they muſt obſerue the meanes here preſcribed to obtayne the ſame.

Pſal. 1. 1. BLESSED is the man that feareth our Lord: (b) he shal haue great delight in his commandments.

This Pſalme is alſo compoſed by the Alphabet, as the next before.

(b) He that ſincerely feareth God, wil take great delight in keeping his commandments.

2. (c) His ſeed shal be mightie in the earth: the generatiõ of the righteous shal be bleſſed.

(c) So doing he and his shal proſper.

3. Glorie and riches in his houſe: and (d) his iuſtice abideth for euer and euer.

(d) The iuſt shal not only proſper in this world but alſo in the next.

4. (e) Light is riſen vp in darkenes to the righteous: he is merciful, and pitiful, and iuſt.

(e) God wil alſo comfort the iuſt in tribulations.

5. Acceptable is the man, that is merciful and lendeth, that (*f*) ſhal diſpoſe his words in iudgement: 6. Becauſe he ſhal not be moued for euer.

(*f*) That shal giue diſcreet and wholſome counſel to the afflicted.

7. The iuſt ſhal be in eternal memorie: he ſhal not feare at the hearing of euil.

8. His hart is readie to hope in our Lord, his hart is confirmed:

9. he ſhal not be moued til he looke ouer his enemies.

10. He deſtributed, he gaue to the poore: (*g*) his iuſtice remaineth for euer and euer, (*h*) his horne ſhal be exalted in glorie. 2. Cor. 9.

(*g*) Workes of mercie are alſo called iuſtice, becauſe they concurre to mans iuſtification, (*h*) and to his ſaluation.

11. The ſinner ſhal ſee, and wil be angrie, he ſhal gnaſh his teeth and pine away: the deſire of ſinners ſhal perish.

PSALME CXII.

Gods prouidence. The 3. key.

God is to be praiſed, who being high, regardeth and prouideth for the needie in this world.

Alleluia.

1. PRAYSE our Lord ye (*a*) children: praiſe ye the name of our Lord.

(*a*) Al Gods ſeruants.

2. Be the name of our Lord bleſſed, from henceforth now and for euer.

3. From the riſing of the ſunne vnto the going downe, the name of our Lord is laudable.

4. Our Lord is high aboue al nations, and his glorie aboue the heauens.

5. Who is as the Lord our God, that dwelleth on high, 6. and beholdeth the low things (*b*) in heauen and in earth?

(*b*) In reſpect of God al creatures are low, though they be in heauen.

7. Raiſing vp the needie from the earth, and lifting vp the poore out of the dung:

8. (*c*) To place him with Princes, with the Princes of his people.

9. Who maketh the (*d*) barren woman to dwel in a houſe, a ioyful mother of children.

(*c*) See the example of Ioſeph ſo aduanced. (*d*) of Sara, Rebecca, Rachael, and other women made fruitful.

PSALME CXIII.

For the meruelous paſſage of Iſrael out of Aegypt, 3. the red ſea, the riuer of Iordan, 7. and the hils giuing them place, 8. the rocks yealding them water, 9. God, not themſelues, is to be praiſed. 12. Idols and Idolaters are vaine, and shal be confounded. 17. The faithful truſt in God, 20. are bleſſed, and for euer praiſe God.

The meruelous paſſage of Iſael from Aegypt. The 4. key.

Alleluia.

1. IN the comming forth of Iſrael out Aegypt: of the houſe of Iacob from (*a*) the barbarous people.

(*a*) People of falſe religion counted barbarous, eſpecially ſuch as alſo perſecute the true Religion; or otherwiſe the Aegyptians were both ciuil in manners, and learned in manie ſciences.

2. (*b*) Iewrie was made his ſanctification, Iſrael his dominion.

(*b*) The people of Iewes were more notoriouſly renowmed in the world from the time of their deliuerie out of Aegypt, for the peculiar people, whom God ſanctified, & in whom, as in his elected enheritance or dominion, he dwelled and reigned.

Exo. 14. Ioſue 3. 3. The (*c*) ſea ſaw, and (*d*) fled: Iordan (*e*) was turned backeward.

(*c*) The Pſalmiſt writing in verſe doth often deſcribe things in poetical manner, (*d*) when the Iſraelites went forth of Aegypt, (*e*) when they entred into Chanaan, but more truly then prophane poets: for that in very deed al creatures, otherwiſe ſenſles, as the ſea, doe in a ſort feele the power of their Creatour, & obey his wil.

4. (*f*) The mountains leaped as rammes: and the litle hils as the lambes of sheepe.

(*f*) Either there was an earthquake, or ſome other mouing of hils, not mentioned by Moyſes, or els the Pſalmiſt ſpeaketh of the rocks of the torrents, which bowed, that the Iſraelites might reſt in Ar, and lie in the borders of the Moabites. Num. 21. v. 15.

5. (*g*) What ayleth thee o ſea that thou didſt flye: and thou o Iordan, that thou waſt turned backeward.

(*g*) By the figure Apoſtrophe he ſpeaketh to the ſea, riuer, and hils: vſing alſo Proſopopœia, as if ſenſles things vnderſtood, and should anſwer.

6. Ye mountaines leaped as rammes, and ye litle hils as the lambes of sheepe.

7. At the face of our Lord was the earth moued, at the face of the God of Iacob.

8. Who turned (*h*) the rocke into pooles of waters, and ſtonie hil into fountaines of waters.

(*h*) An other miraculous benefite, that rocke yealded them water in their neceſſitie.

*NOT TO VS O LORD, NOT TO VS: but to thy name giue the glorie.

*Here ſome Hebrew Rabbins beginne an other Pſalme, but

10. For (*i*) thy mercie, and (*k*) thy truth: leſt at any time (*l*) the Gentils ſay: Where is their God?

by the coherence of the matter Saint Auguſtine proueth that it is but one Pſalme, where is ſhewed that the true inuiſible God is knowen by ſuch workes as are here recited: and contrariwiſe, that the gentils idols are not Gods, becauſe they are made of ſiluer, gold, or other matter, by mens hands; hauing reſemblance of liuing things are altogether ſenſles.

(i) Thou didſt al this, o God, of meere mercie towards thy people: (k) for thy truths ſake, ſeeing thou didſt promiſe to protect them: (l) that the Gentils ſhould not take occaſion to blaſpheme.

11. But our God is in heauen: he hath done al things what ſoeuer he would.

12. " The idols of the gentils are ſiluer, and gold, the workes of mens hands.

13. They haue mouth, and ſhal not ſpeake: they haue eies, and ſhal not ſee.

14. They haue eares, and ſhal not heare: they haue noſthrels and ſhal not ſmel.

15. They haue hands, and shal not handle: they haue feete, and ſhal not walke: they shal not crie in their throte.

16. (m) Let them that make them become like to them; and al that haue confidence in them.

(m) This is a iuſt prayer of the zelous, conforming their deſires to Gods wil. But if God giue idolaters grace to amend, then al the iuſt wil alſo reioice in their conuerſion.

17. (n) The houſe of Iſrael hath hoped in our Lord: he is their helper and their protectour.

(n) Though manie Iewes fel to idolatrie, yet there alwayes remained ſo manie in Gods true ſeruice, that it might ſtil be truly ſaid: The houſe of Iſrael hath hoped in our Lord, as is here auerred.

18. The houſe of Aaron hath hoped in our Lord: he is their helper and their protectour.

19. They that feare our Lord haue hoped in our Lord: he is their helper and their protectour.

20. Our Lord hath been mindful of vs: and hath bleſſed vs.

He hath bleſſed the houſe of Iſrael: he hath bleſſed the houſe of Aaron.

21. He hath bleſſed al that feare our Lord, the litle with the great.

22. Our Lord adde vpon you: vpon you, & vpon your children.

23. Bleſſed be you of our Lord, which made heauen and earth.

24. (o) The heauen of heauen is to our Lord: but (p) the earth he hath giuen to the children of men.

(o) This in effect al worldlie politikes ſay in their harts: as it were quitting their intereſt of heauen to God, (p) and contenting themſelues with earthlie poſſeſſions.

25. (q) The dead shal not prayſe thee, o Lord: nor al they (r) that goe downe into hel.

(q) But when ſuch prophane men are dead, they make no shew at al of praiſing God: (r) for parting from the earth, they deſcend into hel, and there eternally blaſpheme God.

26. But we (ſ) that liue doe bleſſe our Lord, from this time, and for euer.

(ſ) Contrariwiſe the iuſt aſpiring to heauen, which is the proper Kingdom of God, & vſing this world as they ought to doe, for a meanes to aſcend into heauen, shal bleſſe and praiſe God for euermore.

ANNOTATIONS.

PSALME CXIII.

11. *The Idols of the Gentils are ſilver and gold.*) Al Catholike Diuines agree in this authentical definition of Idolatrie, that is diuine honour giuen to anie creature, as to God. Of the diuers ſorts alſo of Idolatrie the ancient learned Doctours haue written much. Namely Iuſtinus Martyr in his Orations againſt the Gentils, Tertullian in Apologetico, Arnobius Orat. ad Gentes. Lactantius, lib. 2. c. 17. Diuinar. Inſtit. and manie others. But moſt copiouſly and profoundly Saint Augnſtin, eſpecially in his ten firſt books de Ciuitate Dei. Into which errour & crime the Platoniſts fel, holding that ſpirirual inuiſible created ſubſtances, to wit, Angels good and euil, whom they called Intelligentias ſeparatas, had diuine power, & ſo gaue to them diuine honour. Others honour dead men, and ſome before their death, as Gods, for their notable actes atchiued in this life, as Saturne, Iuppiter, Hercules, and the like. Some yeald diuine honour to meere corporal creatures, liuing or without life, as to beaſts, and ſerpents, the ſunne, the moone, fire, water, earth, the whole-machine of the world, as if it were animate, and that with diuine ſpirit or ſoule. Againe al theſe haue been worshipped as Gods, not only in themſelues but alſo in their images. But to omite other diuerſities, the moſt groſſe ſorte of al, is the Idolatrie which the Pſalmiſt here deſcribeth, when Images made by mens hands are immediately honoured as Gods in themſelues. For ſuch Gods the Gentils had, and of them the Prophet here ſpeaketh. Comparing theſe viſible ſenſles imagined Gods, with the one eternal inuiſible God; who is made notorious by his diuine conſpicuous workes, wheras theſe idols, by how much they are more viſible, ſo much more they are contemptible: becauſe being faſhioned with mouth, eyes, eares, noſe, hands, feete, throte, and other members, they are altogether ſenſles, not able to ſpeake with their mouth, and therin more baſe in nature then the men that made them; nor able to ſee, heare, ſmel, taiſt, feele, to walke, to moue, nor to crie, al which beaſts can doe. And therfore thoſe that make them, or haue confidence in them (as the Prophet here ſignifieth that ſome haue, v. 16.) are moſt abſurde: becomming like to the ſame idols, in their vnderſtanding and internal cogitations, as theſe idols are voide of external ſenſe. And al Idolaters are moſt wicked, giuing diuine honour to anie creature, & are therin ſeruants of diuels: Whether they immediately honour diuels, as when ſorcerers and witches, making paſt with the diuel, adore him, and he for the ſame doth ſome thing which they demand: or that they honour ſome other creature, wherin by the diuels falſe perſuaſion, they thinke there is diuine power. Both which waies diuels vſurpe Gods honour: and therfore the ſame Prophet ſaid in an other Pſalme: Al the Gods of Gentils are diuels.

Pſa. 95. v. 5.

The definition of Idolatrie.

Diuers ſorts of Idolatrie.

Angels honoured as Gods.

Men liuing or dead.

Corporal creatures ſenſible and without ſenſe.

Images of falſe Gods.

Images themſelues reputed Gods.

Idolaters are voide of reaſon.

And ſeruants of diuels.

PSALME.

PSALME CXIIII.

A prayer, with praiſe of God. The 7. key.

The prayer of a iuſt man in tribulation, with confidence and gratitude towards God.

Alleluia.

1. I (*a*) haue loued, becauſe our Lord (*b*) wil heare the voice of my prayer.

(*a*) I am induced to loue God, (*b*) becauſe he alwayes heareth my prayers.

2. Becauſe he hath inclined his eare to me: and (*c*) in my daies I wil inuocate.

(*c*) So long as I shal liue.

3. The ſorowes (*d*) of death haue compaſſed me: and (*e*) the perils of hel haue found me.

(*d*) When I erred like a ſtray sheep from thee, the paines of death, (*e*) and the danger of hel torments, both due for ſinne, inuironed me, and I was not ware therof.

(*f*) I haue found tribulation and ſorow: 4. and I (*g*) inuocated the name of our Lord.

(*f*) But by tribulation falling vpon me, I came to know my dangerous eſtate: (*g*) turned to thee and prayed as foloweth:

O Lord deliuer my ſoule: 5. our Lord is merciful, and iuſt, and our God doth mercie.

6. Our Lord keepeth litle ones: (*h*) I was humbled, and he hath deliuered me.

(*h*) Afflicted with tribulations.

7. Turne o my ſoule into thy reſt: becauſe our Lord hath done good to thee.

8. Becauſe he hath deliuered my ſoule from death: mine eies from teares, my feete from ſliding.

9. I (*i*) wil pleaſe our Lord in the countrie of the liuing.

(*i*) I wil endeauour to pleaſe God, in the congregation of thoſe that liue here in grace, and in heauen in glorie.

PSALME CXV.

A iuſt man acknowledging that ſpiritual life beginneth by faith, and by publike profeſſion therof, 4. gratefully accepteth of Chriſts Redemption, 5. dedicateth his life and al he hath to Gods ſeruice.

Thankes-giuing for our Redeemer. The 5. key.

Alleluia.

1. I (a) believed, (b) for which cauſe I ſpake: but I (c) was humbled exceedingly.

This in the Hebrew is joyned to the next Pſalme before.

(a) I believed that God would helpe me: (b) therfore I freely profeſſed that I truſted in him. For then indeed faith is perfect, when we confeſſe with mouth, that which we believe in hart. (c) I was vehemently afflicted in tribulations.

2. I ſaid (d) in mine exceſſe: Euerie man is a lyer.

(d) In the middes of my great affliction I profeſſed, that al mans helpe is vaine, falſe, deceitful, and defectiue, and therfore our truſt muſt be in God only.

3. What (e) ſhal I render to our Lord, for al things that he (f) hath rendred to me?

(e f) Conſidering that God hath not only giuen, and beſtowed manie great benefits vpon me, and al mankind, but alſo hath rendred good for euil, mercie for our ſinnes, we hauing rendred euil for good: what now ſhal I render, ſayth a true penitent, for al that he hath thus rendred to me, deſeruing ſo el?

4. I (g) wil take the chalice of ſaluation: and (h) I wil inuocate the name of our Lord.

(g) Seeing I am not able to render anie thing worthie of Gods fauour to me, yet I wil doe that I can: I wil gratefully accept his great benefit, the cup of Chriſts paſſion, which he drunke for mankind, (h) and wil praiſe, and cal vpon his name.

5. I wil (i) render my vowes to our Lord (k) before al his people:

6. (l) precious in the ſight of our Lord is the death of his Saints.

(i) I wil pay voluntarie vowes, (k) for Gods glorie, and edification of others: (l) yea I wil offer my life, and ſuffer death, when Gods glorie ſhal require it, in whoſe ſight the death of Saints is precious, and moſt highly eſteemed.

7. O Lord becauſe (m) I am thy ſeruant: I am thy ſeruant, and (n) the ſonne of thy handmaid.

(m) Alwayes vnderſtood, that ſuch as ſuffer perſecution, be in good ſtate of their ſouls, the true ſeruants of God, (n) the children of the Church his handmaid.

Thou haſt (o) broken my bonds: 8. I wil ſacrifice to thee the hoſt of praiſe, and I wil innocate the name of our Lord.

(o) Deliuered me from captiuitie of ſinne.

9. I wil render my vowes to our Lord in the ſight of al his people: 10. in the courts of the houſe of our Lord, in the middes of (p) thee, o Ieruſalem.

(p) In the Church of the faithful.

PSALME CXVI.

The Church of Christ in tentations. The 6. key.

Gods mercie is largely extended to al Gentils by Christ, and his promise withal is performed to the Iewes.

Alleluia.

1. PRAYSE our Lord (*a*) al ye Gentils: prayse him (*b*) al ye peoples. *Rom. 15. v. 11.*
(Not only some, but al nations of the Gentils: (*b*) and al Iewes (Christs Redemption being aboundantly sufficient for al) are inuited to praise God.
2. Because (*c*) his mercie is confirmed vpon vs: and his (*d*) truth remaineth for euer.
(*c*) Because he hath multiplid his mercie to vs Gentils, to whom he made no promise: (*d*) and most truly performed his promise made to the Iewes.

SALME CXVII.

Christ beneficial Mysteries are celebrated by his Church. The 6. key.

Faithful people collected in the Church of Christ, exhorte eachother to render thanks to God, for their deliuerie from spiritual and temporal tribulations. 16. The Laitie demand participation of Christs Mysteries, promising to serue him duly: 25. Which the Pastours freely impart, and together with the people, solemnely celebrate Gods praise.

Alleluia.

CONFESSE ye to our Lord because he is (*a*) good: because (*b*) his mercie is for euer. *Psal. 105. 106. 135.*
(*a*) Let vs prayse God, for his goodnes, in making vs of nothing, giuing vs manie benefits, (*b*) and remitting our sinnes.
2. Let Israel (*c*) now say that he is good: that his mercie is for euer.
(*c*) Let the Church of the new testament especially confesse his goodnes, which hath receiued more mercie and grace.
3. Let the house of Aaron (*d*) now say: that his mercie is for euer.
(*d*) Let al the Clergie praise God now in the time of more grace, and of greater spiritual functions.
4. Let them now say (*e*) which feare our Lord: that his mercie is for euer.
(*e*) Yea let the whole bodie of the Church, al that feare and serue God, praise his mercie.
5. From (*f*) tribulation I inuocated our Lord: and our Lord heard me in largenes.
(*f*) As wel spiritual as temporal.
6. Our Lord is my helper: I wil not feare what man can doe to me.

7. Our

7. Our Lord is my helper: and I wil looke ouer mine enemies.
8. It is good to hope in our Lord, rather then to hope in man.
9. It is good to hope in our Lord, rather then to hope in Princes.
10. (g) Al nations haue compaſſed me: and in the name of our Lord am I (h) reuenged on them.

(g) Though innumerablo oppoſe, and endeauour to hurt me (ſaith the Church, or anie iuſt perſon) (h) yet by Gods power, not by myne owne, I am defended, and they punished, and ſo the iuſt hath the victorie, and triumpheth.

11. Compaſſing they haue compaſſed me: and in the name of our Lord I was reuenged on them.
12. They compaſſed me as (i) bees, and were inflamed as (k) fyre in thornes: and in the name of our Lord I was reuenged on them.

(i) In great troups, and furie, (k) with sharp though short force, and with ſpecial noiſe, to terrifie me, but in God I ouercame al.

13. Being thruſt (l) I was ouerturned to fal: and our Lord (m) receiued me.

(l) I was ſometimes by vehemencie of tentation declining to ſinne: (m) but Gods grace aſſiſted and ſtrengthned me.

14. Our Lord is my ſtrength, and my prayſe: and he is made my ſaluation.
15. The voice of exultation, and of ſaluation in the tabernacles of the iuſt.
16. The right hand of our Lord hath wrought ſtrength: the right hand of our Lord hath exalted me, (n) the right hand of our Lord hath wrought ſtrength.

(n) The ſame word (right hand) thrise mentioned, ſignifieth the B. Trinitie. Alſo (Our Lord) ſignifying Chriſt in his humanitie, the chief inſtrument of God, is here often repeated, to ſignifie the ſingular efficacie, therof.

17. I shal not die, but shal liue: and I wil tel the workes of our Lord.
18. Our Lord (o) chaſtiſing hath chaſtiſed me: and (p) to death he hath not deliuered me.

(o) God chaſtiſeth his children, (p) becauſe he would not that they shonld dye eternally. So he puniſheth as a father, not as an enimie.

19. (q) Open ye the gates of iuſtice to me, being entred into them I wil confeſſe to our Lord: 20. this is the gate of our Lord, the iuſt shal enter into it.

(q) The Prophet now ſpeaketh in the perſon of iuſt ſoules, requiring ſpiritual doctrine, and food, (r) and promiſing to ſerue God.

21. I wil confeſſe to thee becauſe thou haſt heard me: and art become my ſaluation.
22. (ſ) The ſtone, which the builders reiected: the ſame is made into the head of the corner.

(ſ) An euident Prophecie of Chriſt vttered by the Royal Pſalmiſt, and now confeſſed by euerie Chriſtian, that our Sauiour reiected by the Iewes, is neuertheles the builder of his Church, by ioyning the two peoples of Iewes and Gentils, as two wals into one houſe.

23 This was done by our Lord: and it is meruelous in our eies.
24. This (t) is the day, which our Lord made: let vs reioice, and be glad therein.

(t) God ordayned this acceptable time of grace.

25. (v) O Lord saue me, o Lord giue good succesſe: Blessed be he that commeth in the name of our Lord. *Mat.21 Luc 20. Act. 4. Rom. 9. 1.Pet.2.*

(v) The song of the Hebrew children, when Christ entred Ierusalem with palmes of triumph, and acclamations.

26. (w) We haue blessed you of the house of our Lord: 27. our Lord is God, and he hath giuen light to vs.

(w) The voice of Christ, and his Apostles, and other Clergie blessing the people as they desire.

Appoint a solemne day with (x) thickebowes, euen to (y) the horne of the altar.

(x) This was fulfilled when Christ was brought with bowes of palme, and other signes of triumph, from Bethania, (y) through the whole citie, euen into the Temple and vnto the Altar. Mat. 21.

28. Thou art my God, and I wil confesse to thee: thou art my God, and I wil exalt thee.

I wil confesse to thee because thou hast heard me: and art become my saluation.

29. (z) Confesse ye to our Lord because he is good: because his mercie is for euer.

(z) Our first, chiefe, and final dutie is to praise God. v. 1. & vlt.

PSALME CXVIII.

Perfect iustice is in keeping Gods law. The 7. key.

A perpetual recommendation of the singular excellencie, absolute necessitie, and eternal heauenlie profite of Gods law: with frequent aspirations to perfection, hatred of sinne, loue of vertue, and feruent desire to rest in God.

GENERAL ANNOTATIONS VPON THIS CXVIII. PSALME.

The obscuritie of this profound Psalme appeareth not to the vulgar reader.

AS this Psalme is the longest in the whole Psalter, so it seemeth to the ancient Fathers most profound in sense. And so much the harder to be vnderstood, because also the very hardnes therof lieth hidden, which in diuers other Psalmes and parts of holie Scripture, easily appeareth to the reader. But here the words being cleere, and the sense also plaine and easie in some points of doctrine, yet the more diligence is imployed, the more difficultie is found in searching the whole sense and meaning of euerie word and sentence, with the manner obserued in composing it, and the frequent repetition of the same or like words. Al which maturely considered caused that great Clerke, and light of the Church Saint Augustin, to omite this Psalme, when he explicated al the rest. And when at last he added also this, he wittingly omitted one special difficultie, which he doubted not to be conteyned in the manner of composing it, not only by order of the Hebrew Alphabet, as diuers more Psalmes, and some other parts of holie Scripture, but more artificially then anie other, the first eight verses al beginning with the first letter Aleph; the next eight, with the second letter Beth: and so to the last of the two and twentie letters. Of which omission he yealdeth this only reason, because he found

S. Augustin differred the explication of this Psalme. Omitted to discusse one difficultie.

nothing

nothing (as he humbly affirmeth) that might properly perteyne therunto. Confessing also expressly, that whensoeuer he applied his cogitations to expound the text it-self, it alwayes exceeded his habilitie. But finally to satisfie the often and earnest request of his brethren and freinds, trusting (as alwayes) in Gods special helpe, he largely expoundeth it, in thirtie two distinct Sermons.

At last made 32. sermons in explication therof.

S. Ambrose also moued with like pietie, made two and tuentie Sermons in exposition of this Psalme. Affirming in his Prologue, that amongst other Psalmes, especially this sheweth how great a master King Danid was of moral good life. For al moral doctrine, being of his owne nature sweete, yet most delighteth the eares, and gently toucheth the minde, being vttered, as here it is, with pleasantnes of verse, and sweetnes of song. Againe whereas this Royal Prophet in manie places of this book powerth out sentences of moral Psalmes or songs, as bright starres, that shine and glister to al the world, here most excellently he produceth a more singular mirrour, as the sunne, of ful light, burning with meridian heate. And for the profit of al, the better to draw our attentions, to learne that we may, though we can not attaine to al that we would, he disposed this Psalme through al the Alphabet: that as children beginning with the first letters, make entrance to further knowledge; so by the same beginnings we should lay the first foundation, and therupon proceede in our spiritual building, towards perfection in good life, the true seruice of God. Which is yet further insinuated (as the same Doctour teacheth) by the eight verses continually beginning with the same letter, and so other eight in order through the whole Alphabet, to signifie that after seuen dayes trauel in this temporal life, we may come to that vnitie, which we expected in the eight day of resurrection, when we hope to rise reuined in our Lord Iesus, in newnes of eternal life.

S. Ambrose writte 22. sermons vpon this Psalme.

King Dauid a great master of moral doctrin.

Why this Psalme was composed in order of the Alphabet.

Why eight verses are begun with euerie letter.

Likewise Saint Basil in the Argument of this Psalme admonisheth, that wheras holie Dauid, according to diuers states, which he passed, writte diuers Psalmes: as when he fled from his enimies, when he lamented his distresses, mourned in pensiuenes, enioyed peace and comfort, ranne a right course of vertue, fel from God by sinne, & againe returning obserued Gods lawes: in this one Psalme he comprehendeth al his prayers made to God at sundrie times, & here proposeth the same, a certaine profitable moral doctrine, to al sorts and states of men. Neither doth he pretermite doctrinal points of faith, but interposeth them also with moral documents, in such sorte, that this one Psalme may suffice to teach the wel disposed, how to attaine to perfection in vertue, to stirre vp the slouthful vnto diligent care of their soules, to recreate the desolate with spiritual consolations, & briefly it administreth al kind of medicine to the diuers passions of mortal men.

Saint Basils iudgement that this Psalme conteyneth the argument of manie Psalmes.

For the like iudgements of other Fathers we remitte the learned reader, to Saint Hilarie, Theodoret, Prosper, Arnobius, Cassiodorus, Beda, Euthymius, and others. but can not wel omitte a brief instruction of S. Ierom. Who in his Epistle to Paula Vrbica: not only sheweth the interpretation of the two and twentie letters, but also explicateth their sense in this place, by connecting them into certaine short sentences, in this manner:

Other expositours of this Psalme.

Aleph	Beth	Gimel	Daleth,
Doctrina	Domus	Plenitudo	Tabularum,
Doctrine.	Of the house	Fulnesse	Of tables.

Which is the first connexion, signifying that the doctrine of the house, that is the Church of God, is found in the fulnes of diuine books.

S. Ieroms interpretation, and explication of the Hebrew Alphabet.

The second connexion is:

He	Vau	Zain	Heth.
Ista	Et	Hæc	Vita.
This thing	And	This	Life.

For what other life can there be without knowledge of Scriptures? wherby also Christ is knowen, who is the life of them that belieue in him.

The third connexion is:

Teth	Iod
Bonum	Principium
Good	Beginning

Albeit we now could know al things which are written, yet we know but in part, and in part we prophecie: for we see now by a glasse, in a darke sort, but when we shal be worthie to be with Christ, and shal be like to Angels, then doctrine of books shal cease, & then we shal see face to face: the* Good Beginning, euē as he is. *Idem Proæm. lamen.* 1. Co. 13. * *God in himself.*

Most of these letters haue also other significations. And al diuersly explicated by S. Ambrose, S. Beda, and others. Wherby we may learne (though we vnderstand no more) that holie Scriptures are ful of mysteries (as S. Ierom calleth this) & hard to be vnderstod.

The fourth connexion is:

Caph	Lamed
Manus	Disciplinæ, siue cordis
The hand	Of discipline, or of hart

The hands are vnderstood in worke, hart and discipline are vnderstood in sense or meaning, because we can not rightly doe anie thing, vnles we first know what things are to be done.

The fift connexion is:

Mem	Nun	Samech
Ex ipsis,	Sempiternum	Adiutorium
Of them	Euerlasting	Helpe

This needeth not explication, for it is manifest as the light, that from Sriptures are eternal helps.

The sixt connexion is:

Ain,	Phe	Sade
Fons, siue Oculus,	Oris	Iustitiæ
Fountaine, or Eye	Of the mouth	Of iustice

According to that which we haue expounded in the fourth connexion: that deeds & intention must concurre.

The seuenth connexion which is last, in which number of seuen is also mystical vnderstanding:

Coph	Res	Shin,	Thau
Vocatio,	Capitis,	Dentium	Signa
Vocation	Of the head,	Of teeth	Signes

Distinct voice is produced by the teeth, & in these signes we come to the Head of al which is Christ, by whom we haue accesse to the euerlasting Kingdom.

Or thus (not transposing the wordes) By vocation of Christ the Head, through distinct voice of signes (for wordes are signes shewing the mind) we are conducted to the eternal Kingdom, the happines which al men desire.

What I pray thee (saith this holie Doctour) is more sacred then this mysterie, what more pleasant then this delight? What meate, & what honey are sweeter, then to know Gods wisdom; to enter into his secret closset; to behold the sense of our Creatour; and to teach the words of thy Lord God, ful of spiritual wisdom, which are derided by the wise of this world.

Gods law especially commended in this Psalme 14. Symonym's signifying the law of God.

We must also aduertise the reader of the like discourses of ancient Fathers (ouer long to be here recited) concerning the manifold high praises of Gods Law, conteyned in this Psalme, with frequent repetition of certaine Synonyma words signifying the same thing; in al fourteen, to wit: The Law of God, his Wayes, Testimonies, Commandments, Precepts, Statutes, Iustifications, Iudgements, Iustice, Equitie, Veritie, Wordes, Speaches, & Sermons: of which there is commonly one, in euerie verse, & sometimes two or three in the same verse. But our English tongue hardly sufficing rightly; to distinguish the three last, which in latin are Verba Eloquia, Sermones, we translate WORDS only, adding in the margen, Eloquia, and Sermones, when they occurre.

Leauing therfore larger commentaries to others; we shal prosecute our wonted manner of briefe glosses. Only here premonishing the diligent readers, especially Clergimen (our selues and our brethren) who euerie day sing or read this whole

Psalme

Pſalme in the Canonical houres, to obſerue two particular points of Chriſtian doctrine, euidently proued by manie places of this Pſalme. The one againſt the Pelagians hereſie, denying the neceſſitie of Gods ſpecial grace in meritorious workes. For the Pſalmiſt often here inculcateth mans inſufficientie, that of himſelfe, and by natural forces, he can not keepe the commandments of God, but needeth alwayes the particular grace of God, as wel to beliue in him, to repent for ſinnes, and to begin good workes; as to proceede, and perſeuere in good ſtate to the end. The other againſt the hereſie of our time, denying merite by grace & freewil. For here it is alſo manifeſt, that Gods grace maketh man able, to keepe his commandments, and by keeping them to become iuſt in this life, and ſo to merite eternal glorie. Sundrie other principal Articles of Chriſtian Catholike Religion are likewiſe compriſed in this one Pſalme: but eſpecially Moral doctrine.

Gods grace neceſſarie in euerie good worke.

It enableth freewil to merite.

Alleluja.

This title was added by the Septuagint, to admoniſh vs that this Pſalme conteyneth that ſingular manner of praiſing God, ſignified by the two Hebrew words Alleluja, as before Pſal. 104.

Aleph. Doctrine.

1. BLESSED (*a*) are (*b*) the immaculate in the way: which (*c*) walke in the law of our Lord.

(*a*) Whereas al without exception, deſire to be happie and bleſſed: (*b*) they are indeed happie (acording to the perfecteſt happines of this life) that are immaculate: (*c*) and they are immaculate, that walke in the law of God. Where the holie Pſalmiſt preſuppoſeth, that ſome can and doe keepe the law of God, and ſo are immaculate, and bleſſed in the way of this life.

2. Bleſſed are they (*d*) that ſearch his teſtimonies: that (*e*) ſeeke after him with al their hart.

(*d*) Thoſe that are immaculate, are againe bleſſed, by ſearching Gods teſtimonies, that is, his law, teſtifying that the good shal be rewarded, and the wicked punished: but ſearching theſe teſtimonies, whiles one is contaminate with ſinnes againſt Gods law, maketh not bleſſed: (*e*) neither doth euerie ſuperficial careles ſearch bring this bleſſing, but ſearching with true affection of the hart.

3. For (*f*) they that worke iniquitie, haue not walked in his (*g*) wayes.

(*f*) Contrariwiſe they that worke iniquitie are not bleſſed; (*g*) becauſe they haue not walked in the wayes of God, to wit, not kept his commandments and law, which are the way to happines.

4. Thou haſt (*h*) very much commanded thy commandments to be kept.

(*h*) For mans owne good, that he may come to true happines, God hath moſt ſeriouſly commanded vs to keep his commandments, that is, to obſerue his Law commanded by moſt ſouueraine diuine authoritie.

5. Would God my waies (*i*) might be directed, to keep thy (*k*) iuſtifications.

(*i*) Therfore the faithful ſeruant of God, knowing his owne inſufficiencie, deſireth that God by his grace wil direct and ſtrengthen him, (*k*) to keep his law, called Iuſtifications, becauſe therby man is made iuſt.

6. Then ſhal I (*l*) not be confounded, when I ſhal looke throughly in al thy commandments.

(*l*) They shal be ſafe from eternal confuſion, when they shal keep not only part, but al thy commandments: becauſe breach of anie bringeth confuſion.

(*m*) I wil

7. (m) I wil confeſſe to thee (n) in direction of hart: in that I haue learned the (o) iudgements of thy iuſtice.

(m) So shal I praiſe thee, and render thankes, (n) with ſincere not fayned affection, (o) for this great benefite, that I haue learned, that thy law is according to moſt iuſt iudgement.

8. (p) I wil keepe thy iuſtifications: (q) forſake me not wholy.

(p) I haue therfore a firme purpoſe, & doe faithfully promiſe to keepe thy law, which maketh the keeper therof iuſt. (q) Albeit thou ſuffer me ſometimes to be in tribulation, or in tentation, yet forſake me not wholy. The Pſalmiſt knew wel (ſaith S. Gregorie) that he might be profitably leaft a while, who prayed, that he ſhould not be wholy forſaken. *li. 20. c. 21. Mor*

Beth. Houſe.

9. Wherein (a) doth a yong man correct his way? (b) in keeping thy * words. ** ſermones.*

(a) In this ſecond octonarie, as alſo in al the reſt, the Holie Ghoſt by the Prophets penne teacheth the meanes how to come to perfection & happines. Here by way of interrogation, as it were demanding how a yong man, that is euerie man prone to wordlie pleaſure, & ſlow in Gods ſeruice, ſhal begin to correct his courſe? (b) Wherto the ſame Holie Ghoſt anſwereth, that he muſt Gods law, called here his words. For al the words which God vttereth, are lawes to his ſeruants.

10. (c) With my whole hart I haue ſought after thee: (d) repel me not from thy commandments.

(c) The Pſalmiſt now ſpeaketh in the perſon of perfect iuſt men, or of the whole Church in general. Whoſe common ſpirit ſeeketh God intirely. (d) And conſidering that this perfect good wil is the guift of God, prayeth that he wil conſerue the ſame, and not ſuffer it to be altered, or to erre from his commandments.

11. (e) In my hart I haue did thy * words: that I may not ſinne to thee. ** eloquia.*

(e) An other ſincere profeſsion of a reſolute good purpoſe not to ſinne.

12. (f) Bleſſed art thou, o Lord: (g) teach me thy iuſtifications.

(f) A grateful aſpiration praiſing God. (g) Againe the iuſt prayeth to be more and more inſtructed in iuſtifications: that which S. Iohn exhorteth vnto: He that is iuſt, let him yet be iuſtified. Apoc. 22.

13. In my lips I haue pronounced al the (h) iudgements of thy mouth.

(h) Gods law is alſo called his iudgements, becauſe ſitting in iudgement he giueth ſentence according to his Law.

14. I am (i) delighted in the way of thy teſtimonies, as in al riches.

(i) As the iuſt profeſſeth by mouth, ſo he delighteth in hart.

15. I (k) wil be exerciſed in thy commandments: and I wil conſider thy waies.

(k) Practiſeth in worke.

16. I (l) wil meditate in thy iuſtifications: I wil not forget thy * words. ** ſermones.*

(l) And diligently meditateth Gods Law.

Gimel. Fulnes.

17. Render (a) to thy ſeruant, (b) quicken me: (c) and I ſhal keepe thy * words. ** ſermones.*

(a) O Lord liberally giue me that which I here craue, (b) quicken me with ſpiritual life, thy grace. (c) ſo I ſhal keepe thy law, which otherwiſe I can not.

18. (d) Reueale mine eies: (e) and I ſhal conſider the meruelous things of thy law.

(d) Illumi-

(d) Illuminate myne vnderſtanding by thy grace, (e) that I may be able to ſee the meruelous great and iuſt reaſons of thy law, inſtructing al, threarning the peruerſe, encourging the wel diſpoſed, punishing the wicked, rewarding the good, doing right to al.

19. (f) I am a ſeiourner in the land, (g) hide not thy commandments from me.

(f) I that haue but a ſmal time in this world, (g) deſire to be inſtructed in thy law, what is therein commanded.

20. My ſoule hath coueted to deſire thy iuſtifications, at al time.

21. Thou haſt (h) rebuked the proud: (i) curſed are they that decline from thy commandments.

(h) I conſider that thou, o God, doſt sharply reproue the proud contemners of thy commandments: (i) laying curſes vpon them for declining from thyne obedience.

22. Take from me reproch, and contempt: becauſe I haue ſought after thy teſtimonies.

23. For (k) Princes ſate, and they ſpake againſt me: but (l) thy ſeruant was exerciſed in thy iuſtifications.

(k) Though perſecutours were very potent, (l) yet the faithful ſeruant of God perſeuered in his ſeruice.

24. For both (m) thy teſtimonies are my meditation: and (n) thy iuſtifications my counſel.

(m) In time of perſecution and tentation we muſt thinke and meditate, that Gods law teſtifieth eternal reward, or punishment, (n) and in our deliberation or conſultation, we muſt conſider that keeping Gods law maketh iuſt: & conſequently meriteth reward.

Daleth. Of Tables.

25. My ſoule (a) hath cleaued to the pauement: (b) quicken me according to thy word.

(a) This alſo is vttered in the perſon of the iuſt, who is often brought to great diſtreſſe: as it were, euen neere to death, (b) in which caſe he confidently prayeth to be relieued, according to Gods word, law, and promiſe.

26. I haue vttered my wayes, and thou haſt heard me: teach me thy iuſtifications.

27. Inſtruct me the way of thy iuſtifications: and I shal be exerciſed in thy meruelous workes.

28. My ſoule (c) hath ſlumbered for tediouſnes: (d) confirme me in thy words.

(c) Being in ſo great anxietie that my minde is almoſt diſtracted or ouercome, (d) I cal to thee God, that thou wilt conſerue me, that I ſtil keepe thy law, vttered by thy words.

29. (e) Remoue from me the way of iniquitie: and according to thy law, (f) haue mercie on me.

(e) Protect me that I fal not to iniquitie. (f) And of thy mercie conſerue me in ſtate of grace

30. I haue choſen the way of truth: I haue not forgotten thy iudgements.

31. I haue cleaued to thy teſtimonies, o Lord: (g) doe not confound me.

(g) Suffer me not to be confounded.

(*b*) I ranne the way of thy commandments: (*i*) when thou didſt dilate my hart.

(*b*) Man is able, and doth runne in the right way of Gods commandments, (*i*) yet not of himſelfe, but when God replenisheth his hart with grace.

He. This thing.

33. (*a*) Set me a law, o Lord, the way of thy iuſtifications: and I wil ſeeke after it alwayes.

(*a*) Impreſſe, o God, thy law in myne affection, make me to loue it, and to deſire to be iuſtified, (*b*) ſo shal I hartily and alwayes ſeeke it.

34. (*c*) Giue me vnderſtanding, (*d*) and I wil ſearch thy law: and I wil keepe it with my whole hart.

(*c*) After thou haſt giuen me a deſire to keepe thy law, giue me alſo vnderſtanding, (*d*) then shal I fruitfully ſearch it. For this is the right order (as before in the firſt, and ſecond verſes) firſt to loue Gods law, to be iuſtified, and to become immaculate, and then to ſearch to know the law, and ſo it is more eaſily learned.

35. (*e*) Conduct me into the path of thy commandments: (*f*) becauſe I would it.

(*e*) Gods grace firſt draweth and leadeth, (*f*) then freewil inflamed with deſire effectually concurreth.

36. (*g*) Incline my hart into thy teſtimonies: and (*h*) not into auarice.

(*g*) Stil the Prophet inculcateth the neceſsitie of Gods grace, as wel to make vs deſire that is good; (*h*) as to fly from euil.

37. (*i*) Turne away myne eies that they ſee not vanitie: (*k*) in thy way ken me.

(*i*) It is neceſſarie alſo to pray that God wil take away occaſions, which might moue to ſinne: (*k*) and ſtil to grant his helping grace in progreſſe of vertue.

38. (*l*) Eſtablish thy * word to thy ſeruant, in thy feare. * *eloquium.*

(*l*) Againe the iuſt prayeth for confirmation in grace, to be eſtabliſhed in the feare of God.

39. (*m*) Take away my reproch, which I haue feared: (*n*) becauſe thy iudgements are pleaſant.

(*m*) To be deliuered alſo from al the effects of former ſinnes, (*n*) for ſinne is therfore reprochful and odious, becauſe it is contrarie to Gods law, & true iudgements, which are moſt pleaſant.

40. Behold I haue coueted thy commandments: in thine equitie (*o*) quicken me.

(*o*) Being thus affected with deſire to keepe the commandments, the ſoule prayeth to be ſtil quickned, more and more with good ſpirite, and ſo to perſeuere to the end.

Vau. And.

41. And (*a*) let thy mercie come vpon me, o Lord: (*b*) thy ſaluation according to thy * word. * *eloquium.*

(*a*) Againe conſidering that without Gods grace preuenting, man can not doe anie good thing, the Prophet reneweth his prayer, requeſting Gods mercie, (*b*) and his helpe freely promiſed to al that aske it.

42. And (*c*) I shal anſwer a word to them that vpbrayde me: (*d*) becauſe I haue hoped in thy * words. * *ſermonibus.*

(*c*) Wherwith being aſsiſted and ſtrengthned, he that before was weake wil boldly anſwer al calumniatours, that reprochfully ſay: God wil not helpe him: (*d*) that indeed he hath not in vaine truſted in Gods promiſed helpe.

43. And

43. And (e) take not away out of my mouth the word of truth vtterly: (f) becauſe I haue much hoped in thy iudgements.

(e) He alſo prayeth, though he be ſometimes feareful, that God wil not ſuffer him wholly to omitte manifeſt profeſſion of faith and true religion, (f) ſeeing by thy former grace I haue already repoſed my truſt in thy promiſes, made to them that are reſolued to keepe thy law.

44. And (g) I wil keepe thy law alwayes: for euer, and for euer and euer.

(g) I For doe firmely purpoſe euer and alwayes to keepe thy law.

45. And (h) I walked in largeneſſe: (i) becauſe I haue ſought after thy commandments.

(h) In this I haue had great ioy and comfort of mind: (i) becauſe I did indeed ſeeke after thy commandements, which is ſpecially vttered (as alſo the three next verſes) in the perſon of thoſe, that are in trial of perſecution for their faith:

46. And (k) I ſpake of thy teſtimonies in the ſight of Kings: and was not confounded.

(k) Who boldly in time of perſecution, euen before perſecuting Kings and Emperours, profeſſe Chriſts true Religion. Veryfied in innumerable glorious Martyrs, yea alſo of the fr ileſexe, in S. Catharin, S. Cecilie, S. Lucie, S. Margaret, S. Wenefride, S. Vrſula, and her felowes, and manie more, moſt conſtantly anſweri g al words of rep och obiected, as is it were baſe or contemptible thing to be Chriſtians, to be Catholikes, to be P piſtes. No, al theſe & the like, are honourable & glorious titles importing the true ſeruice of Chriſt, in vnitie of the Catholike Church: and ſpiritual p rticipation with the viſible head therof, Chriſts Vicar in earth.

47. And (l) I meditated in thy commandments, which I loued.

(l) Such confeſſours as yet mortal, reioyce in that they haue meditated in Gods commandments, which they haue feruently loued.

48. And (m) I haue lifted vp my hands to thy commandments, which I loued: and (n) I was exerciſed in thy iuſtifications.

(m) Alſo shewed the ſame in external worke, not diſſembling by ſilence, by word, nor tact. (n) euerie way exerciſing Gods law, which maketh the obſeruers iuſt.

Zain. This.

49. Be (a) mindeful of thy word to thy ſeruant, wherein thou haſt giuen me hope.

(a) That which God hath decreed and promiſed, being in it-ſelfe moſt certaine and aſſured, yet includeth the meanes, wherby it shal be put in execution: and therfore the iuſt, his elect, doe pray for the performance of his wil.

50. This ha h comforted me in my humiliation: becauſe (b) thy * v. ord hath quickened me.

* eloquium.

(b) Expectation of thy promiſe hath giuen me courage.

51. The (c) proud did vniuſtly exceedingly: (d) but I declined not from thy law.

(c) Proud contemners of Gods law, haue euerie way moleſted me, by detracting, deriding, calumniating, and violently perſecuting me. (d) Al which I haue born e patiently, and not declined from thy law.

52. I (e) haue been mindful of thy iudgements from (f) euerlaſting, o Lord: (g) and was comforted.

(e) I remembred and conſidered thy iuſt punishments inflicted vpon the impious, (f) euen from the beginning of the world (both vpon the diuels and wicked

me) and that thou wilt exercise the like hereafter, (g) which consideration of thy iustice comforted me.

53. (h) Fayntnig possessed me, because of sinners forsaking thy Law.

(h) Otherwise if I had not seen thy iustice, my zele against contemners of thy law would haue killed me.

54. (i) Thy iustifications were song by me, in the place of my peregrination.

(i) In this place of my peregrination from heauen, I am comforted by remembring, celebrating, and singing thy iust commandments and lawes, which make thy seruants iust.

55. I haue been mindful in (k) the night of thy name, o Lord: and haue kept thy law.

(k) In persecution, and in al tribulation, I kept thy law, because I would not dishonour thy name.

56. This was done to me: (l) because I sought after thy iustifications.

(l) And my tribulation especially fel vpon me, because I sought to be iustified by keeping thy law.

Heth. Life.

57. My (a) portion, o Lord, I sayd to keep thy law.

(a) The Prophet proceedeth speaking in the person of the iust tending to perfection, and saying: This is my happie choise, that I desire no other inheritance, nor possession, but to keepe Gods Law.

58. (b) I besought thy face, with al my hart: haue mercie on me according to thy * word.

(b) And seeing this exceedeth my proper ſttength, I prayed God of his mercie to make able to keepe it.

* eloquium

59 I (c) thought vpon my wayes: and conuerted my feete vnto thy testimonies.

(c) Pondering my former actions, I turned my pathes to obserue more perfectly the Law, which God hath testified to be the right way.

60. I (d) am prepared, and am not troubled: to keep thy commandments.

(d) With promptnes of mind, and without hesitation I resolued the keepe the commandments.

61. The (e) cords of sinners haue wrapped me round about: and (f) I haue not forgotten thy law.

(e) The wicked laid cords, nets, or snares, to intrap and hinder me, (f) but I kept thy law fresh in memorie.

62. At (g) mid-nigth I rose to confesse to thee, for the iudgements of thy iustification.

(g) That this is not vnderstood only mistically in time of affliction, but also literally and prophetically, that some special seruants of God should obserue a godlie profession of praying at mid-night, the word (I rose) maketh it probable. Saint Paul & Silas, either of a holie custome, or at least vpon special occasion (and such occasions were to them, and others frequent) prayed, and praised God at mid-night. And now in the Church of Christ some religious men pray, and praise God continually at mid-night; besides other houres, mentioned more distinctly v. 164.

Act. 16

63. (h) I

63. (*b*) I am partaker of al that feare thee: and that keepe thy commandments.

(*b*) A great benefit, and a ſingular conſolation, that al true liuing members of Chriſt, are partakers of al the prayers, good workes, and merits, of the whole Church militant and triumphant. Which in our Creede is called, The Communion of Saints.

64. The (*i*) earth, o Lord, is ful of thy mercie: (*k*) teach my thy iuſtifications.

(*i*) So great is the mercie of God, extended, communicated, and multiplied in the whole earth. (*k*) Inſtruct me, and direct me therfore, o God, that y may learne and obſerue thy law, and ſo be iuſtified, and made participant of ſo great mercie.

Teth. Good.

65. Thou haſt (*a*) done bountie with thy ſeruant, o Lord: (*b*) according to thy word.

(*a*) Dealt very bountifully (*b*) as thou diſt promiſe.

66. Teach me goodneſſe, (*d*) and diſcipline, and (*e*) knowledge: (*f*) becauſe I haue beleeued thy commandments.

(*c*) He that hath bountifully receiued grace at Gods hand, prayeth for more grace, that he may be beneficial to others in relieuing the needie, (*d*) in inſtructing the ignorant, (*e*) in perſwading to keep the law of God: (*f*) becauſe he hath learned and beleeueth the commandments, by which he is bound to loue, and haue care of his neighbour.

67. Before I (*g*) was humbled I offended: (*b*) therfore haue I kept thy * word.

* elo-quium.

(*g*) Before I was afflicted, I often fel into ſinne: (*h*) but vexation gaue me vnderſtanding, therfore now I keep thy law.

68. Thou art good: and in thy goodneſſe teach me thy iuſtifications.

69. The iniquitie of (*i*) the prowd is multiplied vpon me: (*k*) but I in al my hart wil ſearch thy commandments.

(*i*) Contemners of thy law haue endeauoured to intangle me, (*k*) but I perſiſt in keeping thy commandments. As before. v. 51 61.

70. Their hart is (*l*) curded together as milke: (*m*) but I haue meditated thy law.

(*l*) Though the wicked combine themſelues together againſt me, (*m*) yet I conſider, that it is neceſſarie to perſeuer in thy law.

71. It is good for me that thou haſt humbled me: that I may learne thy iuſtifications.

72. The law of thy mouth is (*n*) good vnto me, aboue thouſands of gold and ſiluer.

(*n*) A cleere compariſon, that it is better to keep Gods law, which bringeth life euerlaſting, then to haue al the riches & Kingdoms of this world.

Iod. Beginning.

73. Thy hands haue made me, and formed me: (*a*) giue me vnderſtanding, and I wil learne thy commandments.

(*a*) God being our Creatour, we may with confidence pray him to illuminate our minds, that we may learne what is his pleaſure, and ſo endeauour to fulfil it.

74. They that feare thee (*b*) ſhal ſee me, & ſhal reioyce: becauſe I haue much hoped in thy words.

(b) Others that loue God wil be glad to see me also serue him.

75. (c) I know, o Lord, that thy iudgements are equitie: and in thy truth thou hast humbled me. (d)

(c) The iust being afflicted, and not seeing the particular cause therof, yet knoweth and confesseth, that God doth it for most iust cause. (d) And therfore with patience prayeth for comfort, as foloweth:

76. Let thy mercie be done to comfort me, according to thy * word vnto thy seruant. * eloquium.

77. Let thy commiserations come to me, and I (e) shal liue: because thy law is my meditation.

(e) Who am almost dead in tribulation.

78. Let the proud (f) be confounded, because they haue done vniustly toward me: but I wil be exercised in thy commandments.

(f) The iust also prayeth that the wicked may be ashamed, and conuerted, for so the Hebrew word here signifieth, though it is also lawful to desire the iust punishsment of obstinate sinners.

79. Let them (g) be conuerted to me that feare thee: and that know thy testimonies.

(g) He prayeth againe for conuersion of the wicked, and to haue peace with them.

80. Let my hart be made immaculate in thy iustifications, that I be not confounded.

Caph. Hand, or Palme of the hand.

81. My soule hath fainted for (a) thy saluation: and I haue much hoped in thy word.

(a) Many iust of the old testament most feruently desired the comming of Christ our Sauiour, as our Lord himselfe testifieth, Mat. 13. v. 17. And now the iust desire his comming in glorie. 2. Tim. 4. v. 8.

82. Myne eies haue fayled for thy * word, saying: (b) When wilt thou comfort me? * eloquium.

(b) Delayed hope afflicteth.

83. Because I am made (c) as a bottel in the hoare frost: I haue not forgotten thy iustifications.

(c) As a leather bottel made of a beasts skine, congealed with the frost, and after partched in smoke, so is the bodie of the iust mortified by diuers sorts of afflictions, made a new bottel fitte to receiue new wine, that is perfect doctrine of Christian life, as of fasting, and other austeritie, wherof our Sauiour speaketh. Mat. 9. v. 17.

84. How manie are (d) the daies of thy seruant: when wilt thou doe iudgement on them that persecute me?

(d) Such is mans infirmitie, yea of the iust, that he apprehendeth tribulations to be very long, and therfore desireth consummation; and that without sinne, so he stil submit his wil to Gods wils.

85. The vniust haue told me (e) fables: but not as thy law.

(e) Friuolous idle tailes, which are not according to Gods law. (help me.

86. Al thy commandments are truth: they haue vniustly persecuted me,

87. They haue wel neere (f) made end of me in the earth: but I haue not forsaken thy commandments.

(f) I was in great danger, but am not ouerthrowne.

88. According to (g) thy mercie quicken me: and I shal keep the testimonies of thy mouth.

(g) And by thy merciful grace shal persist.

Lamed.

Lamed. Discipline.

89. For euer Lord (a) thy word is permanent in heauen.

(a) The praise of Gods workes, which are firme and permanent in the order, wherin he set them.

90. Thy truth in generation and generation: thou hast founded the earth, and it is permanent.

91. By thy ordinance the day continueth: because (b) al things serue thee.

(b) Al things of this world, man excepted, doe gods wil.

92. (c) But that thy law is my meditation: I had then (d) perhaps perished in my humiliation.

(c) Man, except he meditate Gods law, and therby be holden vp, is in danger, (d) perhaps in euerie tentation to perish eternally. For he can neuer rise out of mortal sinne, by his owne power, and al should perish if Gods mercie did not spare some, and giue them new effectual grace to repent.

93. I wil not forget thy iustifications for euer: because in them thou hast quickned me.

94. I am thine, saue me: because (e) I haue sought out thy iustifications.

(e) Alwayes vnderstood, that Gods grace preuented, els no man can seeke to obserue the commandments.

95. Sinners haue expected me to destroy me: I vnderstood thy testimonies.

96. (f) Of al consummation I haue seen the end: (g) thy commandment is exceeding large.

(f) Al worldlie things haue their consummation and end: (g) Gods commandment continueth euer. For we are perpetually bound to loue and serue God: to loue our neighbours, yea and enimies. The reward also for keeping Gods commandments, & punishment for breaking them, are eternal without end.

Mem. Of them.

97. (a) How haue I loued thy law, o Lord! al the day it is my meditation.

(a) It is meruel to a perfect iust man, that he hath so much loued and obserued Gods law. By acknowledging wherof, he yealdeth praise and thankes to God, whose guift it is.

98. (b) Aboue mine enemies thou hast made me wise by thy commandment: because it is to me for euer.

(b) The fruits of obserning gods law are manie and great. Amongst others, it maketh the obseruer wiser then his enimies.

99. Aboue (c) al that taught me haue I vnderstood: because thy testimonies are my meditation.

(c) It maketh the obseruer wiser then his temporal maisters, that thaught him, to wit, then those that teach wel, and doe not performe the same.

100. Aboue (d) ancients haue I vnderstood: because I haue sought thy commandments.

(d) Yonger in yeares that keep gods commandments, are wiser then the more ancient that keep them not.

101. I haue staied my feete from al euil way: that I may keep thy words.

102. I haue not declined frō the iudgemēts: because thou hast set mea law.

103. (e) How sweete are thy * words to my iawes, more then honie to my mouth!

* eloquia.

(e) An other fruit is the sweetnes, which the iust feeleth in his owne soule.

104. By thy commandments I haue vnderstood: therfore haue I (f) hated al the way of iniquitie.

(f) It brideth also iust hatred to sinne.

Nun.

Nun. Euerlasting.

105. (a) Thy word is a lampe to my feete, and a light to my paths.

(a) The word or law of God declared by Prophets, Pastours, or other Preachers, is the ordinarie meanes for others to learne, how to direct their wayes and actions.

106. I (b) sware, and haue determined to keepe the iudgements of thy iustice.

(b) Such profession Gods people made in the old law, in Circumcision, or at other times: Christians make it in Baptisme.

107. I am (c) humbled exceedingly, o Lord: quicken me according to thy word.

(c) Al that will liue godly in Christ Iesus, shal suffer persecution. 2. Tim. 3. v. 12.

108. The (d) voluntaries of my mouth make acceptable, o Lord: and teach me thy iudgements.

(d) Besides the commandments, the iust also offer voluntarie workes of supererogation, acceptable to God.

109. My (e) soule is in my hands alwaies: and I haue not forgotten thy law.

(e) By this Hebrew prouerb is signified, that a iust mans temporal life is in continual danger, as the thing that is in ones hand, is readie to be laid by, put out of his hand, or to be by and by disposed of, or may forthwith fal from his hand.

110. Sinners laid a snare for me: and I haue not erred from thy commandments.

111. For inheritance I haue purchased thy testimonies for euer: because they are the ioy of my hart.

112. I haue inclined my hart to doe thy iustifications for euer, (f) for reward.

(f) A most euident place, that the keeping of Gods commandments merite reward, and are rightely obserued in respect of reward.

Samech. Helpe.

113. I haue (a) hated the vniust: and I haue (b) loued thy law.

(a) Not anie mortal man is to be hated, in his person, but his iniquitie, by which he is an enimie to Gods law; (b) which euerie iust man loueth.

114. Thou art my helper, and protectour: and vpon thy word I haue much hoped.

115. (c) Depart from me ye malignant: and I wil search the commandments of my God.

(c) Whosoeuer wil seriously and securely search the law of God, must auoide the conuersation of euil men.

116. (d) Receiue me according to thy * word, (e) and I shal liue: and (f) confound me not of myne expectation.

* elocium.

(d) A general and very fit prayer, when we addict our selues by a firme resolution to serue God, beseeching him to receiue vs into his protection: (e) wherby spiritual life is conserued: (f) which we pray with great confidence, because he hath promised to heare those that seeke, aske, and knock at the dore of his grace.

117. (g) Helpe me, and I shal be saued: and I wil meditate in thy iustifications alwayes.

(g) We muſt pray alſo that he ſuffer vs not to be confounded, or made fruſtrate of the reward which we expect; for hope confoundeth not, if charitie be powred in our harts, by the Holie Ghoſt which is giuen vs. Rom. 5. v. 5.

118. Thou haſt (h) deſpiſed al that reuolt from thy iudgements: (i) becauſe their cogitation is vniuſt.

(h) God reiecteth ſinners: (i) ſo long as they thinke peruerſly: that is, vntil by his grace, ſome returne to a better mind, which of themſelues they can neuer doe.

119. Al the ſinners of the earth I haue (k) reputed preuaricatours: therfore haue I loued thy teſtimonies.

(k) As God accounteth of ſinners, ſo the iuſt alſo eſteemeth them, conforming his iudgement to gods.

120. (l) Pearſe my fleſh with thy feare: for I am afrayd of thy iudgements.

(l) Seruil feare is profitable as this place maketh euident: though perfect charitie afterwards ſucceeding, expelleth that feare, and moueth to doe wel for the loue of God, not for feare of punishment. 1. Ioan. 4.

Ain. A fountaine, or an eye.

121. I (a) haue done iudgement and iuſtice: (b) deliuer me not to them that calumniate me.

(a) The iuſt againe in feruent zeale, not arrogantly, but confidently profeſsing his innocencie, (b) prayeth to be defended from calumniatours.

122. Receiue thy ſeruant (c) vnto good: let not the proud calumniate me.

(c) Grant therfore, o God, the good and lawful requeſt which I demand.

123. Mine eies haue fayled (d) after thy ſaluation: and for the * word of thy iuſtice.

* elo-quium.

(d) By long expecting to be deliured and ſaued from tribulation.

124. Doe with thy ſeruant according to thy mercie: and teach me thy iuſtifications.

125. I am thy ſeruant: giue me vnderſtanding, that I may know thy teſtimonies.

126. (e) It is time to doe, o Lord: (f) they haue diſſipated thy law.

(e) It is time, and high time, ſaith feruent zeale of the iuſt man, that God deliuer the innocent: (f) when the wicked haue not only perſecuted the good, but haue alſo contemptuouſly made houoke of Gods law and true religion.

127. (g) Therfore haue I loued thy commandments, aboue gold and topazius.

(g) For this zeale of Gods law ſo deſpiſed and diſſipated, the iuſt more and more loueth, that which the wicked ſo deadly hate.

128. (h) Therfore was I directed to al thy commandments: (i) al wicked way I haue hated.

(h) Euen by the mortal hate of the wicked I ſaw that Gods law is moſt excellent, and therfore addicted my ſelfe ſo much the more to loue it, (i) and to hate al wicked wayes.

Phe. Mouth.

129. Thy (a) teſtimonies are meruelous: (b) therfore hath my ſoule ſearched them.

(a) Gods meruelous power and wiſdom, teſtified by his workes and commandments, (b) worthily inuite iuſt ſoules to meditate and contemplate the ſame.

130. The (c) declaration of thy* words doth illuminate: and giueth vnderstanding to litle ones. *Sermonum.

(c) First entrance into knowledge of holie Scripture, illuminateth the vnderstanding of the humble, wherby they proceede to know more.

131. I (d) opened my mouth, and drew breath: becauſe I deſired thy commandments.

(d) By this Metaphore, of gaping or wide opening the mouth, and drawing breath, the Prophet deſcribeth the great deſire of the iuſt, to know and keepe Gods commandments.

132. Looke vpon me, and haue mercie on me, according to (e) the iudgement of them that loue thy name.

(e) According to thy accuſtomed equitie, in shewing mercie to them that loue thy name.

133. Direct my ſteps according to thy* word: and let not anie iniuſtice haue domination ouer me. *eloquium.

134. Redeeme me from the calumnies of men: that I may keepe thy commandments.

135. Illuminate (f) thy face vpon thy ſeruant: and teach me thy iuſtifications.

(f) Let thy diuine Maieſtie looke vpon me with fauourable countenance.

136. (g) Mine eies haue gushed forth iſſues of waters: becauſe they haue not kept thy law.

(g) True repentance conſiſteth not only in purpoſe to auoide ſinne hereafter, which indeed is firſt required, but alſo in ſorow and lamentation for ſinnes paſt.

Sade. Iuſtice.

137. Thou art iuſt, o Lord: and (a) thy iudgement is right.

(a) God being eſſentially iuſt of himſelfe, maketh men iuſt according to right iudgement, by giuing them grace of mercie, wherwith they cooperating are iuſt by iuſtice in deed inherent in their ſoules, not by imputation only: for it were not right iudgement to impute, or account man iuſt, who is not ſo indeed.

138. Thou haſt commanded (b) iuſtice thy teſtimonies: and thy veritie exceedingly.

(b) The ſame is more confirmed by theſe three ſynonyma, Iuſtice, Teſtimonies, Veritie, ſignifying the law of God, moſt earneſtly commanded.

139. My Zele hath made me to pine away: becauſe mine enimies haue forgotten thy words.

140. Thy* word is (c) fired exceedingly: and thy ſeruant hath loued it. *eloquia.

(c) Gods law is as pure as anie thing purged by fire.

141. I am (d) a yongman, and contemned: I (e) haue not forgotten thy iuſtifications.

(d) A iuſt man is often iudged ignorant, immature, vn experienced, by the worldlie wiſe; (e) but indeed is wiſe, in that he forgetteth not to keepe the law, which maketh him iuſt.

142. Thy iuſtice is iuſtice for euer: and thy law is veritie.

143. Tribulation and diſtreſſe haue found me: thy commandments are my meditation.

144. Thy teſtimonies are equitie for euer (f) giue me vnderſtanding, and I ſhal liue.

(f) Hauing profeſſed the neceſſitie of perfect iuſtice, he concludeth this Octonarie

narie, praying to be illuminated in his vnderſtanding, that ſo he may attaine iuſtice and liue therby.

Coph. Vocation.

145. I (a) haue cried in my whole hart, heare me, o Lord: I wil ſeeke after thy iuſtifications.

(a) Moſt ſerious and feruent inuocation of God for his grace is neceſſarie to the fulfilling of his law.

146. I haue cried to thee, ſaue me: that I may keep thy commandments.

147. I haue preuented in (b) maturitie, and (c) haue cried: becauſe I hoped much in thy words.

(b) I haue preuented the mature and ordinarie time of the night, and haue prayed (c) very attentiuely.

148. Mine eies (d) haue preuented early vnto thee: that I might medi- *eloquia tate thy * words.

(d) Againe in the morning I haue preuented the accuſtomed time of prayer.

149. Heare my voice according to thy mercie, o Lord: and according to (e) thy iudgement quicken me.

(e) According to thy accuſtomed manner of ſhewing mercie, ſhew it me, that therby I may liue.

150. They that perſecute me haue approched to iniquitie: but from thy law they are made far off.

151. Thou art (f) nigh, o Lord: and al thy wayes are truth.

(f) God is alwayes readie to heare al that ſincerely inuocate him.

152. (g) From the beginning I knew of thy teſtimonies: that thou haſt found ed them for euer.

(g) Gods law is the ſame in ſubſtance from the beginning of the world, and wil be for euer.

Res. Head.

153. See (a) my humiliation, and deliuer me: becauſe I haue not forgotten thy law.

(a) An other prayer of the iuſt in affliction.

154. Iudge my iudgement, & redeeme me: for thy * word (b) quicken * elo- quium. thou me.

(b) Conſerue me in thy grace.

155. Saluation is far from ſinners: becauſe they haue not ſought after thy iuſtifications.

156. Thy mercies are manie, o Lord: (c) according to thy iudgement quicken me.

(c) As before v. 149.

157. There are manie that perſecute, me, and afflict me: I haue not declined from thy teſtimonies.

158. I ſaw the preuaricatours, and I pyned away: becauſe they kept not thy * words. * elo- quia.

159. (d) See that I haue loued thy commandments, o Lord: in thy mercie quicken me.

(d) Sincere profeſſion of innocencie is no arrogancy.

160. The (e) beginning of thy words is truth: (f) al the iudgements of thy iuſtice are for euer.

(e) Gods essential veritie is the beginning from whence, as from the fountaine, al other truths are deriued: (f) And al commandments proceeding from this first truth, are for euer immutable.

Sin. Tooth.

161. Princes haue persecuted me (a) without cause: and my (b) hart hath been afrayd of thy words.

(a) Potent wicked men persecute the godlie without cause, that is, without anie iust reason mouing them; & without the effect intended by them, which is to draw Gods seruants from truth and equitie; (b) whose hart being possessed with the true feare of God, they persist in keeping Gods commandmens.

162. I (c) wil reioyce at thy * words: as he that findeth manie spoyles.

* eloquia.

(c) Yea they also reioyce in keeping the commandments, with such difficultie, as those doe, that gaining the victorie ouer their enimies, carie away great and rich spoyles.

163. I haue hated iniquitie, and abhorred it: but thy law I haue loued.

164. (d) Seuen times in the day I haue sayd prayse to thee, for the iudgements of thy iustice.

(d) Euerie day the iust praise God often, signified by thy number of seuen.

Institution of Canonical Houres by the Church.

From hence also the Church of Christ tooke example to institute the seuen Canonical Houres, which is the ordinarie Ecclesiastical Office; consisting, as S. Isidorus, and manie other Fathers testifie, of Hymnes, Psalmes, Canticles, Antiphones, Lessons, Responsories, & other Prayers, & Praises, distributed into distinct times, beginning in the night, wherof that part is called the Nocturne (one or three according to the diuersitie of the Office) and perteineth to one or more of the foure Vigils, into which souldiers diuide the whole night. Wherto also the Laudes are added. The Prime, in the morning. Afterwards, the Third houre, Sixt, Ninth, & in the euening, Euensong, and Compline.

This religious institution reprehended by Drowsie

Heretikes. Vigilantians. Wicliffists. Lutherans.

Against which most ancient and religious Constitution, especially against the part called Vigils, or Nocturnes, certaine Heretikes repined, & calumniated the Churches custome, as superfluous and vnfruitful to spiritual worke, violating of Gods ordinance, who made the night for rest, and the day for labour. For which cause they were called Nyctazontes, Somnicolosi, Drowsy heretikes. As the same S. Isidorus testifieth li. 1. c. 22. de Offi. Eccles. S. Ierom Epist. ad Riparium, noteth the same heresie in Vigilantius, calling him Dormitantius, because he reprehended holie Virgils, as if it were better to sleepe, then wake in time of Diuine seruice. Wicliff, also raised vp the same heresie as witnesseth Thomas Waldensis, To. 3. Tit. 3. c. 21. Lastly Luther and al his brood. But the holie obseruation of Canonical Houres is proued by manie anciēt Fathers to be altogether agreable to the holie Scriptures, both of the old and new Testament. So S. Beda in 18. Luc. & li. 4. c. 7. Hist. Angl. S. Gregorie the Great, li. 3. Dialog. c. 14. S. Augustin (Ser. 55. de temp.) exhorting the people to rise early to the Vigils (or Noturnes) and in aniewise to come to the Third houre, Sixt, and Ninth. Let none (saith he) withdraw himselfe from the holie worke, but whom either sicknes, or publike vtilitie, or perhaps some great necessitie holdeth backe. S. Ierom. Epist. 22. ad Eustoch. & in Epitaph. Paulæ. c. 10. maketh expresse mention of the Third houre, Sixt, Ninth, Norning, & Euening; also of Midnight, adding that no Religious is ignorant that sometimes they must rise to Diuine Seruice, twise, yea thrise in the night. S. Basil in Regulis fusius disput. ad Interrog. 37. & de Instit. Monachorum, first sheweth this ordinance to be agreable to the holie Scriptures, & namely to this place of the Psalmist. S. Cyprian in fine exposit. Orat. Domin. affirmeth that besides the three houres in which Daniel and his felowes prayed, the Church of Christ hath added more. And (as manie suppose) S. Clement li. 8. Constitut. Apostol. c. 40. sheweth the sette Houres of prayers, & the reasons therof: Make your prayers Early in the morning, at the Third houre, Sixt, Ninth, Euening, & at the Time of cocke crowing. Early giuing thankes, because our Lord hath illuminated

Approued by S. Beda, S. Gregorie, S. Augustin.

S. Ierom.

S. Basil.

S. Cyprian.

S. Clement.

the

vs, the night being paſſed, & the day comming in; the Third, becauſe that houre our Lord receiued Pilats ſentẽce, the Sixt houre, becauſe thẽ he was Crucified: the Ninth, becauſe al thinges were moued, when our Lord was crucified, abhorring the audacitie of the wicked, & not bearing the ignominie of our Lord; at Euening, giuing thankes, for that God hath giuen vs the night for reſt of dayes labours: at the Cocke crowing, becauſe at that time the comming of the day is denounced, to exercife the workes of light. Thus S. Clement. Touching the diſtinct and ſette times of publike prayer, the continual practiſe by tradition teacheth, that Mattins with Lauds were ſaid in the night, about the firſt Cockcrowing. Prime early in the morning. The other partes in the day time. At euening Euenſong, & laſt of al Compline. And touching the place: If for the infidels (ſaith the ſame holie Father) there be not acceſſe to the Church, the Bishop muſt gather the Aſſemblie at home, that the godlie may not enter into the Church of the wicked: for the place doth not ſanctifie man, but man the place. Wherfore if the wicked occupie the place, that place is to be shunned, becauſe it is prophaned by them: for as Prieſts doe ſanctifie holie things, ſo the wicked doe contaminate them. If neither at home, nor in the Church Aſſemblies can be celebrated, let euerie one by himſelfe ſing, read, pray, or two or three be gathered together. For where two or three are gathered in my name (ſaith Chriſt) there am I in the middes of them. Let not the godlie pray with an heretike, no not at home. For what ſocietie is there of light with darknes?

Why publike prayer is conſtituted at theſe houres.

Not lawful to goe to Church, nor to pray with Infidels.

Nor with heretikes.

Ma. 18.

2. Cor. 6.

165. There is (e) much peace to them that loue thy law: & (f) there is no ſcandal to them.

(e) Amongſt other benefits, it is a ſpecial commoditie, that thoſe which perfectly loue gods law haue alwayes peace in their owne conſcience: (f) and are neuer ſcandalized, that is, doe not fal nor commit ſinne, by anie occaſion whatſoeuer giuen them by others. For it is a general aſſured doctrine, that the perfect are not ſcandalized, becauſe they are conſtant in vertue, and not moued by anie example, perſwaſion, prouocation, or other meanes to offend God: but only the weake and vnperfect are moued and drawne to ſinne by occaſions giuen them, who otherwiſe would not haue ſinned. Neither is he excuſed that falleth by ſuch occaſions, becauſe he ought to be conſtant.

166. I expected thy ſaluation, o Lord: and haue loued thy cõmandments.

167. My ſoule hath kept thy teſtimonies: & (g) hath loued them exceedingly.

(g) Not of ſeruile feare, but of true charitie & filial loue.

168. I haue kept thy commandments, and thy teſtimonies: becauſe al my waies are in thy ſight.

(h) Becauſe whatſoeuer I doe is in thy ſight, whom I wil in no caſe offend.

Tau Signe.

169. (a) Let my petition appproch in thy ſight, o Lord: according to thy word giue me (b) vnderſtanding.

(a) In this laſt Octonarie, and concluſion of this Pſalme, the faithful ſeruant of God prayeth, (b) not for humane knowledge, or other temporal things, but to vnderſtand gods law.

170. Let my requeſt enter in thy ſight: (c) according to thy word (d) deliuer me.

(c) Thou that haſt promiſed to heare al that inuocate thee, (d) voutſafe to deliuer me in time of tribulations and tentations.

171. My lips ſhal vtter an hymne, when thou ſhalt teach me thy iuſtifications.

* eloquium. 172. My tong ſhal pronounce thy * word: (e) becauſe al thy commandments are equitie.

(e) God giuing grace, it behoueth his ſeruants thankefully to ſerue and praiſe him.

173. (f) Let thy hand be to ſaue me: becauſe I haue choſen thy commandments.

(f) Though man be indued with grace, yet he needeth more grace, that by Gods hand and power, not by his owne, he may reſiſt tentations.

174. I haue coueted thy ſaluation, o Lord: and thy law is my meditation.

175. (g) My ſoule ſhal liue, and ſhal prayſe thee: and thy iudgements ſhal help me.

(g) By this aſsiſtance of grace, the ſoule continueth in ſpiritual life, and praiſeth God.

176. (h) I haue ſtrayed as a sheep that is loſt: (i) ſeeke thy ſeruant, (k) becauſe I haue not forgotten thy commandments.

(h) Al mankind, and vniuerſally euerie one, hath been as a loſt sheep, (i) & Chriſt came into this world to ſeeke and ſaue al: (k) but effectually findeth and ſaueth thoſe only, that forget not to keep his commandments.

A BRIEFE NOTE CONCERNING the Gradual Pſalmes.

Why the 15. Pſalmes following are called Gradual Canticles.

Here folow in order fifeteene Pſalmes intitled Gradual Canticles. The Hebrew word Mahaloth ſignifieth Steps, or Aſcenſions. The reaſon whereof Aadias, and ſome other Rabbins yeald, for that they were ſong with higheſt eleuated notes, that can be in Muſike. The Talmud ſaith they are ſo called, becauſe they were ſong in the fifteen ſteps going vp into the Temple. But S. Auguſtin, S. Baſil, and other Chriſtian Fathers expound them according to the hiſtorie, and immediate prophetical ſenſe, of the deliuerie of the Iewes from captiuitie of Babylon, aſcending into Ieruſalem: which is ſo ſituated on mountaines, that the way from al parts was by aſcending vnto it. According to the Myſtical ſenſe, of aſcending ſpiritually by vertues to perfection, and to eternal felicitie. For the way tending to vertue (ſaith S. Baſil) is like to certaine ſteps (or degrees) by litle and litle bringing the man that loueth wiſdome vnto heauen. Theſe Canticles therefore are prayers, mixed with conſolations, for the ioyful deliuerie of Gods people, from that great captiuitie in Babylon, which the Pſalmiſt King Dauid ſaw in prophetical ſpirite, and which his poſteritie felt, and ſometime indured. Which againe as a figure ſignifieth the returne and aſcending of mankind from ſinne to grace, and from the miſerable ſtate of this world into heauen. Wherupon S. Auguſtin interpreteth this prophecie of the aſcenſion, or eleuation of the hart, from the vaile of teares. In the meane time, whiles we are in this world, theſe Pſalmes are conſolatorie prayers, and prophetical aſſurance, that Gods people, Catholike Chriſtians, ſhal be deliuered from thraldom and perſecution of Pagans, Turkes, and Heretikes. As partly we ſee by the deliuerie from the Romane perſecuting Emperours, from the Vandals, Gothes, and Hunnes: & therfore with aſſured confidence we hope and expect the like deliuerie from Turkes, and al Heretikes of Luthers brood.

The hiſtorical ſenſe.

The myſtical ſenſe.

Theſe Pſalmes are conſolatorie prayers and prophecies.

PSALME CXIX.

The Iewes in captiuitie of Babylon, Christians in persecution, or other great tribulation, pray with confidence to be deliured from danger, and sclander of wicked tongs, 5. lamenting their long indurance.

Prayer in tribulation. The 7. key.

1. A gradual Canticle.

VVHEN I was in tribulation I cried to our Lord: and (a) he heard me.

(a) Former experience of Gods mercie in hearing the prayers of those that inuocated him, giueth hope that he wil heare in like case.

2. O Lord deliuer my soule from (b) vniust lips, and from a deceitful tong.

(b) Nothing is more dangerous then vntrue and deceitful tongs, nothing more damage then to diminish, and detract from the good fame of the iust: and therfore this is a most necessarie prayer, that god wil deliuer vs from the wicked tongs of Turkes, Heretikes, and other wicked men.

3. (c) What may be giuen thee, or what may be added vnto thee to a deceitful tong?

(c) What punishment is great enough for wicked tongs?

4. (d) The sharpe arrowes of the mightie, with coales of desolation.

(d) Surely the malice of wicked tongs deserueth sharpest punishments to be afflicted by strong hands.

5. (e) Woe is to me, that my sciourning is prolonged: I haue dwelt with the (f) inhabitants of Cedar: 6. My soule hath been long a seiourner.

(e) Iewes lamented their long absence from the holie land, especially from Iesusalem and the Temple. Christians mourne for their restraint from gods seruice, and long peregrination from heauen. (f) Of Cedar the sonne of Ismael, came Mahomet, the Turkes false Prophet, whose tyrannie is great and long. The name Cedar is interpreted, blackenes, and obscuritie, which signifieth darkenes of errour and sinne.

7. With them that hated peace I was peaceable: when I spake to them, they impugned me (g) without cause.

(g) The wicked afflict those that giue no cause of offence.

PSALME CXX.

Gods protection. The 3. Key.

The iuſt reioyce that their prayer is heard, and that God continually protecteth them.

1. A gradual Canticle.

I HAVE lifted vp mine eies vnto (*a*) the mountaines, (*b*) from whence helpe shal come to me

(*a*) Towards Ieruſalem, and towards heauen. (*b*) Al helpe commeth from heauen, that is, from God, who of his diuine ordinance eſpecially heareth prayers made in holie places. 3. Reg. 7.

2. My helpe is from our Lord, who made heauen and earth.

3. Giue he not (*c*) thy foote to be moued: neither doe he ſlumber that keepeth thee.

(*c*) The iuſt ſpeaketh and wisheth wel to his owne ſoule. Eſpecially the whole Church reioyceth in Gods aſſured protection.

4. Loe he ſhal not ſlumber nor ſleepe, that keepeth (*d*) Iſrael.

(*d*) The militant Church.

5. Our Lord keepth thee, our Lord is thy protection, vpon thy right hand.

6. By day (*e*) the ſunne ſhal not burne thee: nor (*f*) the moone by night.

(*e*) Proſperitie, (*f*) nor aduerſitie can ouerthrow the Church.

7. Our Lord doth keepe thee from al euil: our Lord keepe (*g*) thy ſoule.

(*g*) Spiritual life.

8. Our Lord keepe thy comming in, and thy going out: from hence forth now, and for euer.

PSALME CXXI.

Vnder the figure of returne to Ieruſalem, vehemently deſired by the Iewes in captiuitie, the Pſalmiſt deſcribeth the deſire, and hope of the iuſt to poſſeſſe heauen.

Ioyes of heauen promiſed to the iuſt the 10. key.

1. A gradual Canticle.

I REIOYCED in theſe things, which (*a*) were ſayd to me: We ſhal goe into the houſe of our Lord.

(*a*) Diuers Prophets told the Iewes in captiuitie, that they ſhould returne to Ieruſalem. Al Prophets, Chriſt alſo, and his Apoſtles, and Prieſts, preach the entrance, and ioyes of heauen to the iuſt. Al which the Pſalmiſt ſaw in prophetical ſpirite, and reioyced.

2. (*b*) Our feete were ſtanding, in thy courts, o Ieruſalem.

(*b*) The Iewes conſider that ſometimes they were ioyful in the Temple of Ieruſalem: Chriſtians reioyce in the comfort they haue in the militant Church.

3. Ieruſalem, which is built as a citie: whoſe (*c*) participation is together in it-ſelf.

(*c*) Communitie and participation of ſpiritual graces, is a great ioy to Catholikes, wherof the ſame Prophet ſpeaketh, Pſal. 118. v. 61. and often elſwhere.

4. For (*d*) thither did the tribes aſcend, (*e*) the tribes of our Lord: the teſtimonie of Iſrael to confeſſe vnto the name of our Lord.

(*d*) Al the twelue Tribes frequented Ieruſalem, (*e*) and al nations of the world doe come to the Catholike Church.

5. Becauſe ſeats (*f*) ſate there in iudgement, (*g*) ſeats vpon the houſe (*h*) of Dauid.

(*f*) Seats of Iudgement were placed in Ieruſalem, (*g*) and ſeats of Iudgement in the Catholike Church (*h*) of Chriſt.

6. (*i*) Aske ye the things that are for the peace of Ieruſalem: and (*k*) aboundance to them that loue thee.

Mat. 21. v. 22.

(*i*) Chriſt exhorteth to aske, (*k*) and promiſeth to giue that is rightly asked; Chriſtians alſo inuite each other to pray for the Church.

7. Peace be made in thy ſtrength: and aboundance in thy towers.

8. (*l*) For my bretheren, and my neigbours ſakes, (*m*) I ſpake peace of thee:

(*l*) Chriſt prayeth for his Church, (*m*) and gaue his peace to the Apoſtles, and in them to their ſucceſſours.

9. For the houſe of our Lord God, I haue ſought (*n*) good things to thee.

(*n*) For in heauenlie Ieruſalem, al good things are prepared, & are giuen to Saints reigning there for euer.

PSALME CXXII.

A prayer in affliction. The 7. key.

A feruent and attentiue prayer, to be deliuered from captiuitie, or anie other affliction.

1. A gradual Canticle.

TO thee haue I lifted vp mine eies, which dwellest in the heauens. 2. Behold as the eies (*a*) of seruants, are on the hands of their masters.

(*a*) Seruants expecting necessaries at their masters hands are commonly very attentiue to receiue that which they hope for: so must the faithful praying God, be very attentiue, and not distracted in their prayers.

As the eies (*b*) of the handmaid on the hands of her mistresse: so are our eies to our Lord God vntil he haue mercie on vs.

(*b*) An other example of handmaids, who generally are more diligent then men.

3. Haue mercie on vs, o Lord, haue mercie on vs: because we are (*c*) much replenished with contempt.

(*c*) Though god suffer his seruants to sustaine some affliction and reproch, yet he heareth and deliuereth them before they be oppressed.

4. Because our soule is (*d*) much replenished: reproch to them that abound, and contempt to the proud.

(*d*) Seeing persecution stil increase, or continue long, the faithful are the specially to conceiue hope of speedie reliefe.

PSALME. CXXIII.

Gods protection. The 3. key.

The whole Church, and euerie iust person, gratefully confesseth, that by Gods protection they are secure, without which none could escape ruine.

1. A gradual Canticle.

BVT that our Lord (*a*) was in vs, let Israel now say, 2. but that our Lord was in vs.

(*a*) If God had not sent his helpe and defence to vs.

(*b*) When men rose vp against vs, 3. (*c*) perhaps they had swalowed vs (*d*) aliue:

(*b*) We could not haue escaped the force of our enimies. (*c*) The word (perhaps) doth not here import a doubt, or vncertaintie, but in modest māner of asseueration, leaueth the iudgement of the euent that should hapen (if God did not protect his seruants) to their owne consideration: which is an vsual phrase in most languages.

(*d*) So sudainely should the weake, without Gods protection be destroyed, as men are deuoured & swalowed vp by rauening wild beasts, euen before they be throughly dead. So was Ionas swalowed into the whales bellie.

4. When

When their furie was angrie againſt vs, 4. perhaps (*e*) water had ſwalowed vs.

(*e*) Furious perſecution.

5. Our ſoule hath paſſed through (*f*) a torrent: perhaps our ſoule had paſſed through an intolerable water.

(*f*) Suddaine great troubles.

6. Bleſſed be our Lord which hath not giuen vs for a pray to their teeth.

7. Our ſoule as a ſparow is deliured from the ſnare of the fowlers: The ſnare is (*g*) broken, and we are deliuered.

(*g*) Mans ſubteltie often deceiueth an other man, but there is no counſel able to circumuent God.

8. Our helpe is in the name of our Lord, who made heauen and earth.

PSALME CXXIII.

The Church, and holie members therof, are alwayes protected by God: 5. The wicked being ſuffered for a while, are at laſt punished.

Gods protection. The 3. key.

1. A gradual Canticle.

THEY (*a*) that truſt in our Lord, as mount Sion: he ſhal not be moued for euer (*b*) that dwelleth 2. in Ieruſalem.

(*a*) Thoſe that confidently truſt in God, are in ſuch ſecuritie as is mount Sion, which is a hil, defended alſo with is other hilles round about. (*b*) An other thing required to this ſecuritie, is to dwel within Ieruſalem, not the terreſtrial citie, for (as S. Auguſtin obſerueth) the Iewes that dwelt therin are deſtroyed or made captiues, and hitherto reiected of God, but in Catholike Church.

Mountaines round about it: and our Lord round about his people, from hence forth now and for euer.

3. Becauſe our Lord (*c*) wil not leaue the rod of ſinners vpon the lot of the iuſt: that the iuſt reach not their hands to iniquitie.

(*c*) God wil not alwayes, nor finally leaue his ſeruants in tribulation, but only a while for their good.

4. (*d*) Doe wel, o Lord, to the good, and right of hart.

(*d*) This prayer is alſo an aſſeueration, for it is certaine that God wil defend, and reward the good, and right of hart:

5. but (*e*) thoſe that decline into obligations, our Lord wil bring with them that worke iniquitie: (*f*) peace vpon Iſrael.

(*e*) And no leſſe aſſuredly God wil punish not only the notorious wicked, and principal Authours of wickednes, but alſo al thoſe that for feare or for commoditie, or for anie other cauſe, decline into obligations, bonds, couenants, or anie way conſent in external shew with the wicked againſt God: as in outward profeſſion of Hereſie, or Schiſme, thongh ſuch temporizers doe not thinke in their hart, that the pretended religion is true, whe to they are drawne to yeald external conformitie. For, as the Pſalmiſt here teacheth, our Lord wil bring al ſuch acceſſarie offenders, to the ſame iudgement and punishment, with the principal workers of iniquitie.

(*f*) Al which being punished, then Ieruſalem, the Catholike Church, shal haue peace.

PSALME CXXV.

The deliured from captiuitie reioyce. The 7. key.

Israelites released from captiuitie of Babylon, much more the blessed both of the old and new Testament deliuered by Christ from captiuitie of sinne, doe reioyce: 5. Who neuertheles must passe through tribulation to eternal felicitie.

1. A gradual Canticle.

WHEN our Lord turned the captiuitie of Sion: we were made as (a) men comforted.

(a) The Iewes released from captiuitie, were exceedingly, and almost incredibly comforted, as men for great, and vnexpected sodaine ioy, thinke it rather a dreame then a truth that they are deliured from miseries. So S. Peter when he was deliured out of prison by an Angel, thought it rather a vison, then a true deliuerie. Such spiritual ioy deuout soules haue when they are deliuered from sinne. Act. 12.

2. Then was our mouth replenished with ioy: and our tongue with exultation.

Then (b) shal they say among the Gentils: Our Lord hath done magnifically with them.

(b) Wheras in the two former verses (and very commonly) the Prophet speaketh in the pretertense, for the assurance of that he foresheweth, as if it were already done, yet here he vttereth his Prophecie in the future tense, that the Gentils will confesse that God dealeth magnifically with his people.

3. (c) Our Lord hath done magnifically with vs: we are made ioyful.

(c) The people also themselues gratefully confesse that God dealeth magnifically with them.

4. (d) Turne our captiuitie, o Lord, (e) as a torrent in the South.

(d) The Prophet forseeing al this in spirit, prayeth for the performance herof. (e) And that it may speedily be done, as a torrent that runneth in the south part of the world, is commonly very great, much desired, but fearse expected.

5. (f) They that sow in teares (g) shal reape in ioyfulnesse.

(f) This is the ordinarie disposition of God, that his seruants shal make their seeding, which is, doe good workes (saith S. Augustin) with teares, in tribulation vpon earth: (g) and reape a plentiful harueft, the reward of their suffering and wel working, in the next life. In assured hope wherof the Psalmist, and the whole Church ioyfully conclude this Psalme with the two verses folowing.

6. Going they went and wept, casting their seeds.

7. But comming they shal come with exultation, carying their sheaues.

PSALME CXXVI.

Neither houſe nor citie can be built, or kept without Gods ſpecial prouidence and helpe, 3. thoſe that truſt in him shal proſper in their endeauours.

Gods helpe in al good workes. The 3. key.

1. A gradual Canticle (*a*) of Salomon.

(*a*) God not permitting Dauid to build the Temple, promiſed that his ſonne should build it, and therfore beſides other good admonitions, giuen to his ſonne Salomon, he directeth this Pſalme to him, to be ſong with others in the dedication of the temple. 3.Reg.8. 2. Par. 5.

VNLESSE (*b*) our Lord build the houſe, they haue laboured in vayne that build it.

(*b*) Vnleſſe God be the principal Agent, no worke can proſper.

Vnleſſe our Lord keep the citie, he watcheth in vayne that keepeth it.

2. It is vaine for you to riſe (*c*) before light: (*d*) riſe ye after ye haue ſitten, which eate (*e*) the bread of ſorow.

(*c*) It is vaine to attempt anie thing without Gods grace aſſiſting. (*d*) they that ſo doing, & thinking they haue done ſomething, reſt (*e*) after their painful trauel, muſt riſe againe & begin anew, becauſe that which they ſeeme to haue done wel, is nothing worth, nor ſhal haue reward.

3. (*f*) When he ſhal giue (*g*) ſleepe to his beloued: behold (*h*) the inheritance of our Lord (*i*) are children: (*k*) the reward, the fruit of the womb.

(*f*) Contrariwiſe where God giuing grace, thoſe that truly loue him, doe good workes, (*g*) with great eaſe, and dilight, as they take their ſleepe, (*h*) they merite inheritance in heauen, (*i*) for their good workes. (*k*) The reward is promiſed to the true children of God, borne to him in the womb of the Catholike Church.

4. As (*l*) arrowes in the hand of the mightie: ſo are the (*m*) children of them that are ſhaken.

(*l*) Moreouer as a ſtrong archer ſtriketh deep with his arrowes; ſo they that patiently ſuffer much in this world, (*m*) doe multiplie good workes.

5. (*n*) Bleſſed is the man that hath filled his deſire of them: he ſhal (*o*) not be confounded when he ſhal ſpeake to his enemies (*p*) in the gate.

(*n*) Such shal be very happie, (*o*) & very eaſily anſwer al that can be obiected againſt them (*p*) in the day of Iudgement.

PSALME CXXVII.

Feare of God the way to happines. The 7. key.

Happines both of this life and of the next, is obtayned by fearing, and sincerely ſerving God.

1. A gradual Canticle.

BLESSED are al that feare our Lord, that walke in his wayes.
2. Becauſe thou ſhalt eate the labours of thy hands: bleſſed art thou, and it ſhal be wel with thee.
3. Thy (*a*) wife as a fruitful vine, in (*b*) the ſides of thy houſe.
(*a*) If ſuch ſeruants of God be maried, they ſhal ordinarily haue iſſue, & ſucceſsion in their familie; but eſpecially the ſoules of ſuch ſhal bring forth manie meritorious workes, (*b*) in the boſome of the Catholike Church, which was founded in Chriſts ſide.
(*c*) Thy children as yong plants of oliue-trees, round about thy table.
(*c*) Children alſo ſignifie good workes.
4. Behold ſo ſhal the man be bleſſed, that feareth our Lord.
5. Our Lord out of Sion bleſſe thee: and that thou mayſt ſee the good things of Ieruſalem al the dayes of thy life.
And that thou mayſt ſee thy (*d*) childrens children, peace vpon Iſrael.
(*d*) Reward in heauen for good workes in earth.

PSALME CXXVIII.

The Church ſtil firme in perſecution. The 6. key.

The Church often (3. and much) impugned, is not ouercome. 4. Her perſecuters are deſtroyed, 6. contemned, 8. and curſed.

1. A gradual Canticle.

(*a*) OFTEN haue they impugned me (*b*) from my youth, let Iſrael now ſay:
(*a*) Iſrael which is the Church of God, reioycing faith that enimies haue often, (*b*) euen from the beginning of the world, perſecuted me, as when Cain perſecuted Abel, other wicked perſecuted Seth, Enoch, Noe: the Chaldeas perſecuted Abraham: the Ægyptians perſecuted the Iſraelites: and ſo in other generations.
2. Often haue they impugned me from my youth: (*c*) but they haue not preuailed againſt me.
(*c*) But they haue neuer ouercome me. So the Pſalmiſt teſtifieth for al times paſt, & prophecieth the ſame for times to come.
3. Sinners (*d*) haue builded vpon my backe: they haue (*e*) prolonged their iniquitie.
(*d*) Perſecuters not being able to ouerthrow or ſuppreſſe the Church, haue laide great weightie burdens of tribulations vpon her backe, which she hath patiently and

ſtrongly

ſtrongly borne, (e) they haue ſtil perſiſted, one ſorte after an other, but with longanimitie the Church hath ſtood faſt, and conſtantly paſſed through al diſtreſſes. In moral ſenſe ſinners build iniquitie vpon the back of the Church, yea and vpon Gods back, when they preſume to ſinne, truſting in the end to be abſolued by vertue of holie Sacraments left in The Church. Likewiſe when they excuſe their ſinnes, imputing the cauſe to other creatures of God, wherby they are allured. Which is in effect (ſaith S. Auguſtin) to accuſe God, and to build iniquities on Gods back, who made thoſe creatures.

4. (f) Our iuſt Lord wil cut the necks of ſinners: 5. let them al (g) be confounded and (h) turned backward, that hate Sion.

(f) God therfore who is iuſt, wil at laſt caſt ſuch preſumptuous ſinners from his back, and breake their ſtiffe necks: (g) then shal they be confounded, (h) ſeparated eternally from God, become like fruitles and withered graſſe, caſt away, deſpiſed, yea curſed of al, and bleſſed by none, as the Prophet denounceth in the next verſes.

6. Let them br made as graſſe in the toppes of houſes: which is withered before it be plucked vp.

7. Wherof the reaper hath not filled his hand, and he that gathereth the sheaues his boſome.

8. And they ſaid not that paſſed by: The bleſſing of our Lord be vpon you: we haue bleſſed you in the name of our Lord.

PSALME CXXIX.

The Iewes, or other people in tribulation for ſinne, or temporal captiuitie, crie to God to be deliuered: 4. truſting and encouraging ech other in Gods accuſtomed mercie, aſſuredly hoping that he wil redeeme & deliuer them.

The ſixth penitential Pſalme. The 7. key.

1. A gradual Canticle.

FROM (a) the depths I haue cried to thee, o Lord: 2. Lord heare my voice:

(a) This prayer agreeth to al true penitents crying to God for helpe, being either in depth of ſorow for ſinne, and ſo it is one of the Penitential Pſalmes; or the depth of feruent deſire to aſcend towards perfection in vertue, and from this vaile of miſerie into heauen, and ſo it is a Gradual Pſalme; or in the depth of temporal paines, and ſo it is a ſpecial prayer for ſoules in Purgatorie, offered by the Church in their behalfe.

Let thine eares be intent to the voice of my petition.

3. If thou shalt obſerue iniquities, o Lord: Lord (b) who shal ſuſteine it?

(b) None is able to abide the rigour of Gods iuſtice.

4. Becauſe with thee there is (c) propiciation: and for (d) thy law I haue expected thee, o Lord.

(c) But al muſt relie vpon his mercie. (d) For thy promiſes made in the law, that thou wilt remit ſinnes to the penitent, giue more grace to them that ſeeke it, and mitigate alſo the paines due for ſinnes.

My ſoules

My ſoule hath expected in his word: 5. my ſoule hath hoped in our Lord.
6. From (e) the morning watch euen vntil night: let Iſrael hope in our Lord.

(e) The hope of penitens is like to the watches of the day time, from morning vntil night, which are more comfortable then watches of the night:

7. Becauſe with our Lord there is mercie: and with him (f) plenteous redemption.

(f) The greateſt comfort is in Chriſt our Redeemer, whoſe plentiful Redemption bringeth more aboundance of grace.

8. And he shal redeeme (g) Iſrael, from al his iniquities.

(g) Chriſts Redemption being ſufficient for al the world, is effectual only to true liuing members of the Catholike Church.

PSALME CXXX.

Confidence of innocencie. The 7. key.

Anie iuſt ſoule in humble confidence offereth his innocencie, as a ſpiritual and grateful ſacrifice to God, 3. exhorting ol Gods ſeruants euer to hope in him.

1. A gradual Canticle of (a) Dauid.

(a) Dauid by Gods ſpecial grace hauing a ſincere minde towards al men, euen towards his enimies, and an humble hart, not deſiring anie thing ambicioufly, but al to the honour of God, propoſeth his owne example, for others to imitate: that they may with him offer the ſacrifice of humilitie and innocencie vnto God, from whom al good things proceed.

LORD my hart is not exalted: (b) neither are mine éies loftie. Neither haue I walked in great matters: nor in meruelous things aboue me.

(b) Al this with a thankful mind to God who gaue this grace.

2. If I was not humbly minded: but exalted my ſoule: As (c) the weaned child is toward his mother, (d) ſo retribution in my ſoule.

(c) As children after they are weaned come ſtil willingly to their mother, ſo doth the childe of God relie vpon Gods helpe, though he alwayes feele not the ſame ſweetnes: (d) & according to his demaneur herein, he expecteth reward.

3. (e) Let Iſrael hope in our Lord, from henceforth now and for euer.

(e) King Dauid; or anie other, being for his vertue aduanced, & rewarded by God, is a good example to moue others to doe the like, ſo shal they receiue like reward.

PSALME CXXXI.

The Pſalmiſt earneſtly prayet God to giue him leaue, & to shew him where to build a Temple. But more eſpecially prayeth for, and prophecieth the comming of Chriſt, the promiſed Sonne of Dauid: 14. ſignifying Gods promiſe therof, and of eſtablishing his Church.

Chriſts coming to reſtore man. The 5. key.

1. A gradual Canticle.

REMEMBER (*a*) Dauid, o Lord, and al his meekenes:

(*a*) It is an vſual thing that Dauid, Moyſes, & other Prophets ſpeake of themſelues in the third perſon.

2. As he ſware to our Lord, (*b*) vowed a vow to the God of Iacob.

(*b*) King Dauid deſiring, and ſo farre as lay in him, promiſing to build a Temple to God, with great inſtance prayeth that he might performe the ſame. But God diſſing otherwiſe, that not he, but his ſonne should build it, he neuertheles prepared the matter, workemen, and money, shewed the forme, and diſpoſed the Leuites how to ſerue therin.

3. (*c*) If I shal enter into the tabernacle of my houſe, if I ſhal aſcend into the bed of my couch.

(*c*) Moreouer by vow depriued himſelf of entering into his owne houſe, or taking his ordinarie reſt, til he might (if it ſo pleaſed God) know the place where it should be built.

4. If I shal giue ſleepe to mine eies, and ſlumbering to mine eie liddes:

5. And reſt to my temples: vntil I finde a place for our Lord, a tabernacle for the God of Iacob.

6. Behold we haue heard of it (*d*) in Ephrata: we haue found it in (*e*) the fields of the wood.

(*d*) It was reueled to Dauid, that the Temple should be built in that part of Ieruſalem, which looketh towards Bethleem (otherwiſe called Ephrata) where our Sauiour was borne. (*e*) Within Ieruſalem, which is compaſſed with woods. In this viſion alſo the whole forme of the Temple was reueled vnto him, as he teſtifieth 1. Par. 28. v 19. Al things, quoth he, came written with the hand of our Lord vnto me: that I might vnderſtand al the workes of the paterne.

7. (*f*) We wil enter into his tabernable: we wil (*g*) adore in the place where his feete ſtood.

(*f*) Holie Dauid moued with exceeding deuotion, repared to the place, where Gods Temple should be built, (*g*) & adored God, where the Propiciatorie, as a foot-ſtoole repreſenting Gods preſence, should ſtand. What meruel then if deuotion moue Chriſtians to viſite the holie places, where our Sauiour God and Man was Incarnate, was borne, ſuffered death, was buried, aſcended into heauen, or anie other place where his feete ſtood.

8. (*h*) Ariſe Lord into thy reſt, thou, and (*i*) the arke of thy ſanctification.

(*h*) O God, leauing Silo, Gabaon, and the like places, come into thy holie Temple, (*i*) with the arke of couenant, where thou ſanctifieſt thy people. And here againe the Propet illuminated with a higher Myſterie, and inflamed with more deuotion, prayeth for Chriſts comming into the world, and prophecieth that after his Paſsion

he wil riſe, not only in glorie of ſoule, but alſo of bodie, prefigured by the Arke of teſtimonie, which was in the tabernacle, and after in the Temple.

9. Let thy Prieſts be clothed with (*k*) iuſtice: & let thy (*l*) ſaints reioyce.

(*k*) Grant therfore that thy Prieſts, which muſt offer ſacrifice in this ſacred place, be indued with vertues, and good life worthie of their degree: (*l*) and the Leuites who are ordained to ſerue there, be likewiſe made fitte for their diuers functions, both in the old and new Teſtament.

10. (*m*) For Dauid thy ſeruants ſake (*n*) turne not away the face of thy Chriſt.

(*m*) And ſeeing thou haſt giuen ſuch meeknes, deuotion, zeale, ſincerie, and other vertues, making him a man according to thyne owne hart, and therupon promiſed to eſtablish his ſeed, (*n*) differ not to ſend thy promiſed Meſsias, Chriſt our Redeemer.

11. Our Lord (*o*) hath ſworne truth to Dauid, and (*p*) he wil not diſappoint it: (*q*) Of the fruit of thy wombe I wil ſet vpon thy ſeate.

(*o*) Hence forth to the end of this Pſalme the Prophet relateth Gods reuelation to him: That he hath truly promiſed with an oath, (*p*) and wil performe, (*q*) to ſette one of Dauids ſonnes vpon his Throne: which was not only fulfilled in Salomon, who reigned in great peace, and builded the Temple, but eſpecially in Chriſt the Sonne of Dauid, to whom our Lord God gaue the ſeate of Dauid his father, & he ſhal reigne in the houſe of Iacob for euer, and of his Kingdom there ſhal be no end. Luc 1. v. 32. 33. By this promiſe Saint Peter alſo proueth Chriſts Reſurrection. Act. 2. v. 30.

12. (*r*) If thy children ſhal keepe my teſtament, and theſe my teſtimonies which I wil teach them:

(*r*) Concerning the children of Chriſt, members of his Kingdom the Church, the promiſe is conditional, if they obſerue Gods commandments, they ſhal ſit vpon his ſeate: be coheyres of his Kingdom. Rom. 8. v. 17.

Their children alſo euen for euer, ſhal ſit vpon thy ſeate.

13. Becauſe our Lord hath choſen Sion: he hath choſen it for an habitation to himſelf.

14. This is my (*ſ*) reſt for euer and euer: here wil I dwel becauſe I haue choſen it.

(*ſ*) Sion, the Catholike Church, is a perpetual place where God dwelleth.

15. Bleſſing I wil bleſſe her (*t*) widow: her (*v*) poore I wil fil with breads.

(*t*) The Church wanting Chriſts viſible preſence, is replenished with manie bleſſings, (*v*) and al her humble children are releeued with holie Sacraments.

16. Her (*w*) Prieſts I wil clothe with ſaluation: and her (*x*) ſaints ſhal reioyce with ioyfulnes.

(*w*) The Church hath alwayes ſome holie Prieſts (*x*) and ſome holie people.

17. (*y*) Thither wil I bring forth a horne to Dauid, I haue prepared (*z*) a lampe to my Chriſt.

(*y*) Of this Churh, elected by God, Chriſt is the Protectour, and ſtrong defence. (*z*) And the ſame Church ſhal be a perpetual lampe, wherby others may come to him.

18. His enemies I wil cloth with confuſion: but vpon him ſhal my ſanctification flouriſh.

PSALME CXXXII.

Fraternal concord is commended to al in the Church, as neceſſarie and delectable in it ſelf, and bleſſed of God.

Fraternal concord. The 7. key.

1. A gradual Canticle (*a*) of Dauid.

(*a*) Dauid being a moſt peaceable man, euen toward his enimies, is added by Eſdras in this title, as an example for others to imitate.

BEHOLD (*b*) how good and how pleaſant a thing it is, for brethren to dwel in one.

(*b*) That concord is both good and pleaſant, needeth no other proofe, but only to conſider & to behold the fruit therof in euerie communitie, and eſpecially in the Church of God.

2. (*c*) As oyntement on (*d*) the head, which ranne downe vpon the beard, (*e*) the beard of Aaron, which ranne downe vnto (*f*) the hemme of his garment.

(*c*) The ointment, wherwith Aaron and other High Prieſts were conſecrated, was precious, and moſt odoriferous, ſignifying grace bought by Chriſts blood, and producing vertues, which make ſweet ſauour: (*d*) was powred vpon the High Prieſts head, who being head of the Church, (*e*) vnitie and concord deſcended from him to other Prieſts, (*f*) and ſo to the people, euen to the loweſt and meaneſt in Gods Church.

3. (*g*) As the dew of Hermon, which runneth downe vpon mount Sion.

(*g*) An other ſimilitude to declare the excellencie of concord: As the dew of mount Hermon, which is perpetually couered with ſnow, that falleth from the heauen, thence deſcending refresheth & fructifieth the hil of Sion: ſo mutual concord, and fraternal charitie amongſt the faithful, nourisheth each other, making them fruitful in al good workes.

Becauſe (*b*) there hath our Lord commanded bleſſing, and life euen for euer.

(*b*) Where there is vnitie God giueth abundance of grace, as where the Apoſtles with other faithful were gathered, and continued in prayer, the Holie Ghoſt came vpon them al. And the multitude of beleiuers (then increaſing) had one hart and one ſoule. Act. 2. & 4. v. 32.

PSALME CXXXIII.

Al, and eſpecially clergie men that ſerue the Church, are inuited to praiſe God by day and by night, ſo shal they be bleſſed of God.

God continually to be praiſed. The 1. key.

1. A gradual Canticle.

LOE (*a*) now bleſſe our Lord, al ye the ſeruants of our Lord:

(*a*) This laſt Gradual Pſalmes, as a concluſion exhorteth al to praiſe God.

Which ſtand in the houſe of our Lord, in the courts of the houſe of our God.
2. In the nights lift vp your hands vnto the holie places, and bleſſe ye our Lord.
3. Our Lord out of Sion bleſſe thee, who (*b*) made heauen and earth.
(*b*) For to this end he made al creatures in heauen & in earth.

PSALME CXXXIIII.

Gods perfection and goodnes. The 1. key.

God who only is omnipotent, and fountaine of al goodnes, is of al to be praiſed. 8. He is the ſpecial protectour of his elected people. 15 Contrariwiſe falſe Gods are impotent, vaine, and can not helpe thoſe that ſerue them. 19. Only the Church doth rightly praiſe him.

1. Alleluia.

PRAYSE ye the name of our Lord, (*a*) ye ſeruants praiſe our Lord.
(*a*) Gods ſeruants.
2. Ye (*b*) that ſtand in the houſe of our Lord, in (*c*) the courts of the houſe of our God.
(*b*) Clergie that ſerue in the Temple, (*c*) and ye Laitie that attend to his ſeruice, muſt praiſe him for theſe cauſes.
3. Praiſe ye our Lord, becauſe our Lord is (*d*) good: ſing ye to his name, becauſe it is (*e*) ſweet.
(*d*) his goodnes. (*e*) his benignitie.
4. Becauſe our Lord (*f*) hath choſen Iacob to himſelf, Iſrael for his owne poſſeſſion.
(*f*) He hath adopted vs his children.
5. Becauſe I haue knowne that our Lord is (*g*) great, and our God aboue al Gods.
(*g*) He is omnipotent, as appeareth by his workes, here and elſewhere recited: and manie wayes knowne to the world.
6. Al things whatſoeuer our Lord would he hath done, in heauen, in earth, in the ſea, and in al the depths.
7. Bringing forth clouds from the vttermoſt of the earth: lightenings he hath turned into rayne.
Who bringeth forth the winds out of his treaſure: 8. who ſtruck the firſt begotten of Aegypt from man euen to beaſt.
9. He ſent forth ſignes and wonders in the middes of thee, o Aegypt: vpon Pharao, and vpon al his ſeruants. *Exo.* 11.
10. Who ſtruck manie nations: and ſlew ſtrong Kings:
11. Sehon the King of the Amorrheites, & Og the King of Baſan, and al the Kingdomes of Chanaan. *Ioſ.* 12. *Num.* 21.
12. And he gaue their land for inheritance, for an inheritance to Iſrael his people. *Ioſ.* 13.

13. Lord

13. Lord thy name is for euer: Lord thy memorial is vnto generation and generation.
14. Becauſe our Lord shal iudge his people: and wil be intreated toward his ſeruants.
15. The idols of the Gentils are ſiluer, and gold, the workes of mens hands.
16. They haue mouth, & shal not ſpeake: they haue eies, and ſhal not ſee.
17. They haue eares, and shal not heare: nor neither is there breath in their mouth.
18. Let them that make them become like to them: and al that haue confidence in them.
19. Ye houſe of Iſrael bleſſe our Lord: ye houſe of Aaron bleſſe our Lord.
20. Ye houſe of Leui bleſſe our Lord: you that feare our Lord, bleſſe ye our Lord.
21. Bleſſed be our Lord out of Sion, who dwelleth in Ieruſalem.

PSALME CXXXV.

Gods meruelous workes. The 2. key.

God being meruelous in himſelf, 4. hath shewed his power and goodnes in his workes, as wel in general to al the world, 10. as in particular towards his elected people.

1. Alleluja.

CONFESSE ye to our Lord (*a*) becauſe he is good: (*b*) becauſe his mercie is for euer.

(*a*) Whoſe goodnes is incomparable. (*b*) This ſecond part of euerie verſe, firſt pronounced by the Prieſts, confeſsing & praiſing gods mercie aboue al his workes, was ſtil repeated by muſicians, or other aſſiſtants, in manner as now in Litanies (o Lord deliuer vs) and (We beſeech thee to heare vs.) And as Gloria Patri, &c. is added in the end of Pſalmes, and our Lords prayer, and the Angelical ſalutation are often repeated in diuers Offices, and in the Roſarie.

2. Confeſſe ye to (*c*) the God of Gods: becauſe his mercie is for euer.

(*c*) Whoſe diuine power created al other things.

3. (*d*) Confeſſe ye to (*e*) the Lord of Lords: becauſe his mercie is for euer.

(*d*) By this inuitation to praiſe our Lord God, thriſe repeated, we profeſſe the Bleſſed Trinitie, who is one God in ſubſtance, and three Diuine Perſons. (*e*) Whoſe dominion is ouer al the world.

4. Who (*f*) onlie doth great meruels: becauſe his mercie is for euer.

(*f*) Only God can doe true miracles; to wit, workes aboue the courſe of al nature.

5. Who made the heauen (*g*) in vnderſtanding: becauſe his mercie is for euer.

(*g*) In admirable wiſdom.

6. Who eſtabliſhed (*h*) the earth ouer the waters: becauſe his mercie is for euer.

(*b*) Made the waters aboue nature to remaine within their bonds, & not to couer the earth.

7. Who made the great lights: becauſe his mercie is for euer.
8. The ſunne to rule the day: becauſe his mercie is for euer.
9. The moone and ſtarres to rule the night: becauſe his mercie is for euer.
10. Who ſtruck Aegypt with their firſt-begotten: becauſe his mercie is for euer. *Exo.* 11.
11. Who brought forth Iſrael out of the middes of them: becauſe his mercie is for euer.
12. In a migtie hand and loftie arme: becauſe his mercie is for euer. *Exo.* 13.
13. Who diuided the Red ſea into diuiſions: becauſe his mercie is for euer.
14. And brought forth Iſrael through the middes therof: becauſe his mercie is for euer.
15. And he ouerthrew Pharao, and his hoſt in the Red ſea: becauſe his mercie is for euer. *Exo.* 14.
16. Who led his people through the deſert: becauſe his mercie is for euer. *Num.* 21.
17. Who ſtruck great Kings: becauſe his mercie is for euer.
18. And ſlew ſtrong Kings: becauſe his mercie is for euer.
19. Sehon the King of the Amorrheites: becauſe his mercie is for euer.
20. And Og the King of Baſan: becauſe his mercie is for euer.
21. And he gaue their land for an inheritance: becauſe his mercie is for euer.
22. For an inheritance to Iſrael his ſeruant: becauſe his mercie is for euer.
23. For in our humiliation he was mindful of vs: becauſe his mercie is for euer.
24. And he redeemed vs from our enemies: becauſe his mercie is for euer.
25. Who giueth foode to (*i*) al fleſh: becauſe his mercies is for euer.

(*i*) Al Gods benignitie, as wel of particular benefits towards his people, as general to them and al others, proceedeth from his mercie.

26. Confeſſe ye to the God of heauen: becauſe his mercie is for euer.
Confeſſe ye to the Lord of Lords: becauſe his mercie is for euer.

PSALME CXXXVI.

The Prophet deſcribeth how lamentably the people in captiuitie of Babylon wil bewaile the want of meanes to ſerue God, and of their natiue ſoyle: 7. with iuſt deſire of their enimies punishment.

The Iewes lamentation in captiuitie. The 4. key.

A Pſalme of Dauid (*a*) for Ieremie.

(*a*) By adding to this title (for Ieremie) the Septuagint Interpreters ſignifie that this Pſalme treateth of the ſame captiuitie, in which Ieremias writte his Lamentations.

VPON the riuers (*b*) of Babylon, there we (*c*) ſate and wept: whiles we (*d*) remembred Sion.

(*b*) Nere the riuers in Chaldea, wherof Babylon was the head citie, (*c*) the Iewes remained mourning, (*d*) remembring the holie rites and ſeruice of God, which had been in Sion, wherof they where depriued in the captiuitie.

2. On the willowes in the middes therof, we hanged vp (*e*) our inſtruments.

(*e*) Al their muſical inſtruments, as hauing no vſe of them.

3. Becauſe there they that led vs captiue, (*f*) demanded of vs words of ſongs.

(*f*) Either in earneſt or in ſcorne the Chaldees willed them to ſing, as they were accuſtomed in their countrie.

And they that led vs away: Sing ye an hymne to vs of the ſongs of Sion.

4. (*g*) How ſhal we ſing the ſong of our Lord in a ſtrange land?

(*g*) They excuſed themſelues, and refuſed to ſing ſacred Pſalmes before prophane people, neither had they mind to ſing in that mourning ſtate of captiuitie.

5. (*h*) If I ſhal forget thee, o Ieruſalem, let my right hand be forgotten.

(*h*) The people ſhew not only their feruent preſent deſire to ſerue God in Ieruſalē, but alſo their firme purpoſe ſtil to deſire the ſame, wishing that if they forget it, or loſe this affection, their right hands, or what ſoeuer is moſt deare, or neceſſarie for them, may be forgotten, not conſerued, but ſuffered to perish.

6. (*i*) Let my tongue cleaue to my iawes, if I doe not remember thee:

(*i*) If I loſe this affection, let me alſo loſe the vſe of my tongue.

If I ſhal not ſet Ieruſalem in the beginning of my ioy.

7. Be mindful, o Lord, of (*k*) the children of Edom, in (*l*) the day of Ieruſalem:

(*k*) The Idumeans inceníed the Chaldees to be cruel againſt the Iewes, wherof they pray for iuſt reuenge, and withal the Pſalmiſt prophecieth that it wil be reuenged, which Iſaias alſo prophecieth, c. 21. v. 11. (*l*) for their reioycing in Ieruſalēs miſerie.

(*m*) That ſay: Raſe it, raſe it, euen vnto the foundation therof.

(*m*) The voice of the Idumeans, inciting the Babylonians vtterly to deſtroy Ieruſalem.

8. (*n*) Daugther of Babylon miſerable: bleſſed is he, that ſhal repay thee thy payment, which thou haſt payed vs.

(*n*) A Prophecie that the people of Babylon ſhould alſo be punished, for their crueltie againſt the Iewes, wherof Iſaias likewiſe prophecieth c. 13.

9. Bleſſed

9. Bleſſed is he (o) that ſhal hold, and (p) ſhal daſh thy litle ones againſt the rock.

(o) God wil bleſſe, or reward them that ſhal ſeuerely afflict the Babylonians, (p) not ſparing their children. Morally he is bleſſed, that mortifieth his owne paſſions, cutteth off firſt il motions, or puniſheth venial ſinnes, that they grow not ſtrong within his ſoule, and ſo draw it to commit mortal ſinne. S. Aug. hic, & S. Greg. in fine expoſ. Pſal. 4. pœnit.

PSALME CXXXVII.

Thankes to God for benefits. The 7. Key.

The whole Church, or anie iuſt perſon, rendreth thankes to God for his benefits 4. praying that al Kings and Kingdomes may doe the ſame, 4. becauſe God being high reſpecteth and aduanceth the humble.

1. To (a) Dauid himſelf.

(a) This Pſalme is a fitte forme of thankes for Dauid, or anie other ſeruant of God.

I wil (b) confeſſe to thee, o Lord, in my whole hart: (c) becauſe thou haſt heard the words of my mouth.

(b) I wil render thankes and praiſe. (c) God euer heareth the prayer that is rightly made, for which the ſuppliant is therfore to giue thankes.

In (d) the ſight of Angels I wil ſing to thee: 2. I wil adore (e) toward thy holie temple, and wil confeſſe to thy name:

1. Cor. v. 10. Tob. 12. Act. 10. Pſal. 14. v. 10.

(d) Angels are preſent where the faithful pray, obſerue our prayers, and offer them to God, if they be ſincere, as the prayers of Tobias, and Cornelius. (e) When there was not acceſſe to the Temple, yet the Iewes praying in captiuitie, turned themſelues towards the Temple.

For thy mercie, and thy truth: becauſe thou haſt magnified aboue euerie thing (f) thy holie name.

(f) The Name and Maieſtie of GOD, The WORD (which is the Sonne of God) alſo the name of IESVS, is magnified aboue al names, or temporal things.

3. In what day ſoeuer I ſhal inuocate thee, heare me: thou wilt multiplie ſtrength in my ſoule.

4. Let (g) al the Kings of the earth, o Lord, confeſſe to thee: becauſe they haue heard al the words of thy mouth:

(g) Sooner or later Kings and Princes of al Kingdomes and nations, haue been or ſhal be conuerted to Chriſt.

5. And let them ſing in the wayes of our Lord: becauſe great is the glorie of our Lord.

6. Becauſe our Lord is high, and he beholdeth low things: and high things he knoweth (h) far off.

(h) God knoweth proud men, not as his freinds or ſeruants, but farre off, as ſtrangers and enimies.

7. If I ſhal walke in the middes of tribulation, thou wilt quiken me: and vpon the wrath of mine enimies thou haſt extended thy hand, and thy right hand hath ſaued me.

8. Our

8. Our Lord wil repay for me: o Lord thy mercie is for euer: deſpiſe no the workes of thy hands.

PSALME CXXXVIII.

Gods knowledge,7.and preſence 10.without the helpe,or hinderance of anie thing) extendeth to al things,times,and places.17.He giueth exceeding great honour to to his Saints,20.the wicked, as enimies to God,are iuſtly hated, 23. the iuſt pray for God perpetual direction.

Gods ſpecial prouidence of his ſeruants. The 3. key.

1. Vnto (*a*) the end,a Pſalme of Dauid.

(*a*) By this part of the title (to the end) is ſignified (as is noted Pſal.4.) that the matter conteined in the Pſalme,perteyneth to the new Teſtament.

LORD thou (*b*) haſt proued me, and haſt knowen me: 2. thou haſt knowen my ſitting downe,and my riſing vp.

(*b*) God who knoweth al things moſt abſolutely and perfectly,without diſcourſe or ſearching, yet as it were,maketh experimental trial of his ſeruants, to make them in ſome ſort to know [illegible],and to know themſelues. And ſo here holie Dauid or other faithful man, acknowledgeth Gods Omniſcience, that is,perfect knowledge of al things,without exception,paſt,preſent,& to come:al workes, wordes, thoughts,and what ſoeuer can be,though it neuer was nor shal be,in general,and in particular.

3. Thou haſt vnderſtood my cogitations far off: my path, and (*c*) my corde thou haſt ſearched out.

(*c*) The vttermoſt meaſure and reach of myne intention.

4. And thou haſt foreſeen al my wayes: becauſe there is not a word in my (*d*) tongue.

(*d*) The word holden in by the tongue, and not vttered by mouth, is not hidden from God.

5. Behold,o Lord,thou haſt knowen al the laſt things,& them of old:thou haſt formed me,and haſt put thy hand vpon me.

6. Thy knowledge is (*e*) become meruelous of me: it is made great, and I can not reach to it.

(*e*) By experience we ſee that Gods knowledge exceedeth our reach.

7. (*f*) Whither shal I goe from thy ſpirit? and whither shal I flye from thy face?

(*f*) As Gods knowledge comprehendeth al things,ſo his preſence extendeth it ſelfe to al places,neither is conteined in place, but exceedeth al place, in his diuine immenſitie.

8. If I ſhal aſcend into heauen,thou art there: if I deſcend into hel, thou art preſent.

9. If I shal take my wings early, and dwel in the extreme parts of the ſea,

10. Certes thither alſo shal thy hand conduct me:and thy right hand ſhal hold me.

11. (*g*) And I ſayd: Perhaps darknes shal treade ouer me: and the night is mine illumination in my delights.

(g) The Prophet alſo in the perſon of anie curious imaginatiue man, examinetl and findeth that no darknes nor couer can hide anie thing from God.

12. For darkenes ſhal not be darkened from thee, and the night ſhal b lightned as the day: as the darknes therof, ſo alſo the light therof.

13. Becauſe thou haſt poſſeſſed (h) my reynes: thou haſt receiued me fron (i) my mothers wombe.

(h) Nothing ſeemeth more hilden, then a mans entrails, (i) or a child in the mothers wombe.

14. I wil confeſſe to thee, becauſe thou art terribly magnified: thy workes are meruelous, & my ſoule knoweth exceedingly.

15. My (k) bone is not hid from thee, which thou madeſt in ſecret: and my ſubſtance in the lower parts of the earth.

(k) Or bones in the flesh.

16. (l) Mine* imperfection thine eies haue ſeen, & in thy book * al ſhal be written: (m) daies ſhal be formed, & no man in them.

(l) Or mans bodilie imperfection before his birth, (m) dayly formed by God, not by man. Iob. 10. v. 8. 1. Mac. 7. v. 12. 13.

17. (n) But to me thy :: freinds, o God, are become honourable exceedingly: their principalitie is exceedingly ſtrengthned.

:: New tranſlaters peruert this place, tranſlating (thoughts) for (friends) contrarie to the Hebrew, Greeke, and Latin, and al ancient Fathers, only pretending that the ſame word in the Chaldee tongue alſo ſignifieth thoughts. (n) Aboue al conſideratiõs it moſt exceedeth, that God ſo high and infinite, honoureth his humble poore ſeruants ſo exceedingly, that it ſeemeth to themſelues farre more then can be due. For he rewardeth euen ouer & aboue merites; which merites alſo are founded in Gods mercie giuen without merite.

18. (o) I wil number them, and they ſhal be multiplied aboue the ſand: (p) I roſeup and I am yet with thee.

(o) The number alſo of Saints whom God hath choſen, called, iuſtified and wil glorifie, exceede mans conceit. Apoc. 7. (p) Incenſed with this excellent glorie, and deſiring to be of this innumerable multitude, by thy grace I haue riſen from ſinne, and in confidence of thy perpetual helpe, I ſtand and hope to perſeuere in thy ſeruice.

19. (q) If thou ſhalt kil ſinners, o God: (r) ye men of blood depart from me.

(q) And if it be ſo, yea ſeeing it is ſo, that as thou, o God, doeſt exalt thy Saints to exceeding and vnſpeakable honour: ſo thou haſt alſo decreed to punish obſtinate ſinners with eternal death and damnation: (r) I renounce al wicked aſſociation, get ye away from me al cruel bloudie men, that would draw me into euerlaſting torments.

20. (ſ) Becauſe you ſay in thought: they (t) ſhal receiue thy cities in vayne.

(ſ) Away from me, you that thinke, (t) the glorious manſions in heauen, prepared and promiſed to the iuſt, are vaine hopes, and in vaine expected.

21. (v) Did not I hate them that hate thee, o Lord: and (w) pyned away becauſe of thine enemies?

(v) This hate of ſuch ſinners the iuſt ſhal confidently plead, and happie are they that ſhal be able truly to alleadge for themſelues in the day of iudgement, that they hated al, whom God hateth, (w) yea hated them with feruent zele, that are Gods enimies.

22. (x) with perfect harted did I hate them: they are become (y) enemies to me.

(x) Stil the Prophet inculcateth this neceſſarie perfect hatred (y) and emnitie towards Gods enimies.

* Colem, Embryonem. * Of knowledge.

23. (z) Proue me, o God, and know my hart: examine me, and know my paths.

(z) For that none in this life (without ſpecial and extraordinarie reuelation) knoweth certainly their owne ſtate, whether they be worthie of Gods loue or hatred (Eccle. 9.) the iuſt ſubmit themſelues to Gods examination of their hart and actions:

24. And (a) ſee, if the way of iniquitie be in me: (b) and conduct me in the euerlaſting way.

(a) Humbly praying God, that if they be in the way of iniquitie, (b) he wil vouchſafe to reduce and guid them into the right way of euerlaſting life.

PSALME CXXXIX.

The iuſt diuerſly afflicted by the wicked, pray to be defended, 7. repoſe their confidence in God. 10. Who wil adiudge the reprobate to eternal punishment, 13. and reward the good with the fruition of himſelf.

Eternal paine othe f wicked, and ioy of the bleſſed. The 10. key.

1. Vnto the end, a Pſalme of Dauid.

2. DELIVER me, o Lord, from the euil man: from the vniuſt man reſcue me.

3. Which (a) haue deuiſed iniquitie in their hart: (b) al the day they did appoint battels.

(a) Vnquiet euil diſpoſed men ſtil deuiſe wicked plots (b) and neuer ceaſe to make diſcord and debates.

They haue whet their tongues as that of a ſerpent: 4. the venome of aſpes is vnder their lips.

5. Keepe me, o Lord, from the hand of the ſinner: and from vniuſt men deliuer me.

6. Who haue deuiſed to ſupplant my ſteps: 7. the proud haue hid a ſnare for me:

* Secundalum. And they haue ſtreched out ropes for a ſnare: they haue layd * a ſtumbling block for me neere the way.

7. (c) I ſayd to our Lord: Thou art my God: heare, o Lord, the voice of my petition.

(c) In time of tentation prayer is moſt neceſſarie.

8. O Lord, Lord (d) the ſtrength of my ſaluation: (e) thou haſt ouerſhadowed my head in the day of battel.

(d) Man is not able to reſiſt tentations, (e) vnleſſe God by his grace, as by a helmet, defend him from yealding conſent.

9. Yeald me not, o Lord, from (f) my deſire to the ſinner: they haue deuiſed againſt me, forſake me not, (g) leſt thy perhaps be proud.

(f) Suffer me not to fal from that which I now deſire (which is to be conſtant in vertue) not to conſent to ſinners perſwaſions. (g) Who then would triumph ouer me.

10. (*h*) The head of their compaſe: (*i*) the labour of their lips (*k*) ſhal couer them.

(*h*) The ſumme of their miſchieuous deuiſes, (*i*) conſiſting in their ſutle perſuaſions with ſweete words, (*k*) ſhal ouerwhelme, and bring themſelues to perdition.

11. (*l*) Coales ſhal fal vpon them, (*m*) thou ſhalt caſt them downe into fyre: in miſeries (*n*) they ſhal not ſtand vp.

(*l*) Hel fire ſhal be their lot, (*m*) into which they ſhal fal, (*n*) & euer be in intolerable torments.

12. A man ful of tong ſhal not be directed in the earth: euils ſhal take the vniuſt man into deſtruction.

13. (*o*) I haue knowne that our Lord wil doe the iudgement of the needie: and the reuenge of the poore.

(*o*) I haue learned by good inſtructions, and by experience, that in the end thou, o God, wilt comfort the iuſt, who are now afflicted, and punish the vniuſt, that liue in temporal delights, as it happened to Lazarus and the glutton.

14. But as for the iuſt, they ſhal confeſſe to thy name: and the righteous ſhal dwel with (*p*) thy countenance.

(*p*) Eternal glorie conſiſteth in ſeeing God.

PSALME CXL.

The Church prayeth and preuaileth. The 6. key.

The Church prayeth that her children may auoide ſinful words, 4. not make excuſes of ſinnes committed, not communicate with others in ſinne, nor to harken to flatterers: 6. but to pray that they may amend (the Pſalmiſt by the way prophecieth that manie shal be conuerted.) 8. Though ſometimes perſecution be great, the Church faileth not.

1. A Pſalme of Dauid.

LORD I haue cried to thee, heare me: attend to my voice when I ſhal crie to thee.

:: In theſe words the Church prayeth, offering incenſe in her ſolemne Offices.

2. :: Let my prayer be directed as (*a*) incenſe in thy ſight: the eleuation of my hands as (*b*) euening ſacrifice.

(*a*) As the fume of incenſe is ſweete aſcendeth vpwards: ſo the Church prayeth that her petitions may be grateful, and aſcend to God. (*b*) In the old teſtament morning ſacrifice was rather more ſolemne, and more frequent, but the Prophet ſeemeth to to allude vnto Chriſts Sacrifice, which he was to offer towards euening on the Croſſe; and the ſame alſo in vnbloudie manner, the euening before his Paſſion, in the Euchariſt.

3. Set o Lord (*c*) a watch to my mouth: and (*d*) a doore round about to my lips.

(*c*) A iuſt care and conſideration what to ſpeake, before the mouth be opened. (*d*) Lips muſt not be alwayes ſtopt, for it is a ſinne ſometimes not to ſpeake, but as a dore that is to be opened and shut at due ſeaſons, for example, opened to confeſſe our ſinnes, and Gods truth.

4. Decline not my hart (*e*) into words of malice, to make excuſes in ſinnes.

(*e*) Shut from words of malice, and from excuſing ſinnes committed.

With

With men that worke iniquitie: and I wil communicate with the chiefe of them.

5. The iuſt shal rebuke me in mercie, and (*f*) shal reprehend me: but let not the oyle of a ſinner (*g*) fatte my head.

(*f*) Admonition of the iuſt is a profitable reprehenſion, (*g*) but the fawning of flatterers is pernicious.

Becauſe (*h*) yet alſo my prayer is in their (*i*) good pleaſures: 6. (*k*) their iudges are ſwalowed vp ioyned to the rocke.

(*h*) The Church ceaſeth not to pray for ſinners, (*i*) though as yet they take pleaſure in their ſinnes, (k) but the very chiefeſt of them, which ſeeme moſt potent, if they remaine obſtinate to their death, shal then perish, as men throwne againſt rocks.

(*l*) They shal heare my words (*m*) becauſe they haue preuailed: 7. (*n*) as the groſſenes of the earth is broken out vpon the earth.

(*l*) They shal then heare and vnderſtand, that the prayers of the Church (*m*) are effectual, obtaining grace of conſtancie to her children, not to feare anie perſecution, nor anie kind of death; obtayning alſo iuſtification of their cauſe, when the perſecuters shal ſee that the words and doctrine of the Church are true, and preuaile in true iudgement, as true, modeſt, peaceable, not ſedicious, turbulent, nor againſt the commonwealth. (*n*) As much earth ſticking together is made fruitful by breaking it into ſmal mould, ſo the children of the Church by perſecution bring forth more fruit then before. S. Aug

Our (*o*) bones are diſſipated (*p*) nere to hel: 8. (*q*) for to thee, o Lord, Lord are mine eies; in thee haue I hoped, take not away my * ſoule.

* life.

(*o*) Some perſecuters are ſo cruel as to rage againſt the bones, and other relikes of Martyrs, (*p*) caſting them into the vileſt places they can, willing if they could to throw them into hel, (*q*) but the Church and al her members repoſe confidence in God.

9. Keep me from (*r*) the ſnare, which they haue ſet for me: and from (*ſ*) the ſcandals of them that worke iniquitie.

(*r*) Therfore she prayeth that her children be not entrapped by guileful deceits, (*ſ*) nor ouerthrowne by anie ſtumbling block caſt in their way.

10. (*t*) Sinners ſhal fal in his net: (*v*) I am alone vntil I paſſe.

(*t*) In the end al perſecuters and other wicked shal be caught in their owne net of perdition, (*v*) the Church is ſingularly protected euen to the end.

PSALME CXLI.

Holie Dauid being fled into a caue, and beſieged round about by Sauls armie, explicating his diſtreſſe, 6. prayeth to be deliuered.

Dauids prayer in extreme diſtreſſe. The 8. key.

1. Of (*a*) vnderſtanding to Dauid, when he was in the caue, a prayer. 1. Reg. 24.

(*a*) This Pſalme in forme of a prayer, sheweth what cogitations Dauid had in extreme danger.

VVITH my voice I (*b*) haue cried to our Lord: with my voice I haue prayed to our Lord:

(*b*) Not with exteriour voice, for ſo he should haue detected himſelfe, but with feruour of ſpirit.

3. I power out my prayer in his ſight, and I pronounce my tribulation before him.

4. (c) When my ſpirit faileth of my ſelf, and (d) thou haſt knowne my paths.

(c) When by reaſon of extremitie I was not able to thinke how to helpe my ſelfe, (d) thou o God knowing my actions and demeanour, didſt deliuer me.

In this way, which I walked, they hid a ſnare for me.

5. I looked toward (e) the right hand, and (f) ſaw: and (g) there was none that would know me.

(e) I looked for helpe, (f) and diligently looked about me, (g) but none would ſeeme to know me, when I required their help.

(h) Flight hath failed me: and there is none to require my ſoule.

(h) Endeauouring to ſaue my ſelf by flight, I found no ſecure place, for being in a caue or hole of a mountaine, the whole armie beſieged me; al ſeeke to take away my life, none to ſaue it.

6. (i) I haue cried to thee, o Lord, I haue ſayd: Thou art (k) my hope, (l) my portion (m) in the land of the liuing.

(i) Thus left deſolate of al mans helpe, and deſtitute of al worldlie ſhift, I cried to thee, o Lord, (k) my only hopeful refuge, (l) neither doe I deſire to liue for anie worldlie reſpect, but hauing choſen thee, o God, for my portion, and inheritance, (m) I deſire to be out of this deſert place, and to be in the land, where is right vſe of religious diuine ſeruice.

7. Attend to my petition: becauſe I am (n) humbled exceedingly.

(n) Afflicted.

Deliuer me from them that perſecute me: becauſe they are made ſtrong ouer me.

8. Bring forth my ſoule out of priſon, (o) to confeſſe vnto thy name: (p) the iuſt expect me, (q) til thou reward me.

(o) Dauids deſire of libertie, was eſpecially to this end, that he might haue conuenient place, and other meanes to ſerue and praiſe God: (p) the good, and wel diſpoſed people of Iſrael, can not now ſerue thee as they deſire, but expect me, (q) whom thou, o Lord, wilt aduance to the Kingdom, that then we may ſerue thee more freely and more commodiouſly.

The prophetical ſenſe of this Pſalme.

Al this happened in figure of Chriſt, of whom prophetically S. Auguſtin, S. Hilarie, Caſſianus, Caſsiodorus, and others expound the whole Pſalme. Amongſt others S. Beda briefly in theſe words: Wheras in the title, Vnderſtanding is premiſed to Prayer, therby is ſignified, that Dauid in his diſtreſſes, and in the denne whither he fled, vnderſtood what our Lord ſhould ſuffer of the Iewes, and how he would pray to his Father. In the firſt part our Lord crieth to his Father, complaining of the deteſtable deceits of Iudas the perſecutour. In the ſecond he prayeth to be deliured from the priſon of hel (Limbus, where he was free) becauſe the faith of al the Saints depended on his Reſurrection.

PSALME CXLII.

King Dauid (or anie other) in ſpiritual or temporal tribulation, not truſting in his owne iuſtice, layeth open his calamitie, 5. conſidering Gods benignitie, 6. prayeth to be ſpeedily deliuered; 11. and confidently aſſureth himſelfe therof.

The ſeuenth penitential Pſalme. The 7. key.

1. A Pſalme of Dauid, when Abſalom his ſonne perſecuted him.

1. Reg. 17.

LORD heare my prayer; with thine eares receiue my petition in (*a*) thy truth: heare me in (*b*) thy iuſtice.

(*a*) God hauing ſo promiſed is bound by his truth (*b*) and his iuſtice, to heare penitents praying for remiſſion of ſinnes.

2. And (*c*) enter not into iudgement with thy ſeruant: (*d*) becauſe no man liuing ſhal be iuſtified in thy ſight.

(*c*) Deale not with me in rigour of iuſtice, (*d*) for no mortal man is able of himſelfe to be iuſtified, abſtracting from Gods mercie.

3. Becauſe the enemie (*e*) hath perſecuted my ſoule: he (*f*) hath humbled my life in the earth.

(*e*) Sought my life, (*f*) and brought it into great danger. Spiritually, the diuel as a roring lion ſtil ſeeking whom he may deuour, hath tempted me vehemently.

(*g*) He hath ſet me in obſcure places as the dead of the world: 4. and my ſpirit is in anguiſh vpon me, within me my hart is troubled.

(*g*) I am preſſed with great calamities, temporal or ſpiritual.

5. (*h*) I was mindful of old dayes, I haue meditated in al thy workes: in the facts of thy hands did I meditate.

(*h*) In this caſe I conſider, how God hath hertofore shewed his goodnes towards me and others.

6. I haue (*i*) ſtretched forth my hands to thee: my ſoule is (*k*) as earth without water vnto thee.

(*i*) Stretching forth hands a ceremonie in prayer, wherby the ſuppliant is made more attentiue, and alſo indureth ſome paine for part of ſatisfaction. (*k*) Mans mind without Gods illumination is drie and barren.

7. Heare me (*l*) quickly, o Lord: my ſpirit hath faynted.

(*l*) In great tentations Gods grace and helpe is more preſently needful to preuent our weaknes, leſt we yeald conſent.

Turne not away thy face from me: (*m*) and I ſhal be like to them that deſcend into (*n*) the lake.

(*m*) If God leaue man without ſpecial and continual grace, he wil fal (*n*) into ſinne, as into deep lake, from whence without help he can not riſe vp againe.

8. Make me heare thy mercie (*o*) in the morning: becauſe I haue hoped in thee.

(*o*) In the firſt aſſault of tentation.

Make the way knowen to me, wherein I may walke: (*p*) becauſe I haue lifted vp my ſoule to thee.

(*p*) Seeing by thy grace I haue begun to pray vnto thee.

9. Deliuer me from mine enemies, o Lord, to thee I haue fled: 10. teach me to doe thy wil, becauſe thou art my God.

11. Thy

Thy (q) good ſpirite wil conduct me into the right way: 11. for thy name ſake, o Lord, thou wilt quicken me in thine equitie.

(q) The penitent thus humbling himſelfe and praying may aſſuredly truſt that God doth remitte his ſinnes by the holie Sacraments, and iuſtifieth him, protecteth him, and wil bring him out of al dangers of ſpiritual or temporal enemies.

Thou wilt bring forth my ſoule out of tribulation: 12. and in thy mercie thou wilt deſtroy mine enemies.

And thou wilt deſtroy al that afflict my ſoule: becauſe I am thy ſeruāt.

PSALME. CXLIII.

King Dauid praiſeth God for his victories. The 8. key.

The royal Prophet thanketh God for al his victories, & poſſeſsion of the kingdom. 3. Admiring Gods benignitie towards man, 5. prayeth to be ſtil defended from al enimies, 9. promiſeth a new ſong of prayſe, 11. deſcribeth the vanitie of worldlie men, 15. concluding that true felicitie is in ſeruing God.

1. A Pſalme of Dauid, (a) againſt Goliath.

(a) Becauſe this was Dauids firſt, and a very notable victorie, the Septuagint Interpreters make mention of Goliath in this title.

BLESSED be our Lord my God, who (b) teacheth my hands to battel, and my fingers to warre.

(b) God made Dauid a warier, and victorer againſt Goliath, without anie former training in armes.

2. My mercie, and my refuge: my defender, and my deliuerer.

My protectour, and I haue hoped in him, who (c) ſubdeweth my people vnder me.

(c) Made him afterwards King of a great people.

3. Lord (d) what is man, that thou art (e) made knowne to him? or the ſonne of man, (f) that thou eſteemeſt him?

(d) Al mankind was vnworthie before Chriſt, (e) that God ſhould be reuealed vnto them, (f) eſpecially that he ſhould haue care of the progenie of men, after their ſinne.

4. (g) Man is made like to vanitie: his dayes paſſe as a ſhadow.

(g) Indeed man in himſelf, in his owne nature and frailtie, is but a vaine and tranſitorie creature, paſſing from life to death, as a ſhadow that can not conſiſt of itſelfe, neither can man without God.

5. (h) Lord incline thy heauens, and deſcend: touch the mountaynes, and they wil ſmoke.

(h) By a poetical deſcription he prayeth for Gods helpe, as if God ſhould make the heauens to bow, and ſo deſcend; or make the mountaines ſmoke, as when Moyſes receiued the law; or declare himſelf by Meteors, as foloweth:

6. Lighten lightning, and thou ſhalt diſperſe them: ſhoote out thine arrowes, and thou ſhalt deſtroy them.

7. Send forth thy hand from on high, take me out, and deliuer me from manie (i) waters: from the hand (k) of children (l) ſtrangers.

(i) Tribulations or tentations. (k) Children of the Church, (l) but of euil life.

8. Whoſe

8. Whose mouth hath spoken (*m*) vanitie: and ther right hand is the right hand of iniquitie.

(*m*) They speake in vanitie that promise to keepe Gods law, and performe it not.

9. O God I wil sing to thee a new song: in (*n*) the psalter of ten strings, I wil sing to thee.

(*n*) In that principal instrument, apt for a new song, and for extraordinarie benefits.

10. Who giuest saluation to Kings: who hast redeemed Dauid thy seruant from the maligmant sword: 11 deliuer me.

And rescue me out of the hand of (*o*) children strangers, whose mouth hath spoken vanitie: and their right hand, is the right hand of iniquitie.

(*o*) Both Iewes & Christians that liue not wel, are as strangers that frame to themselues such a false felicitie, as is here described: making riches or worldlie pleasures their God.

12. Whose sonnes, are as new plants in their youth.

Their daugthers comely trimmed: decked about after the similitude of a a temple.

13. Their store-houses ful, flowing out of this into that.

Their ewes ful of yong, abounding in their going forth: 14. their oxen are fatte.

There is no ruine of wal, nor * passage, nor crie in their streets.

* *transmigration.*

15. They haue said, that it is a happie people, which hath these things: (*p*) blessed is the people, whose (*q*) God is our Lord.

(*p*) True happines consisteth not in worldlie things. (*q*) But in preferring God before al.

PSALME CXLIIII.

God is, and for euer ought to be praised, 3. for his immense infinite, glorious Maiestie, meruelous works, merciful benefits, for his powre, wisdom, iustice: 19. who wil reward the good, and destroy the wicked.

Gods Maiestie excelleth al things.

1. (*a*) Prayse, to Dauid himselfe.

The 1. key.

(*a*) By this title Esdras signifieth that the Holie Ghost, who indited al the Psalmes to Gods praise, more specially in these seuen last suggested to Dauid, & by him to al Gods seruants, that al their other seruice must tend and be directed to the praise of God: and that therin we must continue, and finally rest, as in the Sabbath of the seuenth day signified (as S. Beda supposeth) by these seuen last Psalmes of prayse, eternally praising our Lord God. For which principal end both Angels and Men, yea and al other creatures were made.

I" Wil exalt thee my God (*b*) the King: and I wil blesse thy name (*c*) for euer and (*d*) for euer.

(*b*) King is the proper epitheton of Christ, the Sonne of God, to whom, in his humanitie, God the Father promised the Church of al nations for his kingdom. Psal. 2. in whom also the whole Blessed Trinitie is praised. (*c*) At the time of this world they prayse God, (*d*) & after in eternitie.

2. Euerie day wil I blesse thee: and wil prayse thy name for euer, and for euer and euer.

3. Great is our Lord and exceeding laudable, and of his greatnes there is no end.
4. Generation and generation ſhal prayſe thy works: and they shal pronounce thy power.
5. They shal ſpeake the magnificence of the glorie of thy holines: and shal tel thy meruelous workes.
6. And they shal tel the force of thy (*e*) terrible things: and ſhal declare thy greatnes:
(*e*) Of wonderful and miraculous things, which ſtrike terrour into mens minds.
7. They ſhal vtter the memorie of the aboundance of thy ſweetnes: and in thy iuſtice they ſhal reioyce.
8. Our Lord is pitiful and mereiful: patient and very merciful.
9. Our Lord is ſweete to al: and his (*f*) commiſerations are ouer al his works.
(*f*) The effects of Gods mercie in redeeming, and recalling ſinners, are eminent aboue al other workes.
10. Let al thy works, o Lord, confeſſe to thee: and let thy (*g*) Saints bleſſe thee.
(*g*) Therfore the ſanctified haue ſpecial cauſe to praiſe God.
11. They ſhal tel the glorie of thy kingdom: and shal ſpeake thy might.
12. That they may make thy might knowne to the children of men: and the glorie of the magnificence of thy kingdom.
13. Thy kingdom is a kingdom (*h*) of al words: and thy dominion in al generation and generation.
(*h*) Chriſts kingdom the militant Church is magnifical, but much more the triumphant which is eternal.
14. Our Lord is faithful in al his words, and holie in al his works.
15. Our Lord (*i*) lifteth vp al that fal: and ſetteth vp al that are bruiſed.
(*i*) God is readie of his part to lift vp al.
16. The eies of al hope in thee, o Lord: and thou giueſt their meate in time conuenient.
17. Thou openeſt thy hand: and filleſt (*k*) euerie liuing creature with bleſſing.
(*k*) He giueth neceſſarie things to al liuing creatures, euen to brute beaſts.
18. Our Lord is iuſt in al his wayes: and holie in al his workes.
19. Our Lord is neere to al that inuocate him: to al that inuocate him in truth.
20. He wil doe the wil of them that feare him, and wil heare their prayer, and ſaue them.
21. Our Lord keepeth al that loue him: and he wil deſtroy al ſinners.
22. My mouth shal ſpeake the prayſe of our Lord: and let al flesh bleſſe his holie name for euer, and for euer and euer.

ANNO.

ANNOTATIONS. PSALME CXLIIII.

1. *Vvil exalt thee.*) As this Psalme is the first of the seuen, which conteyne more particular instruction of perpetually praising God: so it is the seuenth of those, which are composed in order of the Alphabet, to wit, the 24. 33. 36. 110. 111. 118. and this 144. Of which the three former want some letters: signifying (as Cassiodorus interpreteth) such in Gods Church, as sing his prayses, but with some imperfections: the other foure haue the perfect Alphabet, signifying those, that sing Gods praises with perfect deuotion. Which only foure S. Ierom calleth Alphabetical Psalmes. *Epist. ad Paulam Vrbicam, & Proæm. in Lament. Ierem.*

The seuen last Psalmes perteyne more specially to prayses.

This Psalme and other six are composed in order of the Alphabet.

14. *Our Lord is faithful.* This verse is not now in the ordinarie Hebrew text, and therfore either the same is defective, or els this Psalme should seeme not to be composed with a perfect Alphabet in the fountaine tongue. For here it wanteth the letter Nun. But seeing S. Ierom counteth this one of the foure Alphabetical Psalmes, omitting the other three, which consist of vnperfect Alphabets, it is very probable that this verse was once in the Hebrew text, as it is both in Greke & Latin. Wherby amongst other places appeareth, that there is no certaintie to correct the Greke or Latin Bible by the Hebrew, which is now extant; but rather by them, that may be supplied, which the Hebrew wanteth.

It is probable that the Hebrew text now wanteth a verse in this Psalme.

And therfore is not more certaine then the Greke or Latin.

PSALME CXLV.

The Psalmist exciteth himselfe, and al others to praise God for his singular regard, & prouidence of al that trust in him: 3. shewing that neither Princes, nor other men are able to helpe, 5. but God can and doth continually relieue al sorts of necessities.

1. Alleluia (*a*) of Aggæus and Zacharie.

(*a*) The Septuagint added the names of these two Prophets, for the like reason as as they added Ieremie, Psal. 136. because Aggæus and Zacharias prophecying in the reduction of the people from captiuitie, exhorted them, as here the Psalmist doth, to trust in Gods Prouidence, and preferre his seruice before worldlie cares.

2. MY soule prayse thou our Lord, I wil prayse our Lord in my life: I wil sing to my God as long as I shal be.

A la are exhorted to praise God & trust in his assured prouidence.

Put not confidence in Princes: 3. in (*b*) the sonnes of men: in whom there is no saluation.

The 3. key.

(*b*) In one Sonne of Man (Christ) is saluation (saith S. Augustin) and in him, not because he is the sonne of man, but because he is the Sonne of God.

4. His spirit shal goe forth, and he shal returne into (*c*) his earth: in that day al their cogitations shal perish.

(*c*) He saith not that the spirit or soule shal turne into the earth, but the soule shal depart from the bodie, and so euerie one (in whom worldlie men put their trust) shal according to the bodie, returne into his earth.

5. Blessed is he, whose helper is the God of Iacob, his hope in our Lord his God: 6. who made heauen and earth, the sea, and al things that are in thē.

7. Which keepeth truth for euer, doth iudgement for them that suffer wrong: giueth foode to the hungrie.

Our Lord looseth the fettered: 8. our Lord illuminateth the blind.

Our Lord lifteth vp the bruised, our Lord loueth the iust.

9. Our Lord keepeth strangers, the pupil and widow he wil receiue: and the wayes of sinners he wil destroy.

10. Our Lord wil reigne for euer thy God, o Siō, in generatiō & generatiō.

PSALME CXLVI.

God is also to be praised by his peculiar people, for particular benefits, 4. & for his omnipotent power, wisdom, goodnes, in creating and gouerning this whole world, 11. and most special benignitie towards those that trust in him.

God is excellencie in creating and gouerning the world. The 1. key.

1. Alleluja.

PRAYSE ye our Lord because Psalme (*a*) is good: to our God let there be pleasant and comelie praise.

(*a*) It is good to sing Psalmes of praise to God.

2. Our Lord building vp Ierusalem: (*b*) wil gather together the dispersions of Israel.

(*b*) A prophecie of the restauration of Ierusalem after the captiuitie.

3. Who (*c*) healeth the contrite of hart: and bindeth vp their sores.

(*c*) Remitteth sinnes to the penitent.

4. Who (*d*) nũbreth the multitude of starres: & (*e*) giueth names to thẽ al.

(*d*) Besides experience of euerie one that shal behold the firmament in a cleere night, the holie Scripture (Gen. 15. v. 5.) sheweth, that the starres are innumerable to man. For albeit Ptolomey and other Astronomers numbreth certaine more notorious starres, which serue especially for some knowledge in the science of Astronomie, numbring 349. such in the Zodiach; 316. in the South part therof; and 360. on the North part, which are in al 1025. Yet al ackowledge that no man can come neere to anie probable coniecture of the whole number, nor is able to attaine anie perfect knowledge of their natural influences, and special proprieties. And therfore the Psalmist proposeth here the admirable and vnsearchable knowledge of God: who both most exactly knoweth the number, (*e*) and so perfectly their nature, that his diuine Omniscience giueth to euerie starre a proper name, according to their singular differences and proprieties.

5. Great is our Lord, and great is his strength: and of his wisdom there is no (*f*) number.

(*f*) Things subiect to Gods knowledge and wisdom are innumerable.

6. Our Lord receiuing the meeke: & humbling sinners euẽ to the ground.

7. Sing ye to our Lord in confession: sing ye to our God on harpe.

8. Who (*g*) couereth the heauen with clouds: and prepareth rayne for the earth.

(*g*) Al these and the like benefits doe shew Gods incomparable greatnes, wisdom, and goodnes.

Who bringeth forth grasse in the mountaines: and herbe for the seruice of men.

9. Who giueth to beasts their food: and to (*h*) the yong rauens that cal vpon him.

(*h*) Both sacred and prophane authours testifie, that rauens seeing their yong ones, either without feathers, or to haue whitish vnlike to theirs, as suspecting that they are not their owne birdes, but of some other kind, leaue them destitute of meate; therfore God the authour of nature, and conseruer of al kindes of creatures, by his special prouidence, feedeth them: either by a certaine dew hanging neere them in the ayre, as Isidorus supposeth; or by litle beasts, or flyes, sent by Gods prouidence, which they catching into their mouths, are nourished and brought vp as S. Chrysost teacheth, ser. in Helium, or by what other meanes soeuer, al agree that yong rauens are neglected by their parents, and are fed meruelously by Gods ordinance; by which example the Psalmist sheweth, that much more God hath care of men: especially of such men (saith S. Chrisostom) as honour him with hymnes and praises, whom also he hath called to be his peculiar people, and his owne portion or inheritance. *Ho. in hunc Psalm.*

10. He

10. He ſhal not haue pleaſure in the ſtrength of an horſe: nor in the legges of a man ſhal he be wel pleaſed.
11. Our Lord is wel pleaſed toward them that feare him: and in them that hope vpon his mercie.

PSALME. CXLVII.

Againe God is to be praiſed for his goodnes towards his peculiar people, 4. yea towards al the world: but moſt abundantly towards his Church.

Gods prouidence eſpecially towards the Church. The 6. key.

Alleluia.

1. O (*a*) Ieruſalem praiſe our Lord: praiſe thy God, o Sion.

(*a*) Ieruſalem in the latter part of Dauids time, al the time of Salomon, and part of other Kings reignes til the captiuitie, had peace & proſpered. Againe after the captiuitie, the Citie was repared, the Temple reedified, and the whole land receiued and enioyed manie bleſſings. But al this was no more then a figure of the excellent benefits here prophecied, and more euidently verified in Chriſts Catholike Church: partly here militat in the whole world, & eſpecially in the glorious Ieruſalē, and Sion, the perfect viſion of peace, and contemplation of God in eternal life.

The Hebrews ioyne this Pſalme with the precedent.

2. Becauſe he (*b*) hath ſtrengthned the locks of thy gates: he (*c*) hath bleſſed thy children in thee.

(*b*) In comparifon of other cities and peoples of the world, the gates of Ieruſalem were ſtrongly ſenſed, (*c*) and the citizens bleſſed: much more the Church of Chriſt is built vpon a ſure rock, her faithful children indued with al ſpiritual graces, and moſt ofal, heauen it-ſelfe is free from al danger of calamitie, and the Saints are moſt ſecure & moſt happie, enioying eternal fruition of God.

3. Who (*d*) hath ſet thy borders peace: and filleth thee with (*e*) the fat of corne

(*d*) Hath giuen peace in thy borders, (*e*) and the very beſt corne, and al other fruits: wine, oyle, milke, honey, and the reſt. Allegorically in the Church, reconciliation with God, by remiſſion of ſinnes, & peace of conſcience, in the Sacraments of Baptiſme & Penance; with the moſt ſpiritual food of Chriſts Bodie & Bloud in the Euchariſt, and graces of other Sacraments. In heauen moſt aſſured peace and ioy without end.

4. Who ſendeth forth (*f*) his ſpeach to the earth: his word (*g*) runneth ſwiftly.

(*f*) This perteyneth moſt ſpecially to Euangelical doctrine, preached (*g*) and quickely receiued in al the world. Rom. 10. v. 18.

5. Who giueth (*h*) ſnow as wool: ſcatereth (*i*) miſt as aſhes.

(*h*) Snow nourisheth the earth, making it warme by Antiperiſtaſis, as is euident in natural Philoſophie, (*i*) and noyſome ayre is changed into cleere weather. In the Church by penance & auſtere life men are purged from ſinnes and vices, euil ſpirits are alſo driuen away. If your ſinnes ſhal be as ſcarlet, they ſhal be made white as ſnow, and if they be redde as vermilion, they ſhal be white as wool. Iſaie 1. v. 18.

6. He caſteth (*k*) his cryſtal as morſels: before the face of his cold (*l*) who ſhal endure?

(*k*) Yea ſome that are hardned in ſinnes, as yſe or chryſtal, ſhal be melted, broken, or made fitte to be ingraffed in Gods Church. So S. Peter was admoniſhed by a viſion (Act. 10. v. 13.) to kil and eate. Otherwiſe without Gods grace giuing remorſe and ſorow, no man can ouercome his owne vices.

7. He (*m*) ſhal ſend forth his word, and ſhal melt them: (*n*) his ſpirit ſhal blow, and (*o*) waters ſhal flow.

(m) But Gods word preached, (n) and his grace touching mens harts, (o) innumerable are conuerted.

8. Who declareth his word to (p) Iacob: his iuſtices and iudgements to Iſrael.

(p) The Church only enioyeth theſe ſpiritual benefits.

9. He hath (q) not done in like manner to anie nation: and his iudgements he hath not made manifeſt to them. (r) Alleluja.

(q) Conſidering that al mankind was in the maſſe of ſinne, and that God letteth manie iuſtly perish, thoſe to whom he giueth his grace to iuſtification, are ſpecially bound to praiſe him. (r) And therfore the Prophet concludeth this Pſalme, and the reſt folowing, with Alleluja.

PSALME CXLVIII.

Our Creatour to be praiſed by al creatures. The 2. key.

Al creatures ſpiritual and corporal, are inuited to praiſe God, their Creatour and Conſeruer, 13. as incomparably excellent.

1. Alleluia.

PRAYSE ye our Lord (a) from the heauens: praiſe ye him in the high places.

(a) Al ye heauenlie ſpirits praiſe God for the excellencie of your nature.

2. Prayſe ye him al his Angels: prayſe ye him (b) al his hoſts:

(b) And for your innumerable multitude.

3. Prayſe ye him (c) ſunne and moone: prayſe him al ye ſtarres, and light.

(c) Al creatures, wanting ſenſe or reaſon, shew forth the Maieſtie and excellencie of their Creatour.

4. Prayſe him ye heauens of heauens: and the waters that are aboue the heauens, 5. let them praiſe the name of our Lord.

Becauſe he ſayd, and they were made: he commanded, and they were created.

6. He eſtabliſhed them for euer, and for euer and euer: he put a precept, and it ſhal not paſſe.

7. Prayſe our Lord from the earth: ye dragons, and al depths.

8. Fyre, haile, ſnow, yſe, ſpirit of ſtormes: which doe his word:

9. Mountaines, and al litle hils: trees that beare fruit, and al ceders.

10. Beaſts, and al cattel: ſerpents, and fethered foules:

11. (d) Kings of the earth, & al peoples: Princes, and al iudges of the earth:

(d) Againe God is to be praiſed for the diuerſitie of ſtates in men, wherby the whole communitie is conſerued & gouerned.

12. Yong men and virgins: old with yong let them prayſe the name of our Lord: 13. becauſe the name of him (e) alone is exalted.

(e) God only, & no falſe imagined God made & diſpoſed al things in order.

14. The confeſſion of him aboue heauen and earth: and he hath exalted (f) the horne of his people.

(f) More eſpecially for that God hath ſo fortified his Church.

An hymne to al his (g) ſaints: to the children of Iſrael a people (h) approching vnto him. (i) Alleluia.

(g) Sanctified children, (h) that by grace and free wil, which he giueth them, approch vnto him. (i) Al this conſidered the Pſalmiſt concluding with Alleluia, inuiteth al to praiſe our Lord.

PSALME CXLIX.

The Church is moſt ſingularly bound to praiſe God, 4. for the grace, ſanctitie, victorie, glorie, 7. and iudicial power, which he giueth to his Saints.

The Church muſt euer praiſe God. The 6. key.

1. Alleluia.

SING ye to our Lord a new ſong: let his prayſe be in (*a*) the Church of ſaints.

(*a*) God our Lord whom al creatures are bound to praiſe, only accepteth thoſe mens praiſes, that liue in his holie Church.

2. Let Iſrael be ioyful in him, that made him: and let the children of Sion reioyce in their King.

3. Let them praiſe his name in quire: on tymbrel and pſalter let them ſing to him.

4. Becauſe our Lord is wel pleaſed in his people: and he wil exalt the meeke vnto ſaluation.

5. The ſaints ſhal reioyce in glorie: they shal be ioyful in (*b*) their beds.

(*b*) Eternal reſt.

6. The (*c*) exaltations of God in their throte: and (*d*) two edged ſwords in their hands.

(*c*) Higheſt praiſes of God shal be continually vttered by Saints in glorie: for ſtil as praiſes paſſe by their tongs and mouths, more like praiſes shal ſucceede from their throte, and hartie affection, ſo out of the aboundance of the hart their mouth shal ſtil ſpeake Gods praiſe. (*d*) Glorified Saints shal alſo haue iudiciarie power. Firſt, al in general shal like and approue Gods iuſtice in punishing the wicked. Secondly, the wicked shal be iuſtly condemned in compariſon of the bleſſed, who paſſed through and ouercame the like, yea and greater tribulatiõs and tentations then thoſe by which the damned were ouercome. Thirdly, certaine more excellent Saints, namely the Apoſtles and al thoſe that forſaking proprietie of temporal goods, giue that they haue the poore, as ſome religious Orders doe; or into a Communitie as the Apoſtles, and manie primitiue Chriſtians did (Mat. 4. v. 10. cap. 19. v 27. Act. 4. v. 34. 1. Cor. 6. v. 3.) shal ſit in iudgement ſeats, aſſeſſorie iudges with Chriſt, and iudge thoſe that render account of wel or euil ſpending the temporal lands or goods, which they poſſeſſed in this world. So teach S. Auguſtin, S. Ierom, S. Beda, and others.

In Pſal. 121. v. 5. li. 3. in Mat. 19. ho in Nat. S. Bened.

7. To doe reuenge in the nations: chaſtiſements among the peoples.

8. To binde their Kings in fetters: and their nobles in yron manicles.

9. That they may doe in them the iudgement that is (*e*) written: (*f*) this glorie is to al his ſaints. Alleluia.

(*e*) Decreed by God. (*f*) This iudicial power is part of Saints glorie.

PSALME CL.

God abſolutely moſt excellent is to be praiſed, 3. with al ſorts of inſtruments, and by al other meanes.

God moſt excellent and moſt laudable. The firſt key.

1. Alleluia.

PRAYSE ye our Lord (*a*) in his holies: prayſe ye him in (*b*) the firmament of his ſtrength.

(*a*) Al

(a) Al ye Angels and men that are in the holie and higheſt heauen praiſe our Lord. (b) Al ye creatures that are in and vnder the firſt moueable firmament, praiſe our Lord.

2. Prayſe ye him in (c) his powers: prayſe ye him (d) according to the multitude of his greatnes.

(c) And you eſpecially (Gods peculiar people) amongſt whom and for whom diuine miracles haue been wrought, praiſe our Lord, (d) with al your poſsible endeauour, for though his infinite Excellencie exceedeth the prower of al creatures to praiſe him ſufficiently, yet it reſteth that you may infinitly extend your wil and deſire to prayſe our Lord, according to the multitude of his greatnes.

3. (e) Prayſe ye him (f) in the ſound of trumpet: prayſe ye him on pſalter and harpe.

(e) O it of this your great and infinite deſire, let your tongues ſound and ſing diuine prayſes, as wel with voice, as muſical inſtruments. (f) Wherof ſix moſt vſual in the Tabernacle and Temple were theſe: Trumpet, Pſalter, Harpe, Timbrel, Organ, and Cymbal.

4. Prayſe ye him on timbrel and (g) quire: prayſe ye him on (h) ſtrings and organ.

(g) By the way the Pſalmiſt interpoſeth againe two eſpecial things, which make perfect harmonie, without which no inſtrument is grateful to God: Vnitie amongſt his ſeruants, ſignified by the Quire of conſonant voices: (h) and mortification of paſsions, ſignified by Strings, which are made of dead beaſts bowels.

5. Prayſe ye him on wel ſounding cimbals: prayſe ye him on cymbals of iubilation: 6. let euerie (i) ſpirit prayſe our Lord. Alleluia.

(i) Man created of corruptible bodie and immortal ſoule, is finally admonished to praiſe our Lord, ouer and aboue the praiſes of al other corporal creatures; who alſo is more eſpecially bound therto then Angels, becauſe God hath vouſaffed to make himſelfe man, to redeeme man that was loſt by ſinne, and to endow him with new grace, and ſo bring him to euerlaſting glorie, where with holie Angels men alſo for euer & euer shal praiſe our Lord, with hart, voice, and iubilation of ſpirite, ſinging as the Pſalmiſt concludeth, Alleluia.

ANNOTATIONS. PSALME CL.

The number of Pſalmes ſignifieth the agreement of the old and new Teſtament.

S. Auguſtin in the concluſion of his Enarrations or Sermons vpon the Pſalmes, explicateth a myſterie in the number of an hundred and fiftie, ſignifying the concord of the two Teſtaments. For in the old teſtament they kept the Sabbath, which is the ſeuenth day: in the new we keepe our Lords day, after the ſabbath, that is, the eight: which ſeuen and eight (making fifteen) multiplied by ten, ſignifying the Law of ten commandments, riſe vnto 150.

Againe, ſeuen multiplied by ſeuen make 49, wherto one (to wit the eight) being added make fiftie, which multiplied by three, ſignifying the B. Trinitie, make 150. Neither ſeemed it without cauſe to this great Doctour, that the firſt fiftie end with a Pſalme of Penance, crauing mercie & remiſsion of ſinnes: the ſecond with Mercie & Iuſtice, which God ioyneth in the Redemption, Iuſtification, and Saluation of men: the laſt with Diuine Praiſes, ſignifying, that by condemning ſinnes in our ſelues, through Gods mercie we may be iuſtified, and ſo begin in this life, which is to be perfected in the next, to prayſe our Lord, as S. Paul admoniſheth with Pſalmes, Hymnes, and Spiritual Songs. Concluding with the two verſes, appointed by S. Damaſus Pope, to be added in the end of al Pſalmes, and is obſerued euer ſince his time by tradition in the whole Church.

Three fifties ſignifie Penance. Mercie with iuſtice, and Prayſes of God.

Gloria Patri added by tradition.

Coloſſ. 3. Circa An. Do. 380.

Glorie to the Father, and to the Sonne, and to the Holie Ghoſt: As it was in the beginning, and now, and euer, into worlds of worlds. (*in eternitie without end.*) Amen.

THE THIRD PART OF THE OLD TESTAMENT CONTEINING SAPIENTIAL BOOKS.

The argument of Sapiential Books.

Preface before Iosue.

Hitherto the Law *and* Hiſtorie of Gods peculiar people *are ſet forth in the former parts of the holie Bible: after vvhich folovved the* Booke of Pſalmes, *vvhich in manner of ſtile, being al in verſe, is a diſtinct part, but in ſubſtance of matter, is* an Epitome *or briefe Summe* of al holie Scripture: *moſt conueniently therfore placed in the middes of the reſt, as the Sunne amongſt other Planets, a ſhining great light in a large houſe. Now enſueth the third part, conteining* Diuine Inſtructions, *or* Rules of good life. *A doctrine moſt agreable to Gods high vviſedome, and moſt fitly commended to Man, his reaſonable creature in earth. But beſides this principal ſubiect, as before is noted (that each part participated vvith others in their proper contents) ſo here be manie* precepts of the Law renewed, *ſundrie* examples *of men, and things paſt* repeated, *and diuers* prophecies vttered *of things to come: though in this part more ſpecially is shevved* the ground, *and as it vvere, the very* life or ſoule of the Law, *vvhich is* Reaſon, *the true Rule or Directorie vvherein al good lavves are grounded.*

The coherence of this part with the reſt.

The contents of Sapiential books.

For it both sheweth vvhat ought to be done, or auoided, & directeth mans iudgement to embrace that is good, and to flye from al euil: not only illuminating the vnderſtanding to ſee that is right and iuſt, but alſo diſpoſing the internal affectiõ to deſire, loue, chooſe, and preferre the right path of Gods law, before vvhatſoeuer other vviſe ſeemeth pleaſant or profitable: & ſo, not vvithſtanding al dangers, difficulties, diſtreſſes, vvorldlie calamities, and death it ſelf, effectually perſvvading to perſeuer to the end in holie conuerſation. Al which by a general name is called Wiſdom: comprihſing *in one vvord,* al good deſires, holie vertues, ſupernal guifts, godlie endeauours, and the whole meanes wherby God is rightly knowen, & duly ſerued; *wherof theſe fiue* Books, *teaching this moſt excellent and moſt neceſſarie manner of life,* are ealled Sapiential. *Neuertheles foure of them haue alſo other particular names, as appeareth in their titles. Only the fourth is called the* Booke of Wiſdom, *by appropriation of the general name.*

Why they are ſo called.

They are al Canonical Scripture.

Al fiue are Canonical and assured holie Scripture: as is shewed before, and may be further proued of the two later, which Protestants denie. Proem. Annot. Prefac. Tobiæ.

Salomon is auctour of the three first.

It is also euident that King Salomon was Auctour of the three former: as S. Ierom, S. Augustin, and other Fathers proue by the holie text it-selfe. S. Iero. in proe. S. Aug. li. 17 c. 20. ciui.

It is likewise certaine that he either writ, or at least by diuine inspiration vttered, much more then is now extant.

Other books of Salomon not extant.

For the holie Scripture (3. Reg. 4.) testifieth that he spake three thousand Parables: and his Songs were a thousand and fiue. He disputed of the trees from the ceder that is in Libanus, vnto the hyssop which cometh out of the wal: and he discoursed of beasts, and foules, and creeping wormes, and fishes. Iosephus (li. 8. c. 2. Antiq.) folowing some other Edition, saith his songs were fiue thousand, and parables (as the ordinarie text hath) three thousand. For he deduced a parable (saith Iosephus) through-out euerie kind of trees, from the hyssop to the ceder. In the same manner he treated of beasts, and other liuing creatures of the earth, water, and ayre. For he was not ignorant of anie natural thing, neither omitted to treate therof, but cleerly explicated al their naturall proprieties.

A brief summe of these three. (a) Prouerbs. (b) Eccleſiastes (c) Canticles.

Most briefly S. Ierom declareth both the Auctour and matter of these three bookes, saying: Salomon the Peaceable, and amiable of our Lord (a) correcteth manners: (b) teacheth the nature (of creatures) (c) ioyneth the Church and Christ; and singeth the sweet bridal song of the holie Mariage. Prologo galeato.

THE ARGVMENT OF THE PROVERBS.

Why this booke is called Prouerbs and Parables.

THE first booke called Prouerbs, that is, common & vsual pithie sentences, short in words, ample in sense; and Parables, signifying likenes or similitudes, wherby more important things are vnderstood then expressed; instructeth and exhorteth new beginners, to learne, and practise al sorts of vertues, the only right way to true wisedome and eternal happines.

The contents.

Diuided into foure parts.

It may be diuided into foure parts. In the first nine chapters the auctour interposing certaine general precepts, produceth Vvisdom her selfe inuiting al men to seeke her, for the spiritual profite, they shal therby enioy. From thence to the 25. chap he giueth sundrie more particular precepts, as wel for embracing vertues, as shunning of vices. In the next fiue chapters, more like precepts of the same auctour, are added by the care of King Ezechias. In the thirtieth chapter either another Authour, or rather the same vnder another title, and in prophetical stile vttereth like diuine sentences, adding in the last chapter other excellent precepts receiued of his mother: whereto he adioyneth the praise of a right wise woman; prophetically the Catholike Church.

THE

THE BOOK OF PROVERBS, VVHICH THE HEBREWES CAL MISLE.

CHAP. I.

Parables are profitable to those that loue and wil learne wisedom. 10. *Al are admonished not to follow the allurements of sinners,* 20. *but to embrace wisedome.* 24. *And ruine is threatned to the contemners.*

The first part. An inuitation to seeke wisdom: with some general precepts.

THE Parables of Salomon, the sonne of Dauid, King of Israël. 2. (*a*) To know "wisdome, and discipline: 3. to vnderstand the words of prudence: and to receiue instruction of doctrine, iustice, and iudgement, and equitie: 4. that (*b*) subtilitie may be giuen to litle ones, knowledge and vnderstanding to the yongman. 5. The (*c*) wise man hearing shal be wiser: and he that vnderstandeth (*d*) shal possesse gouernements. 6. He shal vnderstand a parable, and interpretation, the words of the wise, and their darke sayings. 7. (*e*) The feare of our Lord is the beginning of wisdom. Fooles despise wisedom and doctrine. 8. My sonne, (*f*) heare the discipline of thy father, and leaue not the law of thy mother: 9. that grace may be added to thy head, and a cheyne of gold to thy necke. 10. My sonne, (*g*) if sinners shal entise thee, condescend not to them. 11. If they shal say: Come with vs, let vs lye in waite for bloud, let vs hide snares against the innocent without cause: 12. let vs swalow him aliue as hel, and whole as one descending into the lake. 13. We shal finde al precious substance, we shal fil our house with spoiles. 14. Cast in thy lot with vs, let there be one purse of vs al. 15. My sonne, walke not with them, stay thy foote from their paths. 16. For their feete runne to euil, and make haste to shed bloud. 17. But (*h*) a net is cast in vayne before the eies of them that haue wings. 18. Themselues also lye in wayte against their owne bloud, & practise deceits against their owne soules. 19. So the pathes of euerie couetous man, take violently the soules of the possessours. 20. Wisdom preacheth abrode,

(*a*) By these sententious similitudes the studious may better conceiue and vnderstand true wisdom, and the vertues belonging therto.

(*b*) profound & solide wit.

(*c*) Not only yongmen and inexperienced, but also the wise may learne more wisdom by these parables.

(*d*) shal be fitte to gouerne others.

(*e*) Feare of our Lord, that is, reuerence of his diuine Maiestie with

desire duly to serue him, and neuer to offend him, is the first degree in asce-ding to perfect wisdom: which consisteth not only in the vnderstanding but also in action.

abrode, she giueth her voice in the streets. 21. In the head of multitudes she cryeth, in the doores of the gates of the citie she vttereth her words, saying: 22. O children how long doe you loue infancie, and fooles couet those things, which are hurtful to themselues, and the vnwise hate knowledge? 23. Turne ye at my correption: behold I wil vtter my spirite to you, and wil shew you my words. 24. " Becausel called, and you refused: I strerched out my hand, and there was none that regarded. 25. You haue despised al my counsel, and haue neglected my reprehensions. 26. I also wil laugh in your destruction, and wil scorne, when that shal come to you, which you feared. 27. When sodain calamitie shal fal on you, and destruction as a tempest shal be at hand: when tribulation and distresse shal come vpon you: 28. Then shal they inuocate me, and I wil not heare: in the morning shal they arise, and shal not finde me: 29. for that they haue hated discipline, and not receiued the feare of our Lord, 30. nor consented to my counsel, & detracted from al my correption. 31. They shal eate therefore the fruits of their way, and shal be filled with their owne counsels. 32. The auersion of litle ones shal kil them, and the prosperitie of fools shal destroy them. 33. " But he that shal heare me, shal rest without terrour, and shal enioy aboundance, feare of euils being taken away.

(f) The first precept is to learne of our elders.

(g) The second to resist euil suggestions.

(h) The proper remedie against such alurements is to be watchful, and to fly from them.

ANNOTATIONS.

CHAPITRE I.

Three kindes of wisdom.

2. *Wisdom.*) As wel in these Sapiential books, as in other holie Scriptures, and sacred writers, the word wisdom hath three significations. Sometimes it importeth the Diuine Attribute called Gods wisdom; sometimes supernatural wisdom giuen to men by the Holie Ghost; and sometimes it signifieth mere humane wisdom, gotten by the natural light of reason and mans industrie. The first, as likewise other Diuine Attributes, Gods Power, Goodnes, Iustice, Truth, Mercie, and the like, are not qualities, or other accidents in God, as the same termes signifie in creatures. For in God there is no Accident, but al in him is his Diuine Substance and Essence, whose diuers Excellencies are called by such names as mans capacitie can better conceiue: and so Gods wisdom is God himselfe: and is appropriated to the second Person of the blessed Trinitie, as Power is appropricted to God the Father, and Goodnes to the Holie Ghost. In this sense chap. 3. v. 16. is said: *Our Lord by wisdom founded the earth*, &c. The second is called (Sap. 7. v. 25.) *the vapour of Gods power, and a pure emanation* (or influence) *of the glorie of Almightie God*, and so is a participation of Diuine increated wisdom, called also diuine, according to a certaine anologie, or similitude of Gods owne wisdom, and is the principal guift of the Holie Ghost, by which God is rightly knowne, and duly serued, including al other supernal guifts and vertues, whereof is treated in these books, and to which al men are inuited, with assured promise of celestial and eternal reward. The third wisdome is mere humane, gotten by natural wit and studie, such as Philosophers haue, knowing manie truths, but mixt with manie errours, and much ignorance,

Diuine Attributes are not qualities in God, but his substance.

Wisdom increated is God himselfe.

Wisdom the guift of the Holie Ghost.

Humane wisdom.

truly

truly called worldlie wisdom, seruing only for this world. But the second kind which is as a sparkle of Gods wisdom, maketh men, otherwise ignorant and of small capacitie, rightly wise indeed, the true seruants of God, and enheriters of the kingdom of heauen, as these bookes doe most copiously teach.

24. *Because I called and you refused.*) God vouchsafeth foure benefits of grace to euerie man, al necessarie and sufficient for his saluation: 1. He calleth al by preaching, or good inspiration. 2. He offereth help. 3. He instructeth the ignorant what is good, that they may choose it if they wil. 4. And reprehendeth euil, that they may shun it. They therfore that neglect this manifold grace in this life, shal without al remedie be damned, being too late to repent in the other world. For then they shal crie and not be heard. v. 28.

Four benefites of God
Vocation.
Helpe.
Instruction.
Reprehension.

33. *But he that shal heare me*) Contrariwise those that accept Gods grace, and cooperate therwith, shal haue eternal rest and ioy. The very same which S. Paul teacheth 2. Cor. 5. v. 10. Euerie one shal receiue the proper things of the bodie, according as he hath done, either good or euil.

Reward of workes.

CHAP. II.

Gaining of wisdom bringeth much good, 10. *and auoideth much euil:* 16. *deliuering from errour of Idolaters and Hæretikes.*

MY sonne, (*a*) if thou wilt receiue my wordes, and wilt hide my commandments with thee, 2. that thyne eare may heare wisdom: incline thyne hart to know prudence. 3. For if thou shalt cal for wisdom, and incline thyne hart to prudence: 4. If thou shalt seeke her (*b*) as money, and as treasures shalt dig her vp: 5. then shalt thou vnderstand the feare of our Lord, and shalt finde the knowledge of God. 6. Because our Lord giueth wisdom: and out of his mouth prudence and knowledge. 7. He wil keepe the saluation of the righteous, & protect them that walke simply. 8. Keeping the paths of iustice, & garding the wayes of Saints. 9. Then shalt thou vnderstand iustice, and iudgement, and equitie, and euerie good path. 10. If wisdom shal enter into thy hart, and knowledge please thy soule: 11. counsel shal keepe thee, and prudence shal preserue thee, 12. that thou mayst be deliuered from the euil way, and from the man that speaketh peruerse things: 13. " who (*c*) leaue the right way, and walke by darke wayes: 14." who are glad when they haue done euil, and reioyce in most wicked things: 15. whose wayes are peruerse, and their steps infamous. 16. That thou mayst be deliuered from "the strange woman, and from the forainer, which mollifieth her words, 17. forsaketh the guide of her youth, 18. and hath forgotten the couenant of her God. For her house is bowed downe to death, and her paths to hel. 19. Al "that goe in vnto her, shal not returne

Sap 3. v. 32. 10. v. 9.

(*a*) This frequent manner of proposing the way and meanes to wisdom, If thou wilt receiue my wordes, &c. sheweth most euidently the power of mans free wil.

(*b*) Not euerie desire, or sleight seeking of wisdom sufficeth, but such laborious seeking is required, as a couetous man seeketh treasure which he knoweth to be hid in the ground.

(*c*) A description of peruers sinners especially of heretikes.

neither shal they apprehend the paths of life. 20. That thou mayst walke in a good way: and mayst keepe the paths of the iust. 21. For they that are right, shal dwel in the earth, and the simple shal continue in it. 22. But the impious shal be destroyed from the earth: and they that doe vniustly shal be taken away from it.

ANNOTATIONS.

CHAP. II.

Foure markes of an heretike, 1. He forsaketh the knowen faith. 2. He glorieth in his owne invention.

13. *Who leaue the right vvay.*) Generally this description of wicked men, agreeth to al that commit and persist in mortal sinne, whether they walked right at anie time before or no; but most especially sheweth the properties of heretikes: who forsake and leaue the direct, ancient, beaten, knowne way of the Catholike Church, and teach new obscure doctrines, not heard of, or not approued in our forefathers time. Secondly (v. 14.) they glorie in their owne deuises, and reioyce in most wicked things, as in seducing multitude of peoples to rebel against their Catholike Princes, and other Superiours spiritual and temporal, in breaking vowes; in despising good works; trusting to only faith, and that not the Catholike faith of al true Christians, but euerie one his particular perswasion, that himself is iust, & shal be saued, which by their owne doctrine, none is bound to believe of an others state, but of his owne only. In so much that the chiefest point of a Protestants imagined faith, is not a general Article, which al doe or should believe, but a most particular and singular phantasie, which each one must conceiue of himself, or herself. Thirdly (v. 16.) Heresie, called here the strange and forain woman, tempereth her words, to please the itching eares of her auditorie, framing her doctrine to the humour of those, whom she seeketh to peruert. The same which the Apostle saith in other words, by sweete speaches and benedictions they seduce the harts of innocents. Fourthly (v. 19.) Those that doe enter into errour of heresie, shal not returne, that is, very hardly and rarely returne into the right way of life; the reason whereof the same Apostle yealdeth, because an heretike is condemned by his owne iudgement. For being in errour, and admitting no iudge but himself, he parteth from the Church, excludeth the meanes of better instruction, & through his erronius iudgement, remaineth in damnable opinion, and so in the state of damnation.

Isaiæ. 35. v. 8.

3. Teacheth pleasing things.

4. Admitteth no iudge but himself.

Rom. 16. v. 18.

Tit. 3. v. 11.

CHAP. III.

Wisdom exhorteth to keepe Gods law (giuing lōg life) to obserue mercie, and truth. 5. to confide in God, 7. to feare, 9. and honour him, 11. to take his correction gladly (13. for al good things folow wisdom.) 27. to relieue the needie without delay, 30. not to contend with the wicked, nor to imitate them. 33. The euil shal faile, and the godlie shal prosper.

(a) It auaileth litle to heare good instructions, except we keepe them

MY sonne, (a) forget not my law, and let thy (b) hart keepe my preceps. 2. For they shal adde to thee length of dayes, and yeares of life, and peace. 3. Let not (c) mercie and truth leaue thee, put them about thy throte and write them in the tables of thy hart:

4. and

4. and thou shalt find grace, and good discipline before God and men. 5. (d) Haue confidence in our Lord with al thy hart and leane not vpon thyne owne prudence. 6. In al thy wayes thinke on him, and he wil direct thy steps. 7. Be not wise in thyne owne conceit: feare God, and depart from euil: 8. for it shal be health to thy nauil, and watering of thy bones. 9. Honour our Lord with thy substance, and giue to him of the first of al thy fruits: 10. and thy barnes shal be replenished with fulnes, and thy presses shal run-ouer with wine. 11. My sonne, cast not away the discipline of our Lord: neither doe thou faint when thou art chasticed of him: 12. (e) for whom our Lord loueth he chasticeth: and as a father in the sonne he pleaseth himself. 13. Blessed is the man that findeth wisdom, and floweth with prudence: 14. better is the purchasing therof then marchandise of siluer, and her fruite then chiefe and the purest gold: 15. she is more precious then al riches: and al things that are desired, are not able to be compared with her. 16. (f) Length of dayes in her right hand, & in her left hand (g) riches and glorie. 17. Her wayes are beautiful wayes, and al her paths peaceable. 18. She is a tree of life to them that shal apprehend her: and he that shal hold her is blessed. 19. Our Lord by wisdom founded the earth, established the heauens by prudence. 20. By his wisdom the depths haue broken forth, and the clouds waxe thicke with dew. 21. My sonne, let not these things depart from thyne eies: keepe the law & counsel: 22. and there shal be life to thy soule, and (h) grace to thy iawes. 23. Then shalt thou walke confidently in thy way, and thy foote shal not stumble: 24. if thou sleepe, thou shalt not feare: thou shalt rest, and thy sleepe shal be sweete. 25. Dread not at sodden terrour, and the power of the impious falling vpon thee. 26. For our Lord wil be at thy side, and wil keepe thy foote that thou be not taken. 27. Doe not prohibite him to doe good, that is able: if thou be able, thy selfe also doe good. 28. Say not to thy frend: goe, and returne; and (i) to morow I wil giue to thee: wheras thou mayest giue forthwith. 29. Practise not euil against thy freind, when he hath affiance in thee. 30. Contend not against man without cause, wheras he hath done thee no euil. 31. Doe not enuie an vniust man, nor imitate his waies: 32. because euerie deluder is an abomination of our Lord, and his communication is with the simple. 33. There is pouertie from our Lord in the house of the impious: but the habitations of the iust shal be blessed. 34. He shal delude the deluders, and to the milde he wil giue grace. 35. The wise shal possesse glorie: the exaltation of fooles ignominie.

in memorie.
(b) not in books only but in the hart:
(c) and put the in execution.
(d) know also that al thy strength is in God, in whom thou maist securely trust, not in thyne owne prudence.
(e) Chatisment and tribulation in those that endeauour to serue God, is a signe of his fauour towards them; and therfore his other promises which seeme to be temporal, are to be vnderstood of the next life.
(f) God rewardeth as it were with both hands, promising eternal life,
(g) and competent meanes in this life.
(h) Merite for the words of thy mouth.
(i) Almes in season is double worth to that which is differred long.

CHAP. III.

The wiſeman exhorteth others by his owne example to ſeeke wiſdom, 14. to decline from the wicked, and to imitate the iuſt, 23. to guide wel the hart, mouth and feete.



HILDREN heare ye the fathers diſcipline, and attend that you may know prudence. 2. I wil giue you a good guift, forſake not my law. 3. For (a) I alſo was the ſonne of my father, tender and as the onlie-begotten in my mothers ſight: 4. and he taught me, & ſayd: Let thy hart receiue my words, keepe my precepts, and thou ſhalt liue. 5. Poſſeſſe wiſedom, poſſeſſe prudence: forget not, neither decline from the words of my mouth. 6. Leaue her not, and she wil keepe thee: loue her, and she wil preſerue thee. 7. (b) The beginning of wiſdom, poſſeſſe wiſdom, and in al thy poſſeſſion purchaſe prudence: 8. take her quickly, and she wil exalt thee: thou ſhalt be glorified of her, when thou ſhalt embrace her. 9. She wil giue to thy head increaſe of graces, and with a noble crowne ſhe wil protect thee. 10. Heare my ſonne, and receiue my words, that yeares of life may be multiplied to thee. 11. The way of wiſdom I wil ſhew to thee, I wil leade thee by the paths of equitie. 12. Which when thou ſhalt haue entered, thy ſteps ſhal not be ſtraytned, and running thou ſhalt not haue a ſtumbling block. 13. Hold diſcipline, leaue it not: keepe it, becauſe the ſame is thy life. 14. Be not delighted in the paths of the impious, neither let the way of the euil pleaſe thee. 15. Flye from it, neither paſſe thou by it: goe aſide, and forſake it. 16. For they ſleep not vnleſſe they haue done il: and they take no ſleep vnleſſe they ſupplant. 17. They eate the bread of impietie, and drinke the wine of iniquitie. 18. But the path of the iuſt, as ſhyning light, proceedeth euen to perfect day. 19. The way of the impious is darkeſom: they know not where they fal. 20. My ſonne heare my wordes, and incline thyne eare to my ſayings. 21. Let them not depart from thyne eies, keepe them in the middes of thy hart. 22. For they are life to thoſe that finde them, and health to al fleſh. 23. With al garde keepe thy (c) hart, becauſe life proceedeth from it. 24. Remoue from thee a froward mouth, and let detracting lips be far from thee. 25. Let thine eies ſee right things, & let thine eie-liddes goe before thy ſteps. 26. Direct the path to thy feete, and al thy wayes shal be eſtabliſhed. 27. Decline not to the right hand, nor to the left: turne away thy foote from euil. 28. For our Lord knoweth the wayes that are on the right hand: but thoſe are peruers, which are on the left hand. 29. But he wil make thy courſes right, and thy wayes he wil bring forward in peace.

(a) As Salomō was inſtructed by his father King Dauid, ſo he teacheth others the right order how to learne wiſdom.

(b) The firſt part of wiſdom is to deſire it. For nothing hindereth from being iuſt but that iuſtice is not deſired. S. Aug. in Pſal. 118. v. 20.

(c) As the hart is the principal part of the bodie, ſo the wil is the chiefeſt power of the ſoule: from which good or euil proceedeth.

CHAP. V.

Againe wisdom dehorteth from fornication (carnal and spiritual) 6. shewing that in the end sinners shal see and feele the effect of their follie: 20. which God seeth and wil punish.

MY sonne, attend to my wisdom, and to my prudence incline thyne eare, 2. that thou mayst keepe (*a*) cogitations, and thy lippes preserue discipline. 3. Attend not to the deceipt of a (*b*) woman: for the lips of an harlot are as a hony combe distilling, and her throte netter then oyle. 4. But her later ends are bitter as wormewood, and sharp as a two edged sword. 5. Her feete goe downe into death, and her steps penetrate vnto hel. 6. They walke not by the path of life, her steps are wandering, and vnsearcheable. 7. Now therfore my sonne heare me, and depart not from the words of my mouth. 8. Make thy way far from her, and approch not to the doores of her house. 9. Giue not thy honour (*c*) to strangers, and thy yeares to the (*d*) cruel. 10. Lest perhaps strangers be filled with thy strength, and thy labours be in an other mans house, 11. and thou mourne in the end, when thou shalt haue spent thy flesh and thy bodie, and say: 12. Why haue I detested discipline, and my hart consented not to reprehensions, 13. nor I heard the voice of them that taught me, and haue not inclined mine eare to masters? 14. I haue almost been in al euil, in the middes of the Church and of the synagogue. 15. Drinke water of thyne owne cesterne, and the streames of thy wel: 16. (*e*) Let thy fountaines be deriued abrode, and in the streets diuide thy waters, 17. (*f*) Haue them alone, neither let strangers be partakers with thee. 18. Let thy vayne be blessed, and reioyce with the woman of thy youth: 19. a hinde most deare, and a most grateful fawne: let her breasts inebriate thee at al time, in her loue be thou delighted continually. 20. Why art thou seduced my sonne of a strange woman, and art cherished in the bosome of an other? 21. Our Lord beholdeth the wayes of man, and considereth al his steps. 22. His owne iniquities take the impious, and he is fast bound with the ropes of his sinnes. 23. He shal die because he hath not had discipline, and in the multitude of his folie he shal be deceiued.

(*a*) To auoide al impietie it is first of al necessarie, not to thinke, speake, nor heare vnlawful things.

(*b*) By woman is generally vnderstood cõcupiscence of what sinne soeuer, as. ch. 1. v. 10. & ch. 3. v. 33. ch. 4. v. 14.

(*c*) The world the flesh and the diuel are strangers,

(*d*) and cruel enemies that render for reward eternal damnation.

(*e*) Good doctrine is to be imparted to men of sincere intention.

(*f*) not to contemners and obstinate infidels.

CHAP. VI.

He that is ſuretie for an other, muſt haue care to diſcharge that he promiſeth. 6. The ſlouthful muſt learne diligence of the emmot. 12. The deſcription of an Apoſtata. 16. Aboue other ſix bad things, God deteſteth the ſower of diſcord. 20. Al are exhorted to keepe Gods law, 24. namely to flye fornication, and al occaſions therof.

(a) The wiſmā doth not abſolutely diſwade from al manner of ſuretiship, but from rāshly, or vnaduiſedly anſwering for others. And eſpecially exhorteth to vſe al diligence in performing, or cauſing others to performe that which is promiſed or couenanted.

MY ſonne (a) if thou ſhalt be ſuretie for thy freind, and haſt made faſt thy hand to a ſtranger, 2. thou art entrapped with the words of thy mouth, & caught with thyne owne words. 3. Doe therefore my ſonne that which I ſay, and deliuer thy ſelfe, becauſe thou art fallen into the hand of thy neighbour. Runne diuers wayes, make haſt, rayſe thy freind. 4. Giue not ſleep to thine eies, neither let thine eie-lids ſlumber. 5. Deliuer thyſelfe as a litle doa from the hand, and as a bird from the hand of the fowler. 6. Goe to the emmot, ô ſluggard, and conſider her wayes, and learne wiſdom. 7. Who wheras ſhe hath no guide, nor maiſter, nor capitaine, 8. prepareth meate for herſelfe in the ſummer, and gathereth in the harueſt for to eate. 9. How long wilt thou ſleepe, o ſluggard? when wilt thou riſe out of thy ſleepe? 10. Thou ſhalt ſleepe a litle, a litle ſhalt thou ſlumber, a litle ſhalt thou ioyne thy hands to ſleepe: 11. and penurie ſhal come to thee, as a wayfaring man, and pouertie as a man armed. But if thou be not ſluggiſh, thy harueſt ſhal come as a fountaine, and penurie ſhal flye farre from thee. 12. A man that is an (b) Apoſtata, a man vnprofitable, goeth with peruerſe mouth, 13. winketh with the eies, treadeth with the foote, ſpeaketh with the finger, 14. with wicked hart he deuiſeth euil, and at al time he ſoweth brawles. 15. To him his deſtruction ſhal come forthwith, and he ſhal ſodainly be deſtroyed, neither ſhal he haue remedie any more. 16. Six things there are which our Lord hateth, and the ſeuenth his ſoule deteſteth: 17. Loftie eies, a lying tongue, hands that ſhead innocent bloud, 18. a hart that deuiſeth moſt wicked deuiſes, feete ſwift to runne into euil, 19. a deceitful witneſſe that vttereth lies, and him that among brethren (c) ſoweth diſcordes. 20. My ſonne keepe the precepts of thy father, and leaue not the law of thy mother. 21. Bynde them in thy hart continually, and put them about thy throte. 22. When thou ſhalt walke, let them goe with thee: when thou ſhalt ſleepe, let them keep thee, and awaking talke with them. 23. Becauſe the commandment is a lampe, and the law a light, and the way of life the increpatiō of diſcipline: 24. that they may keepe thee from the euil woman, and from the faire ſpoken tongue of the ſtranger. 25. Let not thy hart

(b) Euerie one that ſinneth wittingly and of malice, refuſing to obey God, imployeth his mouth, eyes, feete, hands, and al parts with a wicked hart and intention to peruerte others: moſt proper to heretikes, apoſtates from the faith.

(c) The former ſix are al damnable, but this ſeuenth is moſt deteſtable, becauſe it

couet her beautie, be not caught with her becks: 26. for the price of an harlot is ſcarſe worth one loafe: but a woman catcheth the precious ſoule of man. 27. (d) Can a man hide fyre in his boſome, that his garments burne not? 28. Or walke vpon hote coales, that his ſoales be not burnt? 29. ſo he that goeth in vnto his neighbours wife, ſhal not be cleane when he ſhal touch her. 30. It is (e) no great fault, when a man ſhal haue ſtollen: for he ſtealeth to fil his hungrie ſoule: 31. alſo being taken he ſhal reſtore ſeuenfold, and ſhal giue vp al the ſubſtance of his houſe. 32. But he that is an aduouterer, for penurie of hart ſhal deſtroy his owne ſoule: 33. ſhame and ignominie he gathereth to himſelfe, & his reproch ſhal not be blotted out. 34. Becauſe the zele and furie of the huſband wil not ſpare in the day of reuenge, 35. neither wil he yeald to any mans prayers, neither wil he take for redemption verie many guifts.

(d) All occaſiõs of ſinne, eſpecially probable, are to be ſhunned.

(e) Theft is alſo mortal ſinne againſt the ſeuenth cõmandment, but not ſo great as adulterie.

CHAP. VII.

He further exhorteth yongmen to ſeeke wiſdom, 5. eſpecially to flye from the intiſements of harlots, largely deſcribing the ſame, 22. and the ruine of them that are ſo deluded.

MY ſonne (a) keepe my words, and my precepts hide with thee. Sonne 2. keepe my commandments, and thou ſhalt liue: and my law as the apple of thine eie: 3. binde it on thy fingers, write in the tables of thy hart. 4. Say to wiſdom, thou art my ſiſter: & cal prudence thy freind, 5. that she may keepe thee from the ſtrange woman, and from the forenrer which maketh her words ſweete. 6. For out of the window of my houſe I looked out through the lattiſe, 7. and I ſee litle ones, I behold a foolish yongman, 8. which paſſeth through the ſtreets by the corner, and goeth nigh the way of her houſe, 9. in the darke the day being toward euening, in the darkenes of the night, and dimnes. 10. And behold the womã meeteth him in harlots attyre, prepared to deceiue ſoules: babling and wandring, 11. impatient of reſt, nor able to conſiſt in the houſe on her feete, 12. now abrode, now in the ſtreets, now lying in wayte neere the corners. 13. And taking the yongman she kiſſeth him, and with malepert countenance ſpeaketh fayre, ſaying: 14. I vowed victimes for welfare, this day I haue payed my vowes. 15. Therfore I am come forth to meete thee, deſirous to ſee, and I haue found thee. 16. I haue wouen my bed with cordes, I haue adorned it with tapeſtrie pictured out of Ægypt. 17. I haue ſprinkled my bed with myrrhe, aloes, and cinamome. 18. Come let vs be inebriated with breſts, and let vs enioy deſired embracings, til the day appeare. 19. For my huſband is not at home, he is gone a very long iourney. 20. he caried with him a bag of money:

(a) Becauſe tentations ſtil occurre in this life, and man is fraile, good exhortations, and earneſt admonitions muſt alſo be continually inculcated, as here the wiſman often repeateth and much vrgeth the ſame good and neceſſarie aduiſes to embrace wiſdom and to walke ſtil in the way of vertue, eſpecially to fly from vices, and dangers of ſinne.

in the day of the ful moone he wil returne to his house. 21. She intangled him with many words, and with flatterie of lips drew him. 22. Immediately he foloweth her (b) as an oxe led to be a victime, & as a lambe playing the wanton, and not knowing that he is drawen as a foole to bonds, 23. til the arow pearse his liuer: as if a birde should make haste to the snare, and knoweth not that his life is in danger. 24. Now therfore my sonne, heare me, and attend to the words of my mouth. 25. Let not thy mind be drawen away in her wayes: neither be thou deceiued with her paths. 26. For she hath cast downe manie wounded, and al the most strong are slaine by her. 27. Her house the wayes of hel, penetrating to the inner parts of the death.

(b) Sinners after consent giuen to tentations are as inconsiderate of their owne state, & of their perile and ruine, as an oxe when he is ledde to the shamles, or a birde allured with a bate, that flyeth into the snare or net.

CHAP. VIII.

Wisdom is preached in conspicious and most frequented places, that none may pretend want of admonition, 7. her doctrin is true, godlie, profitable, & necessarie to al sorts of men. 12. Wisdom (increated which is God himselfe) is eternal, 32. and bringeth eternal happines.

DOTH not wisdom crie, and prudence giue her voice? 2. Standing (a) in the high & loftie tops ouer the way, in the middes of the paths, 3. beside the gates of the citie in the verie doores she speaketh, saying: 4. O men, to you I crie, and my voice is to the children of men. 5. O litle ones vnderstand subtiltie, and ye vnwise marke. 6. Heare ye, because I wil speake of great things: and my lips shal be opened to preach right things. 7. My throte shal meditate truth, and my lips shal detest the impious. 8. Al my words are iust, there is no wicked, nor peruerse thing in them. 9. They are right to them that vnderstand, and iust to them that finde knowledge. 10. Receiue ye discipline, & not money: choose doctrine rather then gold. 11. For wisdom is better then al most precious riches: and whatsoeuer is to be desired can not be compared to it. 12. I (b) wisedome dwel in counsel, and am present in learned cogitations. 13. The feare of our Lord hateth euil: arrogancie, and pride, and wicked way, and a double tonged mouth I doe detest. 14. Myne is counsel & equitie, prudence is mine, strength is mine. 15. By me Kings doe reigne, and the makers of lawes decree iust things. 16. By me Princes rule, and the mightie decree iustice. 17. I Loue them that loue me: and they that watch toward me shal finde me. 18. With me are riches, and glorie, glorious riches, and iustice. 19. For my fruite is better then gold and precious stone, and my blosomes then

(a) True wisdom directing to good life & so to eternal saluation, is only found in the visible Church standing vpon a mountaine, not hidde in corners or obscure places.

(b) These singular praises perteine to the increated wisdom, God himself, from whom proceedeth wisdom giuen to men by the Holie Ghost. See Annot. ch. 1. v. 2.

chosen

choſen ſilliter. 20. I walke in the wayes of iuſtice, in the middes of the paths of iudgement, 21. that I may enrich them that loue me, and may repleniſh their treaſures. 22. Our Lord poſſeſſed me in the beginning of his wayes, before he had made any thing from the beginning. 23. From eternitie I was ordayned & of old before the earth was made. 24. The depths were not as yet, and I was now conceiued, neither had the fountaines of waters as yet guſhed forth: 25. the mountaines with heauie hugeneſſe ſtoode not as yet: before the litle hils I was brought forth: 26. he had not yet made the earth, and the riuers, and the poles of the round world. 27. When he prepared the heauens, I was preſent: when with a certaine law and circuite he compaſſed the depths: 28. When he eſtabliſhed the firmament aboue, & poyſed the fountaines of water: 29. when he compaſſed the ſea with her limits, and ſet a law to the waters that they ſhould not paſſe their bounds: when he hanged the foundatiõs of the earth, 30. I was with him framing al things: and was delighted euerie day, playing before him at al time, 31. playing in the world: & (c) my delights to be with the children of men. 32. Now therfore children heare me: Bleſſed are they that keepe my wayes. 33. Heare ye diſcipline, and be wiſe, and reiect it not. 34. Bleſſed is the man that heareth me, & that watcheth at my doores dayly, & wayteth at the poſts of my doore. 35. He that ſhal finde me shal finde life, and ſhal draw ſaluation of our Lord: 36. but he that ſhal ſinne againſt me, ſhal hurt his owne ſoule. Al that hate me, loue death.

(c) God much preferreth man before al other corporal creatures.

CHAP. IX.

Wiſdom hauing built her houſe with ſeuen pillers, inuiteth al to a prepared banquet: 11 promiſing to multiplie ioyful dayes. 13. Folie inciteth to her contrarie banquet of ſtollen water and hid bread.

WISEDOME (a) hath built herſelf an houſe, ſhe hath cut out ſeuen pillers. 2. She hath immolated her victimes, mingled her wine, and ſet forth her table. 3. She hath ſent her hand-maids to cal to the towre, and to the wals of the citie: 4. If any be a litle one, let him come to me. And to the vnwiſe ſhe ſpake: 5. Come (a) eate ye my bread, & drinke the wine which I haue mingled for you. 6. Leaue infancie, and liue, and walke by the wayes of prudence. 7. He that teacheth a ſcorner doth iniurie to himſelf; and he that rebuketh the impious, purchaſſeth a blotte to himſelf. 8. Rebuke (b) not the ſcorner leſt he hate thee. (c) Rebuke a wiſe man, and he wil loue thee. 9. Giue occaſion

(a) S. Cyprian li. 2. ep. 1. citeth this whole paſſage of Chriſts Sacrifice in the formes of bread and wine.

(b) Where is no hope of amendment prudence directeth vs not to admonish, nor rebuke ſinners, leſt without anie fruite we procure enmitie, charitie alſo requireth rather to expect better op-

portunitie, leſt the offender become worſe by our admonition.

occaſiõ to a wiſe man, and wiſdom ſhal be added, to him. Teach the iuſt, and he ſhal make haſte to take it. 10. The beginning of wiſdom, the feare of our Lord: and the knowledge of the holie, prudence. 11. For by me ſhal thy dayes be multiplied, and yeares of life ſhal be added to thee. 12. If thou be wiſe, to thy ſelf thou ſhalt be: and if a ſcorner, thou alone ſhalt beare the euil. 13. A fooliſh woman and clamorous, and ful of alurements, and knowing nothing at al, 14. ſate in the doores of her houſe vpon a ſeate in a high place of the citie, 15. to cal them that paſſe by the way, and goe on their iourney: 16. He that is a litle one, let him turne to me. And to the foole she ſpake: 17. Stolen waters are ſweeter, and hidden bread more pleaſant. 18. And he was ignorant that giants are there, and her gueſts in the depths of hel.

(c) But when there is hope of good, euerie one is bound, eſpecially ſuperiours, to to correct offenders. S. Aug. li. 1. c. 9. de ciuit. S. Baſil. regulis fuſe diſput. 158.

ANNOTATIONS.

CHAPTER IX.

God built his Church with ſpiritual Paſtors & Rites of Religion in the old Teſtament.

1. *Wiſdom hath built herſelf a houſe.*) According to the literal ſenſe, wherin the myſtical is grounded (both intended by the Holie Ghoſt) Wiſdom which is God himſelf, Creatour & Cõſeruer of al things, whoſe ſpecial good pleaſure and delight is to be with men, built his houſe the Church, firſt in the Patriarchs, Prieſts, Prophets, and his other faithful ſeruants in the old Teſtament; partly before, but more conſpicouſly in the people of Iſrael, eſtabliſhing the ſame with ſeuen, that is (according to the frequent phraſe of holie Scripture) with manie pillers, Paſtors and chief gouerners, by whom the whole people were directed in al ſpiritual cauſes; as the Pſalmiſt likewiſe induceth God, ſaying: I haue confirmed the pillers therof. And as S. Paul afterward calleth S. Peter, S. Iames, and S. Iohn, pillers. In this houſe wiſdom alſo prepared a banquet, appointed victimes of diuers ſorts, as grateful Sacrifices to God, & therto inuited al men in much better order, and to their more profite, then the adultreſſe woman, follie and wicked concupiſcence, inciteth to her carnal and wordlie pleaſures, which bring to eternal ruine. And for this purpoſe God neuer ceaſed to ſend Prieſts and Prophets to inuite the people of Iſrael, to this ſtrong towre ſenſed with wals. In the Allegorical ſenſe, the ſame diuine increated Wiſdom, the ſecond Perſon in the B. Trinitie, the Diuine WORD coeternal to the Father, built himſelf a houſe, his humane bodie in the Virgins womb, and therunto, as to the head, adioyned the members, his myſtical bodie the Church, immolated victimes of Martyrs, prepared the Table in breade and wine, where alſo appeareth his Prieſthood, according to the Order of Melchiſedec, and called therto ſuch as before were vnwiſe, and of ſmal vnderſtanding: becauſe as the Apoſtle ſaith: God choſe the weake of this world to confound the ſtrong. As S. Auguſtin expounderh this paſſage, li. 17. c. 20. de ciuit & q. 51. veter. & noui. Teſt. to. 4.

Prou. 8. v. 31.

Pſa. 74.

Galat. 2.

The ſame are more excellent in the Church of Chriſt.

1. Co. 1.

THE PARABLES OF SALOMON.

The second part. Sentencious moral precepts.

This repetition of the title ſignifieth, that the ſentences which folow are more properly called Parables, then the former: From which they alſo differ in manner of vtterance, by the figure Antitheſis, for moſt part oppoſing, and comparing contrarie vertues and vices, ſhewing their contrarie effects; with great elegancie, eſpecially in the original tong; which could not be ſo fully expreſſed in Greeke, nor Latin, much leſſe in vulgar language: But are the ſame in ſenſe, though often obſcure, by reaſon of the Hebrew phraſe, ſhortnes of ſentences, and ſo without anie certaine connexion, that we can not with perſpicuitie, comprehẽd the ſumme therof in briefe contents, after the ordinarie manner before the chapters. And therfore haue thought it better for the vulgar reader, to ſet downe in the margent of the twentie chapters next folowing, in briefe termes, the vertues, or other good things (rather then the bad, not hauing place for both) commended in euerie ſentence. For though the ſame be not alwayes expreſſed in the text, yet they may be vnderſtood by their oppoſite vices. Whoſoeuer deſireth further explication, may finde manie of theſe diuine ſentences excellently expounded by S. Ierom, S. Auguſtin, S. Gregorie and other Fathers in ſeueral places. Or read S. Bedas Commentaries vpon this whole booke, To. 4. Vel apud S. Ierom. To. 7. Or amongſt late writers, our learned countriman D. Radulphus Bainus, Bishop Ianſenius, and F. Peltanus.

How theſe Parables folowing differ from the former.

Why the contents of the twentie chapters folowing are put in the margent.

CHAP. X.

A Wiſe ſonne makth the father glad: but a foolish ſonne is the ſorow of his mother. Wiſdom in general.

2. The treaſures of impietie ſhal profit nothing: but iuſtice ſhal deliuer from death. Iuſtice.

3. Our Lord wil not afflict with famine the ſoul of the iuſt, and the deceitful practiſes of the impious he wil ouerthrow. Confidence in God.

4. The ſlothful hand hath wrought pouertie: the hand of the ſtrong getteth riches. Induſtrie.

Who ſo truſteth to lyes feedeth the winds; and the ſelfe-ſame man folowe-eth th e flying birds. Truth.

5. He that gathereth in the harueſt, is a wiſe ſonne: but he that ſnorteth in ſummer, is the ſonne of confuſion. Diligence.

6. The bleſſing of our Lord is vpon the head of the iuſt: but iniquitie couereth the mouth of the impious. Equitie.

7. The memorie of the iuſt is with prayſes: and the name of the impious ſhal rot. Good fame.

8. The wiſe of hart ſhal receiue precepts: a foole is beaten with lips. Deſire to learne.

9. He that walketh playnly, walketh confidently: but he that deprauch his wayes, ſhal be manifeſt. Sinceritie.

10. He

Vnfained freindship.
10. He that wincketh with the eye, ſhal giue ſorow: and the foole in lips ſhal be beaten.

Wholſome talke.
11. A vayne of life, the mouth of the iuſt: and the mouth of the impious couereth iniquitie.

Charitie.
12. Hatred rayſeth brawles: and charitie couereth al ſinnes.

Prudent ſpeach.
13. In the lips of the wiſe wiſdom is found: and a rod on his backe that lacketh witte.

Diſcretion in ſpeaking.
14. Wiſe men hide knowledge: but the mouth of the foole is next to confuſion.

Iuſt gaine.
15. The ſubſtance of a rich man, is a citie of his ſtrength: the feare of the poore their pouertie.

Iuſt intention.
16. The worke of the iuſt vnto life: but the fruit of the impious vnto ſinne.

Loue to be corrected.
17. The way of life, to him that keepeth diſcipline: but he that forſaketh reprehenſions, erreth.

Internal and external charitie.
18. Lying lips hide hatred: he that vttereth contumelie is vnwiſe.

Moderate ſpeach.
19. In much talke there ſhal not want ſinne: but he that moderateth his lips is moſt wiſe.

Sinceritie of hart.
20. The tong of the iuſt, is choſen ſiluer: but the hart of the impious is nothing worth.

Loue of doctrin.
21. The lips of the iuſt teach verie many: but they that are vntaught, ſhal die in the penurie of wite.

Spiritual riches.
22. The bleſſing of our Lord maketh men rich: neither ſhal affliction be ioyned to them.

Sorow for ſinne.
23. A foole worketh miſcheefe as it were by laughter: but wiſdom is prudence to a man.

Remorſe of conſcience.
24. That which the impious feareth, ſhal come vpon him: to the iuſt their deſire ſhal be giuen.

Iuſtice in general.
25. As a tempeſt paſſing the impious ſhal not be: but the iuſt as an euerlaſting foundation.

Diligence.
26. As vinegre to the teeth, and ſmoke to the eies, ſo a ſluggard to them that ſent him.

Feare of God.
27. The feare of our Lord ſhal adde dayes: and the yeares of the impious ſhal be ſhortned.

Pietie.
28. The expectation of the iuſt is ioy: but the hope of the impious ſhal periſh.

Obſeruation of Gods law, fulfulling al iuſtice.
29. The ſtrength of the ſimple the way of our Lord: and feare is to them that worke euil.
30. The iuſt for euer ſhal not be moued: but the impious ſhal not dwel on the earth.

Speaking and Meditating good things.
31. The mouth of the iuſt ſhal bring forth wiſdom: the tong of the froward ſhal periſh.
32. The lips of the iuſt conſider grateful things: and the mouth of the impious peruerſe things.

CHAP. XI.



DECEITFVL balance, is abomination before God: and and equal weight is his wil. Equitie.

2. Where pride shal be, there shal be contumelie also: but where humilitie, there also wisdom. Humilitie.

3. The simplicitie of the iust shal direct them: and the supplanting of the peruers shal waste them. Sinceritie.

4. Riches shal not profit in the day of reuenge: but iustice shal deliuer from death. Spiritual riches.

5. The iustice of the simple shal direct his way: and the impious shal fal in his impictie. Pietie.

6. The iustice of the righteous shal deliuer them: and the vniust shal be caught in their deceitful practises. Iustice.

7. The impious man being dead, there shal be no hope any more: and the expectation of the careful shal perish. Care of the other life.

8. The iust is deliuered from distresse: and the impious shal be giuen for him. Future ioy.

9. The dissembler with his mouth deceiueth his freind: but the iust shal be deliuered by knowledge. Truth in words.

10. In the good things of the iust the citie shal reioyce; and in the destruction of the impious there shal be prayse. Common good.

11. With the benediction of the iust the citie shal be exalted: and by the mouth of the impious it shal be subuerted. Publike ioy.

12. He that despiseth his freind, lacketh hart: but the wise man wil hold his peace. True freindship.

13. He that walketh fraudulently, reuealeth secrets: but he that is faithful, concealeth the thing committed of his freind. Fidelitie.

14. Where there is no gouernour, the people shal fal: but there is health where is much counsel. Good gouernment.

15. He shal be afflicted with euil, that is suretie for a stranger: but he that is ware of the snares, shal be secure. Prudence in suretiship.

16. A gracious woman shal finde glorie: and the strong shal haue riches. Diligence.

17. A merciful man doth good to his kinred also. Mercie.

18. The impious maketh an vnstable worke: but to him that soweth iustice, is a faythful reward. Iustice.

19. Clemencie prepareth life: & the pursuing of euil things death. Clemencie.

20. A peruers hart is abominable to our Lord: and his wil is in them that walke simply. Sinceritie.

21. Hand in hand the euil man shal not be innocent: but the seede of the iust shal be saued. Iust dealing.

22. A ring of gold in a swines snout, a fayre woman & a foole. Internal vertue.

Expectation of glorie.
23. The deſire of the iuſt is al good: the expectation of the impious furie.

Almes deedes.
24. Some diuide their owne goods, and are made richer: others take violently not their owne, and are alwayes in pouertie.

Beneuolence.
25. The ſoule which bleſſeth, ſhal be made fatte: and he that inebriateth, himſelf ſhal alſo be inebriated.

Care of the poore.
26. He that hydeth corne, ſhal be curſed among the peoples: but bleſſing vpon the head of them that ſel.

Good deſires.
27. Wel riſeth he early who ſeeketh good things: but he that is a ſearcher after euil things, ſhal be oppreſſed of them.

Truſt in Gods goodnes.
28. He that truſteth in his riches ſhal fal: but the iuſt ſhal ſpring as a greene leafe.

Frugalitie.
29. He that troubleth his houſe, ſhal poſſeſſe the winds: and he that is a foole ſhal ſerue the wiſe.

Spiritual inſtruction.
30. The fruite of the iuſt man a tree of life: and he that gaineth ſoules, is wiſe.

Straict way of ſaluation.
31. If the iuſt man receiue in the earth, how much more the impious and ſinner?

CHAP. XII.

Loue of diſcipline.
Progreſſe in vertue.
Pietie.
Diligent induſtrie.
Deſire of iuſtice.
Sinceritie in words.
Iuſtice.
Sound doctrine.
Contentment of minde.
Compaſsion.
Diligent trauel.



HE that loueth diſcipline, loueth knowledge: but he that hateth reprehenſions is vnwiſe.
2. He that is good, ſhal draw grace from our Lord: but he that truſteth in his owne cogitations, doth impiouſly.
3. Man ſhal not be ſtrengthned by impietie: and the roote of the iuſt ſhal not be moued.
4. A diligent woman is a crowne to her huſband: and putrefaction in his bones, ſhe that doth things worthie of confuſion.
5. The cogitations of the iuſt are iudgements: & the counſels of the impious are fraudulent.
6. The words of the impious lie in wayte for bloud: the mouth of the iuſt ſhal deliuer them.
7. Turne the impious, and they ſhal not be: but the houſe of the iuſt ſhal be permanent.
8. A man ſhal be knowen by his doctrine: but he that is vaine and foolish, ſhal lye open to contempt.
9. Better is the poore and ſufficient to himſelf, then he that is glorious and wanteth bread.
10. The iuſt knoweth the liues of his beaſts: but the bowels of the impious are cruel.
11. He that tilleth his land, ſhal be filled with breads: but he that purſeweth idlenes is a veric foole.

He that is delighted in much quaffing of wine, leaueth contumelie in his munitions. — Temperance.

* defence. 12. The desire of the impious is the * muniment of the most wicked: but the roote of the iust shal prosper. — Iust punishment of the wicked.

13. For the sinnes of the lips ruine approcheth to the euil man: but the iust escapeth out of distresse. — Guard of the tongue.

14. Of the fruite of his owne mouth shal euerie man be replenished with good things, and according to the workes of his hands it shal be repayed him. — Godlie instructions: and good deeds.

15. The way of a foole is right in his eies: but he that is wise heareth counsels. — Healding to good counsel.

16. A foole by & by sheweth his anger: but he that dissembleth iniuries is wise. — Toleration of iniuries.

17. He that speaketh that which he koweth, is an vtterer of iustice: but he that lyeth, is a fraudulent witnesse. — True testimonie.

18. There is that promiseth, and is pricked as it were with the sword of conscience: but the tong of the wise is health. — Aduised promising.

19. The lips of truth shal be stable for euer: but he that is an hastie witnesse, frameth a tong of lying. — Considerate testimonie.

20. Guile is in the hart of them that thinke euil things: but ioy foloweth them that giue counsels of peace — Pacification.

21. It shal not make the iust sorie what soeuer shal fal to him: but the impious shal be replenished with euil. — Iustice in general.

22. Lying lippes are an abomination to our Lord: but they that doe faithfully please him. — Fidelitie.

23. A circumspect man concealeth knowledge: and the hart of the vnwise prouoketh folie. — Prudent silence.

24. The hand of the strong shal rule, but that which is slothful, shal serue vnder tributes. — Resistance of tentations.

25. Pensifnesse in the hart of a man shal humble him, & with a good word he shal be made glad. — Alacritie in good workes.

26. He that neglecteth damage for a freind, is iust: but the way of the impious shal deceiue them. — Freindship.

* a iust man. 27. The fraudulent man shal not find gayne: and the substance of a * man shal be the price of gold. — Honest industrie.

28. In the path of iustice, life but the by-way leadeth to death. — Good life.

CHAP. XIII.

WISE sonne, is the doctrine of the father: but he that is a scorner, heareth not when he is rebuked. — Filial feate.

2. Of the fruite of his owne mouth man shal be filled with good things: but the soule of the preuaricatours is wicked. — Sound doctrine.

3. He that keepeth his mouth, keepeth his soule: but he that is vnaduised to speake shal feele euils. — Discretion in speach.

Conſtant endeauour. 4. The ſluggard wil and wil not: but the ſoule of them that worke, ſhal be made fatte.

Truth in wordes and deeds. 5. The iuſt shal deteſt a lying word: but the impious confoundeth, and shal be confounded.

Iuſtice. 6. Iuſtice keepeth the way of the innocent: but impietie ſupplanteth the ſinner.

True acknowledgement of temporal ſtate. 7. There is one as it were with riches wheras he hath nothing: and there is as it were poore, wheras he is in much riches.

Mediocritie of riches. 8. The redemption of a mans life, his riches: but he that is poore, beareth not reprehenſion.

Sincere conſcience. 9. The light of the iuſt maketh glad: but the candle of the impious shal be extinguiſhed.

Humilitie. 10. Among the proude there are alwayes braules: but they that doe al things with counſel, are ruled by wiſdom.

Iuſt gaine. 11. Subſtance haſtned shal be diminiſhed: but that which by litle and litle is gathered with the hand, ſhal be multiplied.

Speedie performance of promiſe. 12. Hope that is differred afflicteth the ſoule: a tree of life the deſire of cunning.

Good report. 13. Who ſo detracteth from any thing, he byndeth himſelfe for the time to come: but he that feareth the precept, shal conuers in peace.

Plaine dealing. Guileful ſouls erre in ſinnes: the iuſt are merciful & haue pitie.

Good inſtruction. 14. The law of a wiſe man a fountaine of life, that he may decline from the ruine of death.

True doctrine. 15. Good doctrine shal giue grace: in the way of contemners a whirlepoole.

Prudence. 16. The ſubtel man doth al things with counſel: but he that is a foole openeth folie.

Faithful meſſage. 17. The meſſenger of the impious ſhal fal into euil: but a faithful legate, is health.

Deſire to learne. 18. Pouertie, and ignominie, to him that forſaketh diſcipline: but he that yealdeth to him that rebuketh, shal be glorified.

Hate of ſinne. 19. Deſire if it be accomplished, delighteth the ſoule: fools deteſt them that flye euil things.

Conuerſation with the good. 20. He that walketh with the wiſe, shal be wiſe: a freind of fools ſhal be made like.

Iuſtice. 21. Euil purſueth ſinners, and to the iuſt good things ſhal be repayed.

Succeſſion. 22. The good man leaueth heyres, ſonnes, and nephewes: and the ſubſtance of the ſinner is kept for the iuſt.

Frugalitie. 23. Much meate in the tilled grounds of the fathers: and to others they are gathered without iudgement.

Chaſtiſment. 24. He that ſpareth the rod, hateth his childe: but he that loueth him doth inſtantly nurture him.

Contentment of ſtate. 25. The iuſt eateth and filleth his ſoule: but the bellie of the impious vnſatiable.

CHAP. XIIII.

A wiſe woman buildeth her houſe: the vnwiſe wil with her hands deſtroy that alſo which is built. — Frugal induſtrie.

2. He that walketh in the right way, & feareth God, is deſpiſed of him, that goeth an infamous way. — Feare of God.

3. In the mouth of a foole the rod of pride: but the lips of the wiſe keepe them. — Guard of the tong.

4. Where oxen are not, the ſtal is emptie: but where much corne is, there is the oxes ſtrength manifeſt. — Diligent labours.

5. A faithful witneſſe wil not lie: but a deceitful witneſſe vttereth a lie. — Truth in al ſpeach.

6. A ſcorner ſeeketh wiſdom and findeth it not: the doctrine of the prudent is eaſie. — Seeke wiſdom modeſtly.

7. Goe againſt a fooliſh man, and he knoweth not the lips of prudence. — Felowship with the wiſe.

8. The wiſdom of a diſcrete man is to vnderſtand his way: and the imprudence of fools erreth. — Knowledge of our ſelues.

9. A foole wil laugh at ſinne, & among the iuſt grace ſhal abide. — Deteſtation of ſinne.

10. The hart that knoweth the bitternes of his ſoule, in his ioy ſhal not the ſtranger be mingled. — Internal comfort.

11. The houſe of the impious ſhal be raſed: the tabernacles of the iuſt ſhal ſpring. — Contempt of this world.

12. "There is a way, which ſeemeth to a man iuſt: but the later ends therof lead to death. — The Catholike faith.

13. Laughter ſhal be mingled with ſorow, and mourning occupieth the later ends of ioy. — Spiritual ioy.

14. A foole ſhal be repleniſhed with his wayes, and the good man ſhal be aboue him. — Reward of workes.

15 The innocent belieueth euerie word: the diſcrete man conſidereth his ſteps. — Belieue not al reports.

16. A wiſe man feareth and declineth from euil: the foole leapeth ouer and is confident. — Mature conſideration.

17. The impatient man ſhal worke folie: and the ſubtel man is odious. — Patience.

18. The childiſh man ſhal poſſeſſe folie, and the prudent ſhal expect knowledge. — Deſire of ſolid knowledge.

19. The euil ſhal lie downe before the good, and the impious before the gates of the iuſt. — Pietie ſhal be rewarded.

20. The poore ſhal be odious euen to his neighbour: but the freinds of the rich be manie. — Compaſſion of the poore.

21. He that deſpiſeth his neighbour, ſinneth: but he that hath pitie on the poore, ſhal be bleſſed. — Almes-deeds.

22. They erre that worke euil: mercie and truth prepare good things. — Mercie and veritie.

23. In euerie worke there ſhal be aboundance: but where manie words are, there is oftentimes pouertie. — Good deeds with few wordes.

1. Cor. 14 v. 20.

Right vse of riches.
24. The crowne of the wise, their riches: the follie of fooles, imprudence.
True testimonie. as v. 5.
25. A faithful witnes deliuereth soules: and the * dissembler vttereth lyes.
Feare to offend God preuenteth punishment.
26. In the feare of our Lord is confidence of strength, and to his children there shal be hope.
27. The feare of our Lord a fountaine of life, that he may decline from the ruine of death.
28. In the multitude of people the dignitie of the King: and in fewnes of people the ignominie of the Prince.
29. He that is patient, is gouerned with much wisdom: but he that is impatient, exalteth his follie.
Procure loue and fidelitie in subiects.
Patience.
30. " Health of hart, the life of the flesh: enuie the putrefaction of the bones.
Sincere intention.
Compassion.
31. He that doth calumniate the needie, vpbraideth his maker: but he honoureth him, that hath pitie on the poore.
Confidence in iustice.
32. The impious shal be expelled in his malice: but the iust hopeth in his death.
Instruction of the ignorant.
33. In the hart of the prudent resteth wisdom, & it shal instruct al the vnlearned.
Publike iustice.
34. Iustice aduanceth a nation: but sinne maketh peoples miserable.
Industrie in euerie man.
35. A seruant that vnderstandeth is acceptable to the King: he that is vnprofitable shal susteyne his anger.

* *Verse. pellis. i turne-skin, or turne-coate.*

ANNOTATIONS.

CHAPTER XIIII.

Without true faith none can be saued.
12. A *way which seemeth iust.*) If anie Iewes, Turkes, or Heretikes lead a moral good life in this world, it seemeth both to themselues, and to other rude people, that they are in a right way of saluation, but their errour in faith leadeth them to eternal damnation.

Sincere intention excuseth some errours.
30. *Health of the hart.*) As soundnes of the hart conserueth the rest of the same bodie in life; so a pure intention often excuseth from mortal sinne, as in errours committed of probable, not of grosse, nor affected ignorance. But secret enuie in the hart infecteth and putrifieth mans actions, and destroyeth the worke that seemed good: which can no more endure strict examination in the day of iudgement, then a rotten cloth can abide washing.

2. *Greg. li. 5. c. 34. Moral.*

CHAP. XV.

Meeknes.
Discretion.
A SOFT answer breaketh anger: an a hard word rayseth vp furie.
2. The tongue of the wise adorneth knowledge: the mouth of fooles boyleth forth follie.
Gods omniscience.
3. In euerie place the eies of our Lord behold the good and the euil.
Caulmnes of speach.
4. A peaceable tong is a tree of life: but that which is immoderate, shal breake the spirite.

5. A foole ſcorneth the diſcipline of his father: but he that regardeth reprehenſions, ſhal become more prudent. Loue to be corrected.
In abundant iuſtice there is greateſt force: but the cogitations of the impious ſhal be rooted out.
6. The houſe of the iuſt is very much ſtrength: and in the fruits of the impious is perturbation. Diligence in teaching others.
7. The lips of the wiſe ſhal ſow knowledge; the hart of fools shal be vnlike. Deſire to fulfil al iuſtice.
8. The victimes of the impious are abominable to our Lord: the vowes of the iuſt are acceptable. Puritie of hart.
9. The way of the impious is abomination to our Lord: he that foloweth iuſtice is beloued of him. Learne of good men.
10. The doctrine is euil of them that forſake the way of life: he that hateth reprehenſions shal dye.
11. Hel and perdition are before our Lord: how much more the harts of the children of men? Al ſecrets knowen to God.
12. The peſtilent man loueth not him that rebuketh him: nor goeth to the wiſe. Harken to good admonitions.
13. A glad hart cheereth the face: in penſieunes of mind the ſpirit is caſt downe. A cheerful hart is deſirous to learne.
14. The hart of the wiſe ſeeketh doctrine: and the mouth of fools is fed with vnskilfulnes.
15. Al the dayes of the poore are euil: a ſecure minde is as it were a continual feaſt. A quiet mind.
16. Better is a litle with the feare of our Lord, then great treaſures and vnſatiable. Contment with ſufficiencie.
17. It is better to be called to herbs with charitie: then to a fatted calfe with hatred.
18. An angrie man ſtirreth brawles: he that is patient appeaſeth thoſe that are raiſed. Patience.
19. The way of the ſlothful is as an hedge of thornes: the way of the iuſt is without offence. Diligence.
20. A wiſe ſonne maketh the father ioyful: and the fooliſh man deſpiſeth his mother. Honour of parents.
21. Follie is ioy to a foole: and the wiſeman directeth his ſteppes. Diſcretion.
22. Cogitations are diſſipated where there is no counſel: but where manie counſellers are, they are confirmed. Deſire to liue wel.
23. A man reioyceth in the ſentence of his mouth: and a word in due time is beſt. Counſel in ſeaſon.
24. The path of life aboue the learned, that he may decline from the loweſt hel. To him that is wel trained in good workes, heauen gates are open.
25. Our Lord wil deſtroy the houſe of the proud: and wil make ſure the borders of the widow.
26. Euil cogitations are an abomination to our Lord: and pure ſpeach moſt beautiful shal be confirmed of him. Honeſt thoughts and wordes.

27. He

A liberal mind.
27. He that purſueth auarice diſturbeth his houſe: but he that hateth guifts ſhal liue.

Mercie and iuſtice.
By mercie and faith ſinnes are purged: and by the feare of our Lord euerie one declineth from euil.

Obedience.
28. The minde of the iuſt meditateth obedience: the mouth of the impious redoundeth with euils.

God aſsiſteth the iuſt.
29. Our Lord is far from the impious: and he wil heare the prayers of the iuſt.

Wordes of edification.
30. The light of the eies reioyceth the ſoule: a good name fatteth the bones.

Loue of diſcipline, and Admonition.
31. The eare that heareth the reprehenſions of life, ſhal abide in the middes of the wiſe.

32. He that reiecteth diſcipline, deſpiſeth his ſoule: but he that yealdeth to reprehenſions, is a poſſeſſour of the hart.

Homilitie.
33. The feare of our Lord, the diſcipline of wiſdom: and humilitie goeth before glorie.

CHAP. XVI.

Gods grace neceſſarie in euerie good action.
IT perteyneth to man to prepare the hart: and to our Lord to gouerne the tongue.

Mans iudgement is not ſecure.
2. Al the wayes of man are open to his eies: our Lord is the weigher of ſpirits.

Commend thyne affayres to God.
3. Reueale thy workes to our Lord: and thy cogitations ſhal be directed.

Gods prouidence.
4. Our Lord hath wrought al things for himſelf: the impious alſo to the euil day.

Punishment of ſinne
5. Euerie arrogant man is an abomination to our Lord: although hand ſhal be to hand he is not * innocent.

* vnpunished.

Equitie.
The beginning of a good way, is to doe iuſtice: and it is more acceptable

Mercie.
with God, then to immolate hoſts.

6. By mercie and truth iniquitie is redeemed: and in the feare of our Lord euil is auoided.

Deuotion.
7. When the wayes of man ſhal pleaſe our Lord, he wil conuert alſo his enemies to peace.

Iuſt gaine.
8. Better is a litle with iuſtice, then much fruite with iniquitie.

Neceſsitie of Gods grace.
9. The hart of man diſpoſeth his way: but it perteyneth to our Lord to direct his progreſſe.

:: God aſſiſteth ſuperiours in gouerning their ſubiects.
10. :: Diuination is in the lips of the King, his mouth ſhal not erre in iudgement.

Iuſt balance do pleaſe God & good kings.
11. Weight and balance are iudgements of our Lord: and his worke al the ſtones of the bag.

12. They are abominable to the King that doe impiously: becauſe the throne is eſtabliſhed by iuſtice.

13. wil

13. The wil of Kings are iuſt lips: he that ſpeaketh right things ſhal be beloued. — Righteouſnes.

14. The Kings indignation, meſſengers of death: and the wiſe man wil pacifie it. — Feare, and reuerence of authoritie.

15. In the cheerfulnes of the Kings countenance is life: and his clemencie is as the later showre. — Loue of wiſdom.

16. Poſſeſſe wiſdom, becauſe it is better then gold: and gette prudence, becauſe it is more precious then ſiluer. — Iuſtice in general.

17. The path of the iuſt auoideth euils: the keeper of his ſoule keepeth his way. — Humilitie.

18. Pride goeth before deſtruction, and before ruine the ſpirit ſhal be exalted. — Meeknes.

19. Is it better to be humbled with the meeke, then to diuide ſpoyles with the proud. — Hope in God.

20. The learned in word ſhal finde good things: and he that hopeth in our Lord, is bleſſed. — Mildnes.

21. He that is wiſe in hart, ſhal be called prudent: and he that is ſweete in ſpeach ſhal finde greater things. — Teaching others.

22. A fountaine of life the learning of him that poſſeſſeth it: the doctrine of fooles foolishnes. — Sincere hart.

23. The hart of the wiſe ſhal inſtruct his mouth: and ſhal adde grace to his lippes. — Sweetnes in conuerſation.

24. Wel ſet words are a honie combe: ſweetnes of the ſoule the health of the bones. — True faith & Religion.

ch. 14. *v.* 2. 25. There is a way that ſeemeth to a man right: and the later ends therof lead to death. — Proper induſtrie.

26. The ſoule of him that laboureth doth labour to himſelf, becauſe his mouth hath compelled him. — Charitie.

27. The impious man diggeth euil, and in his lips fire burneth. — Common good.

28. A peruerſe man raiſeth contentions: and one ful of words ſeparateth Princes. — True freindſhip.

29. An vniuſt man allureth his freind: and leadeth him by a way not good. — Sincere thoughts.

30. He that with aſtonished eies thinketh wicked things, byting his lips bringeth euil to paſſe. — Holie old age.

31. A crowne of dignitie old age, which ſhal be found in the wayes of iuſtice. — Patience.

32. Better is the patient then a ſtrong man: and he that ruleth his mind, then the ouerthrower of cities. — Gods prouidence.

33. Lots are caſt into the boſome, but they are ordered of our Lord.

ANNOTATIONS.

CHAP. XVI.

A general rule that one place of holie Scripture is not contrarie to an other.

1. *It perteineth to man to prepare the hart*)For the better vnderſtanding of this and other hard places of Holie Scripture, this general rule, euer approued by al Chriſtians, is moſt neceſſarie, That al holie Scripture is true and certaine, as being al indited by the Holie Ghoſt, the Spirite of truth: and ſo one place is neuer contrarie to an other, though at firſt ſight they may ſo ſeeme to mans vnderſtanding. For by this place the Pelagians would proue, that man can of himſelf, without the helpe of Gods grace, begin a good thing, though without this help he can not performe it, becauſe it is here ſayd that it perteyneth to man to prepare the hart: that is, to begin a good thing. But S. Auguſtin ſheweth that it may not be ſo vnderſtood: becauſe ſo it ſhould be contrarie to that ſaying of our Sauiour: Without me you can doe nothing; and that of S. Paul: We are not ſufficient to thinke anie thing of our ſelues, as of our ſelues: but our ſufficiencie is of God. Which two euident places, with other like, doe ſhew that this place hath an other different ſenſe, from that which the Pelagians gather. And ſo S. Auguſtin, and other Fathers teach, that the wiſman here affirmeth not, that man of himſelf can prepare his hart, or begin a good worke, but that it perteineth to man to prepare his hart, preſuppoſing helpe of Gods grace, and hauing ſo begun, God alſo gouerneth the tongue, and by more grace directeth it to ſpeake thoſe things wel, which the hart purpoſed, and diſpoſed to be vttered; without which helpe none is able, neither to begin anie meritorious worke, nor to proſecute, nor perfect that is wel begun. The like ſentence foloweth in the 9. Verſe: The hart of man diſpoſeth his way: but it perteyneth to our Lord to direct his progreſſe; ſignifying in both places, that after a thing is wel begun (which can not be without the help of Gods grace) yet it can not proceede wel without more grace, ſtil directing and ſtrengthning mans freewil.

li. 2 c. 8. con. duas Epiſtolas Pelag. Ioan. 15. 2 Cor. 3.

Gods grace is neceſſarie both to begin and to proſecute anie good worke.

CHAP. XVII.

Peace. BETTER is a drie morſel with ioy, then a houſe ful of victimes with brauling.

Wiſdom in general. 2. A wiſe ſeruant ſhal rule ouer foolish children, and diuide inheritance among brethren.

Purification. 3. As ſiluer is tried by fyre, and gold in the fournace: ſo our Lord proueth the harts.

Felowſhipe with the good. 4. The euil man obeyeth an vniuſt tongue: and the deceitful obeyeth lying lips.

Commiſeration. 5. He that deſpiſeth the poore, vpbraydeth his maker: and he that reioyceth at an other mans ruine, ſhal not be vnpunished.

Succeſſion. 6. The crowne of oldmen the childrens children: and the glorie of children their fathers.

Grauitie in ſpeach. 7. Eloquent words become not a foole, nor lying lips a Prince.

Deſire of eternal life. 8. A moſt grateful pearle, the expectation of him that expecteth: whither ſoeuer he turneth himſelf, he vnderſtandeth wiſely.

9. He

9. He that concealeth offence, ſeeketh friendſhips: he that in other word repeateth it, ſeperateth the confederate. — Remitting offences.

10. Reprehenſion doth more profit with a wiſeman, then an hundred ſtripes with a foole. — Diſcrete correction.

11. An euil man alwayes ſeeketh braules: but a cruel Angel ſhal be ſent againſt him. — Concord.

12. It is better to meete a beare when her yong are taken away, then a foole truſting to himſelfe in his owne follie. — Gentlenes.

13. He that rendreth euil things for good, euil shal not depart from his houſe. — Gratitude.

14. He that letteth water goe, is the head of braules: & before he ſuffer contumelie, he forſaketh iudgement. — Conſeruation of peace.

15. He that iuſtifieth the impious, and he that condemneth the iuſt, both are abominable before God. — Iuſt cenſure.

16. What doth it profit a foole to haue riches, wheras he can not buy wiſdom? — Spiritual riches.

He that maketh his houſe high, ſeeketh ruine: and he that refuſeth to learne, ſhal fal into euils. — Humilitie.

17. He loueth at al time that is a freind: and a brother is proued in diſtreſſes. — Conſtancie.

18. A fooliſh man wil clap the hands, when he is ſuretie for his freind. — Carefulnes in promiſing.

19. He that meditateth diſcords, loueth brauls: and he that exalteth the doore, ſeeketh ruine. — Concord.

20. He that is of a peruerſe hart, ſhal not finde good: and he that turneth his tong, shal fal into euil. — Sinceritie.

21. A foole is borne to his owne ignominie: but neither shal the father reioyce in a foole. — Education of youth.

22. A ioyful mind maketh a flouriſhing age, a ſorowful ſpirit dryeth vp the bones. — Alacritie of hart.

23. The impious receiueth guifts out of the boſome, that he may peruert the paths of iudgement. — Iuſt iudgement.

24. In the face of the prudent wiſdom ſhineth: the eies of fooles are in the ends of the earth. — Contempt of the world.

25. A fooliſh ſonne is the anger of the father: and the ſorow of the mother that bare him. — Filial obedience.

26. It is not good to doe hurt to the iuſt: nor to ſtrike the Prince, which iudgeth right. — Obedience to Magiſtrates.

27. He that moderateth his words, is learned and prudent: and the learned man is of a precious ſpirit. — Diſcretion in ſpeaking.

28. The foole alſo if he hold his peace, ſhal be reputed wiſe: and if he cloſe his lips, a man of vnderſtanding. — Moderate ſilence.

CHAP. XVIII.

Constant amitie.
Harken to good counsel.
Speedie repentance.
Wise discourse.
Equitie.
Studie of peace.
Guard of the tongue.
Auoid secrete bate makers.
Fortitude.
Constant labour.
Confidence in God.
Spiritual riches.
Humilitie.
Consideration in answering.
Quietnes of spirite.
Desire to learne.
Almes deeds.
Acknowleging of faults.
Vse of lote to make agreement.
Fraternal concord.
Godlie instructions.

HE seeketh occasions that wil depart from a freind: he shal euer be subiect to reproch.
2. A foole receiueth not the words of prudence: vnlesse thou say those things which are in his hart.
3. The impious when he shal come into the depth of sinnes, contemneth: but ignominie and reproch folow him.
4. Deepe water words from the mouth of a * man: and a streame ouerflowing the fountaine of wisdom. * vvise man.
5. To accept the person of the impious in iudgement is not good, that thou decline from the truth of iudgement.
6. The lips of a foole mingle him with strife: and his mouth prouoketh brauls.
7. The mouth of a foole is his destruction: and his lips are the ruine of his soule.
8. The words of the double tongued, as it were simple: and the same come euen to the inner part of the bellie.
Feare casteth downe the slothful: and the soules of the effeminate shal be hungrie.
9. He that is soft and dissolute in his worke, is the brother of him that destroyeth his owne workes.
10. A most strong towre, the name of our Lord: the iust runneth to it, and shal be exalted.
11. The substance of the rich man a citie of his strength: and as a strong wal compassing him about.
12. Before he be broken, the hart of a man is exalted: and before he be glorified, it is humbled.
13. He that answereth before he heare, sheweth himself to be a foole, and worthie of confusion.
14. The spirit of a man vpholdeth his imbecilitie: but a spirit that is easie to be angrie who can sustayne?
15. A wise hart shal possesse knowledge: and the eare of the wise seeketh doctrine.
16. The guift of a man enlargeth his way, & maketh him roome before Princes.
17. The iust is first accuser of himself: his freind commeth, and shal search him.
18. Lot suppresseth contradictions, and between the mightie also it determineth.
19. Brother that is holpen of brother, is as a strong citie: and iudgements are as the barres of cities.
20. Of the fruite of mans mouth his bellie shal be filled: and the

offsprings of his lips shal fil him.

21. Death and life in the hand of the tongue: they that loue it, shal eate the fruits therof. — Right vse of the tongue.

22. He that hath found a good wife, hath found a good thing, and hath recived a pleasure of our Lord. — A wiues vertu[e] is her best dowrie.

23. The poore speaketh with supplications, and the rich wil speake roughly. — Meeknes.

24. A man amiable to societie, shal be more freindlie then a brother. — Amitie with affabilitie.

CAP. XIX.

BETTER is a poore man, that walketh in his simplicitie, then a rich writhing his lips, and vnwise. — Honest pouertie.

2. Where is no knowledge of the soule, is not good: and he that is haltie with his feete shal stumble. — Knowledge of our selues.

3. The follie of a man supplanteth his steps: and he boileth in his minde against God. — Mans owne wil the cause of euil.

4. Riches adde manie freinds: but from the poore they also which he had are separated. — Spiritual riches secure.

5. A false witnes shal not be vnpunished: & he that speaketh lies, shal not escape. — True testimonie.

6. Manie worship the person of the mightie, and are freinds of him that giueth guifts. — Liberalitie.

7. The brethren of the poore man hate him: moreouer also his freinds haue departed far from him. — Industrious trauel.

8. He that pursueth words only, shal haue nothing: but he that is possessour of the mind, loueth his soule, and the keeper of prudence shal finde good things. — Solide doctrine.

9. A false witnesse shal not be vnpunished: and he that speaketh lies shal perish. — True testimonie.

12. Delicacies become not a foole: nor a seruant to rule ouer Princes. — Wise & fitte magistrates.

11. The doctrine of man is kuowen by patience: and his glorie is to ouerpasse vniust things. — Patience in teachers.

12. As the roaring of a lion, so also the anger of a King: and as dew vpon grasse, so also his cherefulnes. — Loyaltie to Kings, and Princes.

13. The sorow of the father, a fooliſh sonne: and roofes continually dropping through, a woman ful of brawling. — Domestical peace.

14. House and riches are giuen of the parents: but of our Lord properly a prudent wife. — A good wife is Gods guift.

15. Slothfulnesse bringeth drousinesse, and a dissolute soule shal be an hungred. — Diligence.

16. He that keepeth the commandement, keepeth his soule: but he that neglecteth his way, shal die. — Obedience.

Almes deeds. 17. He lendeth our Lord that hath mercie on the poore: and he wil repay him the like.

Moderate chastisement. 18. Nurter thy sonne, despayre not: but to the killing of him set not thy soule.

Patience. 19. He that is impatient shal susteyne damage: and when he shal take away violently, he shal adde an other thing.

Folow good counsel. 20. Heare counsel, and receiue discipline, that thou mayst be wise in thy later ends.

Trust in God. 21. Manie cogitations in the hart of a man: but the wil of our Lord shal be permanent.

Good wil to poore. 22. A needie man [illegible] better is the poore then the lying man.

Feare of God. 23. The feare of our Lord vnto life: and in fulnes he shal abide, without the visitation most noysome:

Diligent trauel. 24. The slouhful hideth his hand vnder the arme-hole, neither doth he put it to his mouth.

Iust correction. 25. The pestilent man being whipped, the foole shal be wiser: but if thou rebuke a wiseman he wil vnderstand discipline.

Honour of parents. 26. He that afflicteth his father, and flyeth from his mother, is ignominious and vnhappie.

Desire to learne. 27. Cease not, ô sonne, to heare doctrine, neither be ignorāt of the words of knowledge.

True testimonie. 28. An vniuit witnes scorneth iudgement: and the mouth of the impious deuoureth iniquitie.

Feare of eternal punishment. 29. Iudgements are prepared for scorners: & hammers striking for the bodies of fooles.

CHAP. XX.

Sobrietie. WINE is a luxurious thing, & drunkenes tumultuous: whosoeuer is delighted therwith shal not be wise.

Obedience to Princes. 2. As the roaring of a lyon, so also the terrour of a King: he that prouoketh him, sinneth also against his owne soule.

Concord. 3. It is honour to a man that separateth himself from contentions: but al fooles meddle with contumelies.

Industrie. 4. Because of cold the slothful would not plow: he shal beg therfore in the summer, and it shal not be giuen him.

Profound counsel. 5. As deep water, so counsel in the hart of a man: but a wise man shal draw it out.

Fidelitie. 6. Manie men are called merciful: but a faithful man who shal find?

Sinceritie. 7. The iust that walketh in his simplicitie, shal leaue blessed children.

8. The

8. The King that ſitteth in the throne of iudgement, diſſipateth al euil with his looke. — Execution of Iuſtice.
9. Who can ſay: My hart is cleane, I am pure from ſinne? — Neceſsitie of grace.
10. Weight and weight, meaſure and meaſure: both are abominable before God. — Equitie.
11. By his conuerſation a child is perceiued, if his workes be cleane and right. — Good towardlines.
12. The eare hearing, and the eie ſeeing, our Lord made both. — Right vſe of ſenſes.
13. Loue not ſleepe, leſt pouertie oppreſſe thee: open thyne eies and be filled with breads. — Diligent trauel.
14. It is naught, it is naught, ſayth euerie buyer: and when he is departed he wil boaſt. — Prudence.
15. There is gold, and multitude of pearles: but a precious veſſel the lips of knowledge. — Knowledge is a iewel.
16. Take his garment, that was the ſuretie of a ſtranger, and for ſtrangers take a pledge from him. — Securitie in ſuertiship.
17. The bread of lying is ſweete to a man: and afterward his mouth ſhal be filled with the grauel ſtone. — Truth.
18. Cogitations are ſtrengthned by counſels: and battels are to be handled by gouernments. — Counſel in warre.
19. Meddle not with him that reuealeth myſteries, and walketh fraudulently, and dilateth his lips. — Conſult with the faithful.
20. He that curſeth his father, and mother, his lampe ſhal be extinguished in the middes of darknes. — Honour of parents.
21. The inheritance whereunto haſte is made in the beginning, in the later end shal lacke bleſſing. — Lawful gaine.
22. Say not, I wil requite euil: expect our Lord, and he wil deliuer thee. — Meeknes.
23. Weight and weight are abomination with our Lord: a deceitful balance is not good. — Equitie.
24. The ſteps of man are directed of our Lord: but who of men can vnderſtand his owne way? — Truſt in Gods prouidence.
25. It is ruine to a man to deuour ſaints, and afterward to retract the vowes. — Performance of vowes.
26. A wiſe King diſſipateth the impious, and bendeth ouer them a triumphant arch. — Publike iuſtice.
27. The Lampe of our Lord the breath of a man, which ſearcheth al the ſecrets of the bellie. — Puritie of minde.
28. Mercie & truth keepe the King, and his throne is ſtrengthned by clemencie. — Three kinglie vertues.
29. The ioy of yongmen their ſtrength: and the dignitie of oldmen a gray head. — Prudence with fortitude.
30. The blewneſſe of the wound ſhal wipe away euils: and ſtripes in the more ſecret place of the bellie. — Punishment of ſinnes.

CHAP.

CHAP. XXI.

Gods prouidence.

AS diuiſions of waters, ſo the hart of the King is in the hand of our Lord: whither ſoeuer he wil, he ſhal incline it.

ch. 14. v. 12. & 16. v. 2.

2. Euerie way of a man ſeemeth to himſelf right: but our Lord weigheth the harts.

Mercie and iudgement.

3. To doe mercie and iudgement, doth more pleaſe our Lord then victimes.

Humilitie.

4. Exaltation of the eies is the dilatation of the hart: the lampe of the impious ſinne.

Fortitude.

5. The cogitations of the ſtrong are alwayes in aboundance: but euerie ſluggard is alwayes in pouertie.

Truth.

6. He that gathereth treaſures with a lying tongue is vaine and witles, and ſhal ſtumble at the ſnares of death.

Equitie.

7. The robberies of the impious ſhal draw them downe, becauſe they would not doe iudgement.

Right in hart.

8. The peruerſe way of a man is ſtrange: but he that is cleane, his worke is right.

Domeſtical peace.

9. It is better to ſitte in a corner of the houſe top, then with a brawling woman, and in a common houſe.

Commiſeratiõ.

10. The ſoule of the impious deſireth euil, he wil not haue pitie on his neighbour.

Chaſtiſment of ſinne.

11. The peſtilent man being puniſhed, the litle one wil be wiſer: and if he folow the wiſeman, he wil take knowledge.

Charitie.

12. The iuſt deuiſeth concerning the houſe of the impious, that he may draw the impious from euil.

Almes-deeds.

13. He that ſtoppeth his eare at the crie of the poore, himſelf alſo ſhal crie and ſhal not be heard.

Almes in ſecret.

14. A guift hid quencheth angers: and a guift in the boſome the greateſt indignation.

Iuſt punishment.

15. It is a ioy to the iuſt to doe iudgement: and drad to them that worke iniquitie.

Obſeruation of orders.

16. A man, that ſhal erre from the way of doctrine, ſhal abyde in the aſſemblie of giants.

Temperance & parcimonie.

17. He that loueth good cheere, ſhal be in pouertie: he that loueth wine, and fatte things, ſhal not be rich.

Pietie.

18. The impious ſhal be giuen for the iuſt: and the vniuſt for the righteous.

Domeſtical peace.

19. It is better to dwel in a deſert land, then with a brawling and angrie woman.

Frugalitie.

20. Treaſure to be deſired, and oyle in the habitation of the iuſt: and the vnwiſe man ſhal diſſipate it.

21. He

21. He that foloweth iuſtice and mercie, ſhal finde life, iuſtice, and glorie. — Iuſtice and mercie.
22. The wiſe hath ſcaled the citie of the ſtrong, and hath deſtroyeth the confidence therof. — Fortitude.
23. He that keepeth his mouth, and his tongue, keepeth his ſoule from diſtreſſes. — Guard of the tongue.
24. The proude and arrogant is called vnlearned, which in anger worketh pride. — Modeſtie.
25. Deſires kil the ſlothful: for his hands would not worke any thing: — Diligent trauel.
26. al the day he longeth and deſireth: but he that is iuſt, wil giue, and wil not ceaſe. — Liberalitie.
27. The hoſtes of the impious abominable, becauſe they are offered of wickednes. — Sincèritie in religion.
28. A lying witnes ſhal periſh: an obedient man shal ſpeake victorie. — True teſtimonie, and found doctrine.
29. The impious man malepertly hardneth his countenance: but he that is righteous, correcteth his way. — Amendment of faults.
30. There is no wiſdom, there is no prudence, there is no counſel againſt our Lord. — Conformitie to Gods wil.
31. The horſe is prepared to the day of battel: but our Lord giueth ſaluation. — Gods grace neceſſarie.

CHAP. XXII.

BETTER is a good name, then much riches: aboue ſiluer and gold, good grace. — Honeſt fame.
2. The rich and poore haue met one an other: our Lord is the maker of both. — Contentment without ſtate.
3. The ſubtel ſaw euil, and hid himſelf: the innocent paſſed by, and was afflicted with damage. — Prudence.
4. The end of modeſtie the feare of our Lord, riches and glorie and life. — Pouertie of ſpirite.
5. Armour and ſwords in the way of the peruerſe: but the keeper of his owne ſoule departeth far from them. — Care of the ſoules health.
6. It is a prouerbe: A yongman according to his way, when he is old wil not depart from it. — Good cuſtome in vertues.
7. The richman ruleth ouer the poore: and he that boroweth is the ſeruant of him that lendeth. — Diligent trauel.
8. He that ſoweth iniquitie, shal reape euils, and with the rod of his wrath, he ſhal be conſumed. — Equitie.
9. He that is prone to mercie ſhal be bleſſed: for of his breads he hath giuen to the poore. — Almes deeds.
He that giueth guifts ſhal purchaſe victorie and honour: but he that receiueth taketh away the ſoule of the giuer. — Better to giue then to take.

Expel the incorrigible.

10. Caſt out the ſcorner, and brauling ſhal goe forth with him, and cauſe ſhal ceaſe and contumelies.

Cleannes of hart.

11. He that loueth cleannes of hart, for the grace of his lips ſhal haue the King his freind.

The godlie proſper.

12. The eies of our Lord keepe knowledge: and the words of the iuſt are ſupplanted.

Fortitude.

13. The ſlothful ſayth: A lyon is without, in the middes of the ſtreets I am to be ſlayne.

Care of chaſtitie.

14. A deepe pitte the mouth of a ſtrange woman: he with whom our Lord is angrie, ſhal fal into it.

Chaſtiſment.

15. Follie is tyed together in the hart of a childe, and the rod of diſcipline ſhal driue it away.

Compaſsion.

16. He that doth calumniate the poore to increaſe his riches, himſelf ſhal giue to a richer, and ſhal be in neede.

Rules of wiſdom are neceſſarie, profitable, and vpon practiſe found pleaſant: rightly directing al our thougts words and deeds.

17. Incline thine eare, and heare the words of wiſemen: and ſet thy hart to my doctrine: 18. which ſhal be beautiful for thee, when thou ſhalt keepe it in thy bellie, and it ſhal flow in thy lips.

19. That thy confidence may be in our Lord, wherfore I haue shewed alſo it to thee this day.

20. Behold I haue deſcribed it to thee three manner of wayes: in cogitations and knowledge: 21. that I might shew thee the ſtabilitie, and the words of truth, out of theſe to anſwer them that ſent thee.

Care of the poore; becauſe they are deare to God.

22. Doe not violence to the poore, becauſe he is poore: neither oppreſſe the needie in the gate: 23. becauſe our Lord wil iudge his cauſe, and wil pearſe them, that haue pearſed his ſoule.

Flye from euil companie which may corrupt thee.

24. Be not freind to an angrie man, nor walke with a furious man: 25. leſt perhaps thou learne his paths, and take ſcandal to thy ſoule.

Auoide ſuretiſhip, leſt thou fal into diſtreſſe.

26. Be not with them that ſticke downe their hands, and that offer themſelues ſureties for debts: 27. for if thou haue not wherewith to reſtore, what cauſe is there that he ſhould take the couering from thy bed?

Keep ancient traditions.

28. Tranſgreſſe not the ancient bounds, which thy fathers haue put.

Diligent trauel.

29. Haſt thou ſeen a man quicke in his worke? he ſhal ſtand before Kings, neither ſhal he be before the vnnoble.

CHAP. XXIII.

Modeſtie and diſcretion at the table of great perſons.

WHEN thou ſhalt ſit to eate with a Prince, attend diligently what things are ſet before thy face: 2. and ſet a knife in thy throte, if notwithſtanding thou haue thy ſoule in thine owne power.

Mediocritie of riches, and contentment with meane ſtate.

3. Deſire not his meats, in which is the breath of lying.

4. Labour not to be rich: but ſet a meane to thy prudence.

5. Lift not vp thine eies to the riches, which thou canſt not haue:

becauſe

becauſe they ſhal make to themſelues wings as of an eagle, and ſhal flie into heauen.

Eate not with a niggard, leſt he be ſecretly grieued, outwardly diſſembing, and thyſelf repent it.

6. Eate not with an enuious man, and deſire not his meats.

7. Becauſe after the ſimilitude of a ſouthſayer, and diuiner, he eſteemeth that which he knoweth not. Eate and drinke, wil he ſay to thee: and his minde is not with thee.

8. The meats which thou hadſt eaten thou ſhalt vomite vp: and ſhalt loſe thy beautiful words.

9. Speake not in the eares of the vnwiſe: becauſe they wil deſpiſe the doctrine of thy ſpeach.

Aduiſe not the vncapable.

10. Touch not the bounds of litle ones: and into the filde of pupils enter not.

Hurt not orphanes: for they are deare to God.

11. For their neere kinſman is ſtrong: and he wil iudge their cauſe againſt thee.

12. Let thy hart enter into doctrine: and thyne eares to words of knowledge.

Diligēt ſtudie of wiſdom.

13. Withdraw not diſcipline from a child: for if thou ſhalt ſtrike him with the rod, he ſhal not die.

Moderate chaſtiſement profiteth youth.

14. Thou ſhalt ſtrike him with the rod: and deliuer his ſoule from hel.

15. My ſonne, if thy minde ſhal be wiſe, my hart ſhal be glad with thee: 16. And my reines ſhal reioyce, when thy lips ſhal ſpeake right things.

Vertues of children are ioyful to the parents.

17. Let not thy hart enuie ſinners: but in the feare of our Lord be thou al the day: 18. becauſe thou ſhalt haue hope in the later end, and thyne exaltation ſhal not be taken away.

Contentment with Gods wil. Hope of reward.

19. Heare my ſonne, & be wiſe: & direct thy mind in the way.

Learne and practiſe wiſdom.

20. Be not in the feaſts of great drinkers, nor in their comeſſations, which contribute flesh together to eate: 21. becauſe they that are giuen to drinking, and that pay ſhots, ſhal be conſumed, and drouſines ſhal be clothed with rags.

Sobrietie and Temperance.

22. Heare thy father, that begot thee: and contemne not thy mother when ſhe is old.

Honour of parents.

23. Bye truth, and ſel not wiſedom, and doctrine, and intelligence.

Wiſdom moſt precious.

24. The father of the iuſt reioyceth with gladnes: he that hath begotten a wiſeman, ſhal reioyce in him.

Sec. v. 15. and 16.

25. Let thy father be glad and thy mother, and let her reioyce that bare thee.

26. My ſonne giue me thy hart: & let thyne eies keepe my wayes.

Bodilie and ſpiritual puritie.

27. For an harlot is a deepe ditch: & a ſtrange woman a narrow pitte.

28. She lyeth in wayt in the way as a robber, and whom she shal ſee not circumſpect, she wil kil.

Detest drunkennes.

29. To whom is woe? to whose father woe? to whom braules? to whom diches? to whom wounds without cause? to whom bloud-sheding eies?
30. Is it not to them that passe their time in wine, and studie to drinke out their cups?

Drunkennes is deceitful, dangerons, beastlie, hurtful to others, senseleſſe, and vnsatiable.

31. Behold not wine when it waxeth yelow, when the colour therof shal shine in the glasse: it goeth in pleasantly, 32. but in the end, it wil bite like a snake, and as a basiliske it wil powre abrode poysons.
33. Thine eies shal see strange women, and thy hart shal speake peruerse things.
34. And thou shalt be as one sleeping in the middes of the sea, and as the gouernour fast asleep, the sterne being lost.
35. And thou shalt say: They haue beaten me, but I was not grieued: they drew me, and I felt not: When shal I awake, and finde wines againe?

CHAP. XXIIII.

Flye euil companie, lest thou be allured to vice.

MVLATE not euil men, neither desire thou to be with them: 2. because their mind doth meditate robberies, and their lips speake deceits.

Wisdom and vertues, not wickednes, doe prosper temporally and spiritually.

3. By wisedom the house shal be built, and by prudence it shal be strengthned.
4. In doctrine the cellars shal be repleniſhed with al precious and most beautiful substance.
5. A wiseman is strong: and a learned man strong and valiant.

Counsel in warres, and other great affaires.

6. Because warre is managed by due ordering: & there shal be saluation where manie counsels are.

Good purposes.

7. Wisedom is high for a foole, in the gate he shal not open his mouth.

Report wel of others.

8. He that thinketh to doe euils, shal be called a foole.
9. The cogitation of a foole is sinne: and a detracter the abomination of men.

Fortitude.

10. If thou despaire being wearie in the day of distresse: thy strength shal be diminished.

Workes of mercie, according to our abilitie.

11. Deliuer them that are led to death: and those that are drawen to death cease not to deliuer.
12. If thou say, I am not of force: he that seeth into the hart, he vnderstandeth, and nothing deceiueth the keeper of thy soule, and he shal render to man according to his workes.

Wisdom is sweete: and gineth hope.

13. Eate honie my sonne, because it is good, and the honie-combe most sweere thy throte: 14. so also the doctrine of wisdom to thy soule: which when thou shalt finde, thou shalt haue hope in the later end, and thy hope shal not perish.

15. Lie

15. Lie not in wayte, nor ſeeke impitie in the houſe of the iuſt, nor ſpoile his reſt.
16. For " ſeuen * times ſhal the iuſt fal, and ſhal riſe againe: but the impious ſhal fal into euil.
17. When thine enemie ſhal fal, be not glad, and in his ruine let not thy hart reioyce: 18. Leſt perhaps our Lord ſee, and it diſpleaſe him, and he take away his wrath from him.
16. Contend not with the moſt wicked, nor emulate the impious: 20. becauſe euil men haue not hope of things to come, and the lampe of the impious ſhal be extinguiſhed.
21. Feare our Lord, my ſonne, and the King: & with detracters medle not: 22 becauſe their perdition ſhal ſodainly riſe; and the ruine of both who knoweth?
23. Theſe things alſo to the wiſe: to know a perſon in iudgement is not good.
24. They that ſay to the impious: Thou art iuſt; peoples ſhal curſe them, and tribes ſhal deteſt them,
25. They that rebuke him, ſhal be prayſed: and bleſſing ſhal come vpon them,
26. He ſhal kiſſe the lips, who anſwereth right words.
27. Prepare thy worke abrode, and diligently til thy ground: that afterward thou mayſt build thy houſe.
28. Be not witnes without cauſe againſt thy neighbour: neither allure any man with thy lips.
29. Say not, As he hath done to me, ſo wil I doe to him: I wil render to euerie one according to his worke.
30. I paſſed by the field of the ſlothful mã, and by the vineyard of a fooliſh man: 31. and behold nettels had filled it wholly, and thornes had couered the face therof, and the wal of ſtones was deſtroyed.
32. Which when I had ſeen, I layd it in my hart, and by the example I learned diſcipline.
33. A litle I ſay, thou ſhalt ſleep, a litle thou ſhalt ſlumber, a litle ſhalt thou ioyne thy hands together to reſt: 34. and as a poſte, pouertie ſhal come to thee, & beggerie as a man armed.

Tolleration of others imperfections. Without which none liueth.
Charitie towards enemies.
Haue peace with al, ſo much as may be.
Loialtie to God & the King.
Equitie in iudgement.
Condemning the guiltie, & deliuering the innocent, is very grateful to al.
Order in al affaires.
Diſcretion in bearing witnes.
Renenge not.
Diligent labour, and vigilance to prouide neceſſaries, & to auoide beggerie.

* Ofientimes. S Aug. li. 11 c. 31. ciuit.

ANNOTATIONS.

CHAPTER XXIIII.

16. *Seuen times ſhal the iuſt fal.*) A iuſt man, that is to ſay, Gods true ſeruant, free from mortal ſinne, is ſubiect during this life to manie tentations, imperfections, and may often fal into venial ſinnes, and not loſe iuſtice, nor the true title of a iuſt man (as heere he is called) nor become the diuels ſeruant, nor Gods enemie: but through Gods grace helping his weaknes, he riſeth againe from final ſinnes, ſtil perſeuering in Gods fauour: whereas contrariwiſe the impious falleth into euil, to wit,

A iuſt man falling into venial ſinnes is not therby vniuſt, nor Gods enimie.

into more and more ſinne, through malice, and lacke of grace, & riſeth not ſo eaſily. And therfore the wiſman here admoniſheth, not to lie in waite, nor calumnioufly to ſeeke impietie in the houſe (that is, in the ſoule) of the iuſt. For though he committe ſome faults, yet he riſeth againe, and is not impious, vniuſt, nor guiltie of mortal crime, as the wicked man is.

All ſinnes are not mortal.

CHAP. XXV.

The 2. part. More Parables of Salomon written by others.

THeſe alſo are the parables of Salomon, which the men of Ezechias King of Iuda wrote out.

Gods workes are not al reuealed. Kings haue Some ſecrets.

2. It is the glorie of God to conceale the word, and the glorie of Kings to ſearch the ſpeach.

3. The heauen aboue, and the earth beneath, and the hart of Kings is vnſcrutable.

Publike iuſtice and puniſhment of ſinne.

4. Take away the ruſt from ſiluer, and there ſhal come forth a moſt pure veſſel: 5. Take away impietie from the Kings countenance, and his throne ſhal be eſtabliſhed with iuſtice.

Modeſtie, and Humilitie.

6. Appeare not glorious before the King, and in the place of great men ſtand not

7. For it is better that it be ſaid to thee: Come vp hither; then that thou be humbled before the Prince.

Care of others fame.

8. The things which thy eies haue ſeen, vtter not quickly in a brawle: leſt afterward thou canſt not amend it, when thou haſt diſhonoured thy freind.

Compoſe controuerſies ſecretly, rather then contend in publike court.

9. Treate thy cauſe with thy freind, and reueale not a ſecret to a ſtranger: 10. leſt perhaps he inſult againſt thee when he heareth, and ceaſe not to vpbraid thee.

Grace and freindship deliuer*: which keepe to thy ſelf, leſt thou become reprochful.

*From feare.

Speake in due time.

11. Apples of gold in ſiluer beds, he that ſpeaketh a word in his time.

Prudent admonition.

12. A golden earlet, and a ſhining precious ſtone, he that rebuketh a wiſeman, and an obedient eare.

Diligence in publike affaires.

13. As the cold of ſnow in the day of harueſt, ſo a faithful legate to him that ſent him, maketh his ſoule to reſt.

Performance of promiſed induſtrie.

14. Clouds, and wind, and no rayne folowing, a glorious man, and not accomplishing his promiſes.

Meekues.

15. By patience the Prince ſhal be pacified, and a ſoft tongue ſhal breake hardnes.

Temperance.

16. Thou haſt found honie, eate that which ſufficeth thee, leſt perhaps being filled thou vomit it vp.

Modeſtie.

17. Withdraw thy foote from the houſe of thy neighbour, leſt ſometime hauing his fil he hate thee.

True teſtimonie.

18. A dart, and ſword, and a ſharp arrow, a man that ſpeaketh falſe teſti-

monie

monie againſt his neighbour.
19. A rotten tooth, and wearie foot, he that hopeth vpon the vnfaithful in the day of diſtreſſe, 20. and that loſeth his cloke in the day of cold. Vineger in * nither, he that ſingeth ſongs to a naughtie hart. As a moth the garment, and a worme the wood: ſo the ſadnes of a man hurteth the hart.
21. If thine enemie ſhal hunger, giue him meate: if he thirſt, giue him water to drinke: 22. for thou ſhalt heap hote coales vpon his head, and our Lord wil reward thee.
23. The north-wind diſſipateth raynes, & a ſad looke the tongue that detracteth.
24. It is better to ſitte in a corner of the houſe top, then with a brawling woman, and in a common houſe.
25. Cold water to a thirſtie ſoule, and good tydings from a far countrie.
26. A fountaine troubled with the foote, and a vaine corrupted, the iuſt falling before the impious.
27. As he that eateth much honie, it is not good for him: ſo he that is a ſearcher of the maieſtie, ſhal be oppreſſed of the glorie.
28. As a citie being open and without compaſſe of walles, ſo a man that can not repreſſe his ſpirit in ſpeaking.

* A cõſuming ſaltish hard earth.

Rom. 2.

Truſt not a diſſembler.
Striue not with the incorrigible.
Alacritie.
Charitie towards enimies.
Heare not detraction.
Domeſtical peace.
Ioy of wel doing.
Profeſſion of truth.
Humilitie in knowledge.
Gouernement of the tongue.

CHAP. XXVI.

AS ſnow in the ſummer, and rayne in the harueſt: ſo is glorie vndecent for a foole.
2. As a birde flying to other places, & a ſparow going whither he liſt: ſo a curſe vttered in vaine ſhal light vpon ſome man.
3. A whip for a horſe, and a ſnaffle for an aſſe, and a rod on the back of the vnwiſe.
4. Anſwer not a foole according to his follie, leſt thou be made like to him.
5. Anſwer a foole according to his follie, leſt he ſeeme to himſelf to be wiſe.
6. Lame of feete, and drinking iniquitie, he that ſendeth words by a foolish meſſenger.
7. As a lame man hath fayre legs in vaine: ſo a parable is vndecent in the mouth of fools.
8. As he that caſteth a ſtone into the heap of Mercurie: ſo he that giueth honour to the vnwiſe.
9. As if a thorne ſhould grow in the hand of the drunkard: ſo a parable in the mouth of fools.
10. Iudgement determineth cauſes: and he that putteth a foole to ſilence, appeaſeth angers.

Aduance not the vicious.
Patience in falſe ſlander.
Chaſtiſement.
Anſwer a foole wiſely: detecting his follie.
Place fit men in office:
Wiſe men in authoritie:
Vertuous in honour, and
Learned to teach.
Make fooles to keepe ſilence.

11. As

Returne not to former sinnes.

11. As a dog that returneth to his vomit, so the vnwise that reiterateth his follie.

Humble opinion of thy self.

12. Hast thou seen a man seeme to himselfe wise? the foole shal haue hope rather then he.

Fortitude.

13. The slothful sayth: A lyō is in the way, and a lyoness in the iourney.

Profitable labours.

14 as a doore turneth on his hinge so the slothful in his bed.

At least some good worke.

15. The slothful hideth his hand vnder the arme-hole, and is greeued if he turneth it to his mouth.

Loue not idlenes.

16. The slothful seemeth wiser to himselfe, then seuen men speaking sentences.

Intermedle not in brauls.

17. As he that taketh a dog by the eares, so he that passeth by impatient, and medleth with an other mans brawle.

Vnfained freindship, especially in familiar acquaintance.

18. As he is hurtful that shooteth arrowes and speares vnto death: 19. so a man that hurteth his freind fraudulently: and when he is taken with al sayth: I did it in iest.

Punish batemakers.

20. When wood fayleth, the fire shal be extinguished: and the whisperer taken away, brawls cease.

Pacifie the wrathful.

21. As coles to burning coles, and wood to fire, so an angrie man fayseth brawls.

Heare not whisperers of euil reports.

22. The words of the whisperer as it were simple, and the same come to the inmost parts of the bellie.

Fly from hypocrites.

23. As if thou wouldest adorne an earthen vessel with drosse siluer, so swelling lips ioyned with a most wicked hart.

Whose flaterie and soft speach are suspicious, they wil fal at last into their owne traps, truth preuailling.

24. An enemie is perceiued by his lips, when he shal handle deceipts in his hart.

25. When he shal submit his voyce, belieue him not: because there are seuen mischiefs in his hart.

26. He that couereth hatred fraudulently, his malice shal be reuealed in the councel.

27. He that diggeth a pit, shal fal into it: and he that rolleth a stone, it shal returne to him.

28. A deceitful tongue loueth not truth, and a slipper mouth worketh ruines.

CHAP. XXVII.

Trust not to future vncertainties.

BOAST not for to morow, being ignorant what the day to come may bring forth.

Praise not thy self.

2. Let an other prayse thee, and not thine owne mouth: a stranger and not thine owne lips.

Beware of a fooles wrath: for it hath no mercie.

3. A stone is heauie, and sand weightie: but the anger of a foole is heauier then both.

4. Anger hath no mercie, nor furie breaking forth: and the violence of a moued spirit who can susteyne?

5. Better is manifeſt correption, then loue hidden.
6. Better are the wounds of him that loueth, then the fraudulent kiſſes of him that hateth.
7. A ſoule that is ful ſhal treade vpon the honiecombe: and a ſoule that is hungrie ſhal take bitter alſo for ſweete.
8. As a bird fleeting from her neſt, ſo a man that forſaketh his place.
9. The hart is delighted with oyntement and diuers odours: and with the good counſels of a freind the ſoule is ſweetned.
10. Thy freind, and thy fathers freind doe not leaue: and goe not into thy brothers houſe in the day of thyne affliction.
Better is a neighbour neere then a brother far off.
11. Studie wiſedom my ſonne, & make my hart ioyful, that thou maiſt make anſwer to the vpbrayder.
12. The ſubtel man ſeeing euil, hideth himſelf: litle ones paſſing through haue ſuſteyned euil detriments.
13. Take his garment that hath been ſuretie for a ſtranger: and for alienes take from him a pledge.
14. He that bleſſeth his neighbour with a loud voice, riſing in the night, he ſhal be like him that curſeth.
15. Roofs dropping through in the day of cold, and a brauling woman are compared together: 16. He that reteyneth her, as he that ſhould hold the winde, and ſhal cal it the oyle of his right hand.
17. Iron is sharpned with iron, and a man sharpneth the face of his freind.
18. He that keepeth the figtree, shal eate the fruits therof: and he that is the keeper of his maſter, shal be glorified.
19. As in waters the countenance of them that looke therin shineth, ſo the harts of men are manifeſt to the prudent.
20. Hel and perdition are neuer filled: in like manner alſo the eies of men are vnſatiable.
21. As ſiluer is tried in the forge, and gold in the fornace: ſo a man is proued by the mouth of him that praiſeth.
The hart of the wicked ſeeketh after euils, but the righteous hart ſeeketh after knowledge.
22. If thou ſhal bray a foole in a morter, as when a peſtle ſtriketh vpon ptiſane, his follie ſhal not be taken from him.
23. Know diligently the countenance of thy cattel, and conſider thy flocks: 24. For thou ſhalt not haue power alwayes: but a crowne ſhal be giuen into generation and generation.
25. The medowes are open, and the greene herbs haue appeared, and the graſſe is gathered out of the mountaines.
26. Lambes for thy garment: and kiddes the price of the field.
27. Let the milke of the goats ſuffice thee for thy meats, and for the neceſſities of thy houſe: and for victual to thy hand-maids.

Loue freindlie ſeueritie, not enemies flatterie.
Temperance in meate.
Iuſt care of thy familie.
Eſteeme freindlie counſel.
Old freinds are better, & furer then a kinſman.
Be wiſe euen for thy fathers ſake.
Foreſee and preuent dangers. Truſt not enimies.
Suſpect extraordinarie curteſie.
Tolerate incorrigible braulers with patience; leſt they become worſe by thy ſtriuing to amend them.
Conſerue that is good.
Conſcience is beſt witnes.
Contentment with our ſtate.
Humilitie deſireth not praiſe.
Right of hart.
Striue not to teach a foole.
Diſcharge thy dutie:
Whiles thou art in this life.
Be content with things neceſſarie, and they shal be giuen to thee. *Matth. 6. v. 33.*

CHAP. XXVIII.

Innocencie is without feare.

THE impious flyeth, no man purſuing: but the iuſt confident as a lyon, ſhal be without terrour.

2. For the ſinnes of the land the Princes therof shal be manie: & for the wiſedom of a man, & the knowledge of thoſe things that are ſaid, the life of the Prince shal be longer.

3. A poore man calumniating the poore, is like a vehement ſhowre, wherby famine is gotten.

4. They that forſake the law, praiſe the impious: they that keepe it, are ſet on fire againſt him.

5. Euil men thinke not on iudgement: but they that ſeeke after our Lord, marke al things.

6. Better is a poore man walking in his ſimplicitie, then the rich in crooked wayes.

7. He that keepeth the law is a wiſe ſonne, but he that feedeth gluttons, ſhameth his father.

8. He that heapeth together riches by vſuries and ocker, gathereth them for him that is liberal to the poore.

9. He that turneth away his eares from hearing the law, his prayer shal be execrable.

10. He that deceiueth the iuſt in a wicked way, ſhal fal into his deſtruction: and the ſimple ſhal poſſeſſe his goods.

11. The rich man ſeemeth to himſelf wiſe: but the poore man being prudent ſhal ſearch him.

12. In the exultation of the iuſt there is much glorie: when the impious reigne ruines of men.

13. He that hideth his wicked deeds, ſhal not be directed: but he that ſhal confeſſe, and ſhal forſake them, ſhal obtayne mercie.

14. Bleſſed is the man that is alwayes feareful: but he that is of an obſtinate mind, ſhal fal into euil.

15. A roaring lyon, and hungrie beare, an impious Prince ouer the poore people.

16. A Prince lacking prudence, ſhal oppreſſe many by calumnie: but he that hateth auarice, his dayes ſhal be made long.

17. A man that doth calumniate the bloud of a ſoule, if he ſhal flye into a lake, no man abideth.

18. He that walketh ſimply ſhal be ſaued: he that goeth peruerſe wayes, ſhal fal once.

19. He that tilleth his ground, ſhal be filled with breads: but he that

General pietie of the people procureth Gods fauour.

Neighbourlie compaſsion.

Zeale of iuſtice.

Remember the day of iudgement.

Honeſtie and pouertie.

Not want nor waſte.

Iuſt gaine in traffike.

Obedience to magiſtrates.

Giue counſel ſincerely.

Humility in authoritie.

Place the godlie in office.

Acknowledge thy faults.

Feare to offend.

Clemencie in Princes, and prudent liberalitie.

Reuenge bloudshed.

Harmles life.

Diligent labour.

purſueth idlneſſe, ſhal be repleniſhed with pouertie.
20. A faithful man shal be much prayſed: but he that haſteneth to be rich, ſhal not be innocent.
21. He that knoweth a perſon in iudgement, doth not wel: this man euen for a morſel of bread forſaketh the truth.
22. A man that haſteneth to be rich, and enuieth others, is ignorant that pouertie ſhal come vpon him.
23. He that rebuketh a man, ſhal afterward find fauour with him, more then he that by flatteries of tongue deceiueth.
24. He that pilfereth any thing from his father, and from his mother: & ſaith this is no ſinne, is the partaker of a mankiller.
25. He that exalteth and dilateth himſelfe, rayſeth braules: but he that truſteth in our Lord, ſhal be healed.
26. He that hath confidence in his owne hart, is a foole: but who ſo walketh wiſely ſhal be ſaued.
27. He that giueth to the poore, ſhal not lacke: he that deſpiſeth him that asketh ſhal ſuſteyne penurie.
28. When the impious ſhal riſe, men shal be hid: when they shal perish, the iuſt shal be multiplied.

Iuſt dealing.
Iuſt iudgement.
Moderate gaine.
Freindlie correption.
To rob parents is a grieuous crime.
Exalt not thy ſelfe.
Truſt not thyne owne iudgement.
Almes deeds.
Godlie magiſtrates.

CHAP. XXIX.

THE man that with ſtiffe necke contemneth him that rebuketh, ſodain deſtruction shal come vpon him: and health shal not folow him.
2. In the multiplication of iuſt men, the common people shal reioyce: when the impious shal take princedom, the people shal mourne.
3. A man that loueth wiſedom, maketh his father glad: but he that maintaineth harlots, shal deſtroy his ſubſtance.
4. A iuſt King ſetteth vp the land, a couetous man shal deſtroy it.
5. A man that with fayre and fayned words ſpeaketh to his freind, ſpreadeth a net to his ſteps.
6. A ſnare shal intangle the wicked man ſinning: and the iuſt shal praiſe and reioyce.
7. The iuſt knoweth the cauſe of the poore: the impious is ignorant of knowledge.
8. Peſtilent men diſſipate a citie: but the wiſe turne away furie.
9. A wiſe man, if he contend with a foole, whether he be angrie, or whether he laugh, shal not finde reſt.
10. Men of bloud hate the ſimple: but iuſt men ſeeke his ſoule.
11. A foole vttereth al his ſpirit: a wiſeman differreth and reſerueth til afterward.

Loue to be corrected.
Chooſe godlie magiſtrates.
Loue wiſdom.
Iuſt and liberal magiſtrates.
Sincere amitie.
Iuſt ioy of the wickeds fal.
Compaſsion of the poore.
Care of common good.
Contend not with a foole.
Defend the iuſt.
Diſcretion in iuſt anger.

Deteſtation of lying.

12. A Prince that gladly heareth wordes of lying, hath al his ſeruants impious.

Contentment in ſtate of life.

13. The poore man and the creditour haue mette one an other: our Lord is illuminatour of both.

Equitie in iudgement.

14. The King that iudgeth the poore in truth his throne ſhal be repleniſhed for euer.

Chaſtiſement of youth.

15. Rod and rebuke giueth wiſdom: but the childe that is left to his owne wil, confoundeth his mother.

God neuer permitteth al to be euil.

16. In the multiplication of the impious wickednes ſhal be multiplied, and the iuſt ſhal ſee the ruines of them.

Inſtruct children.

17. Nurter thy ſonne, and he ſhal refreſh thee, and ſhal giue delights to thy ſoule.

Pray to haue good Poſtours.

18. When prophecie ſhal fayle, the people ſhal be diſſipated: but he that keepeth the Law, is bleſſed.

Compel the froward to obey.

19. A ſeruant can not be taught by words: becauſe he vnderſtandeth that which thou ſayſt, and contemneth to anſwer.

Conſideration in ſpeaking.

20. Haſt thou ſeen a man ſwifte to ſpeake? follie is rather to be hoped, then his amendement.

Subdue the flesh to the ſpirite.

21. He that nouriſhed his ſeruant delicatly from his childhood, afterward ſhal feele him ſtubburne.

Meeknes.

22. An angrie man prouoketh braules: and he that is eaſie to indignation, ſhal be more prone to ſinne.

Humilitie.

23. Humiliation foloweth the proud: and glorie ſhal receiue the humble of ſpirite.

Participate not with ſinne.

24. He that is partaker with a theefe, hateth his owne ſoule: he heareth one adiuring, and telleth not.

Feare not men in Gods cauſe, remembring that God is Iudge of al.

25. He that feareth man, ſhal ſoone fal: he that truſteth in our Lord ſhal be lifted vp.

Hate al wickednes.

26. Manie ſeeke after the face of the Prince: & the iudgement of euerie one commeth forth from our Lord.

Obey ſpiritual and temporal parents.

27. The iuſt abhorre an impious man: & the impious abhorre them that are in the right way.

The ſonne that keepeth the word, ſhal be out of perdition.

CHAP. XXX.

A right wiſeman thinketh humbly of himſelf 4. knowing that Gods workes are inſcrutable, and perfect: 8. deſireth truth in al things, & mediocritie in riches 11. Abhorreth certaine ſorts of men, 15. & certaine execrable things. 18. Noteth certaine things hard to be knowen: 21. other things intolerable, 24. others admirable. 32. The tongue dangerous.

The fourth part. Other ſingular precepts, with prayſe of a prudent woman.

THE words of the Gatherer the ſonne of Vomiter. The viſion, that the man ſpake, with whom God is, and who being ſtrengthned by God abiding with him, ſayd: 2. I am (a) moſt foolish of mē, & the wiſdom of men is not with me. 3. I haue not learned wiſdom, and haue not knowen the ſcience of ſaints. 4. (b) Who hath aſcended into heauen and deſcended? who hath conteyned the ſpirit in his hands? who hath bound the waters together as in a garment? who hath rayſed vp al the borders of the earth? what is his name, and what is the name of his ſonne, if thou know? 5. Euerie word of God tryed by fyre, is a buckler to them that hope in him: 6. Adde not any thing to his wordes, and ſo thou be reproued and found a lyer. 7. Two things I haue asked thee, denie them not to me before I dye. 8. Vanitie, and lying wordes make far from me. Beggerie, and riches giue me not: giue only things neceſſarie for my ſuſtenance: 9. leſt perhaps being filled I be allured to denie, and may ſay: Who is the Lord? or being compelled by pouertie I may ſteale, and forſweare the name of my God. 10. (c) Accuſe not a ſeruant to his maſter, leſt perhaps he curſe thee, and thou fal.

11. There is (d) a generation that curſeth their father, and that bleſſeth not their mother. 12. A generation, that ſeemeth to it-ſelf cleane, & yet is not waſhed from their filthines. 13. A generation, whoſe eies are loftie, and the eie-lids therof ſet vp on high. 14. A generation, that for teeth hath ſwords, and chaweth with theyr grinding teeth, that they may eate the needie out of the earth, and the poore from among men.

15. The horſeleach hath (e) two daughters that ſay: Bring, bring. Three (e) things are vnſatiable, the fourth neuer ſayth it ſufficeth. 16. Hel, and the mouth of the matrice, & the earth which is not ſatisfied with water: but the fyre neuer ſayth it ſufficeth. 17. The eie that (f) ſcorneth his father, & that deſpiſeth the trauail of his mother in bearing him, let the rauens of the torrents pick it out, and the yong of the eagle eate it.

18. Three things are hard to me, and of the fourth I am vtterly ignorant. 19. The way of an eagle in the ayre, the way of a ſerpent vpon a rocke, the way of a ſhip in the middes of the ſea, and (g) the way of a man in youth. 20. Such is alſo the way of an adulterous woman, which eateth, and wyping her mouth ſayth: I haue done no euil.

(a) The wiſeſt man beſt knoweth that he wanteth much of perfect wiſdom yet in his humilitie ſuppoſeth that others haue attained ſomewhat more then himſelf.

(b) Chriſt the Sonne of God is wiſdom itſelf and as the Sonne of man hath perfect wiſdom.

(c) Bondſlaues are to be pitied, and not affliction added to the afflicted.

(d) Foure execrable vices: Ingratitude, Hypocriſie, Inſolencie: Oppreſſion of the poore.

(e) Concupiſcence of the flesh, & of the eyes.

(e) Enuie, Luxurie, Auarice, & Ambition.

(f) Dishonour of parents shal be ſuerely punished.

21. By three things the earth is moued, and the fourth it cannot ſuſteyne. 22. By a ſeruant when he shal reigne: by a foole when he shal be filled with meate: 23. by an odious woman when she shal be taken in matrimonie: & by " a bond-woman when she shal be heyre to her miſtreſſe.

24. There are (*b*) foure the leaſt things of the earth, and they are wiſer then the wiſe. 25. The antes, a weake people, which prepareth in the harueſt meate for themſelues: 26. The leueret, a people not ſtrong, which placeth his bed in the rocke: 27. The locuſt hath no King, and they goe out al by their troops: 28. The ſtellion ſtayeth on his hands, & tarieth in Kings houſes. 29. (*i*) There are three things which goe wel, and the fourth that goeth happily. 30. The lyon, the ſtrongeſt of beaſts shal feare at the meeting of none: 31. the cocke gyrded about the loines, and the ramme: alſo the King, againſt whom none can reſiſt.

32. There is that (*k*) hath appeared a foole after that he was lifted vp on high: for if he had vnderſtood, he would haue layd his hand vpon his mouth. 33. And he that (*l*) ſtrongly preſſeth the paps to wring out milke, ſtrayneth out butter, and he that violently clenſeth his noſe, wringeth out bloud: & he that prouoketh angers, bringeth forth diſcords.

(g) Youngmen folowing carnal appetite, can no more giue account of their actiõs, then of the wayes which an eagle, a ſerpent and a ſhip haue paſſed.

(*b*) By theſe examples are commended foure vertues, Induſtrie, Prudence, Concord, and Humilitie.

(*i*) Other foure Fortitude, Chaſtitie, Order, and Iuſtice.

(*k*) Fools ought not to gouerne.

(*l*) Moderation is neceſſarie in al actions.

ANNOTATIONS.

CHAPTER XXX.

Some ſuppoſe one Agur to be authour of this chapter. But it ſeemeth more probable that only Selomon is authour of this whole booke.

Why he is called Gatherer.

1. *The words of the Gatherer.*) Some Interpreters take theſe foure Hebrew words, Agur, Iache, Ithiel, and Vcal, conteined in this firſt verſe, to be proper names of men, ſuppoſing that a certaine wiſeman named Agur, the ſonne of Iache, ſpake the ſentences folowing in this chapter, to his ſonnes or ſcholers, called Ithiel & Vcal. And ſo this ſuppoſed, Agur, not Salomon, ſhould be the auctor of this chapter. But the old Interpreter, whom S. Ierom approueth and foloweth, tranſlated the ſame words as noones appellatiues. Neither doth anie ancient Father account this Agur amongſt the writers of holie Scriptures. And if there were a peculiar auctor of this chapter, it is like the ſame should haue been placed laſt, and not before that which now foloweth, and is by al men confeſſed to be Salomons. And therefore we thinke it more probable, with S. Beda, and the common opinion, that there was no other auctor of anie part of this booke, beſides King Salomon. Who is here called CONGREGANS, the Gatherer, becauſe he gathered theſe excellent Parables, and Prouerbs; as the ſonne of the Holie Ghoſt, ſignified by the word IACHE, powring forth diuine ſentences, for inſtruction of ITHIEL & VCAL, that is, of al thoſe with whom God is by his grace; and who are ſtrengthned by God abiding with them.

Why God ſuffereth hereſie to reigne.

23. *A bond-woman when she shal be heyre.*) Of al things in this world, it ſeemeth moſt abſurde, that hereſie doth dominiere ouer Catholike religion; which God ſometimes, and in ſome places ſuffereth, for the greater merite of his elect.

CHAP. XXXI.

An exhortation to chaſtitie, temperance, 8. and to workes of mercie. 10. With praiſe of a valiant wiſe woman.

THE (a) words of Lamuel the King, The viſion wherwith his mother inſtructed him. 2. What o my beloued, what ô the beloued of my wombe, what ô beloued of my vowes? 3. Giue not thy ſubſtance to women, & thy riches to deſtroy Kings. 4. Giue not to Kings, ô Lamuel, giue not wine to Kings: becauſe there is no ſecret where drunkennes reigneth, 5. & leſt perhaps they drinke, & forget iudgements, & change the cauſe of the children of the poore. 6. Giue ſtrong drinke to them that be ſad, and wine vnto them that are of a penſiue minde: 7. let them drinke, and forget their pouertie, and not remember their ſorow any more. 8. Open thy mouth to (b) the dumme, & to the cauſes of al the children that paſſe: 9. open thy mouth (c) decree that which is iuſt, & iudge the needie & poore. 10. A valiant woman (d) who ſhal finde? far, and from the vtmoſt borders is the price of her. 11. The hart of her husbād truſteth in her, and he ſhal not neede ſpoyles. 12. She ſhal rēder good, and not euil, al the dayes of her life. 13. She hath ſought wool and flaxe, and hath wrought by the counſel of her hands. 14. She is become as a marchants ſhip, bringing her bread from farre. 15. And ſhe hath riſen in the night, and giuen prey to her houſhold, and meates to her handmaides. 16. She hath vewed a fielde, and bought it, of the fruite of her handes ſhe hath planted a vineyard. 17. She hath gyrded her loines with ſtrngth, and hath ſtrengthned her arme. 18. She hath taſted, and ſeen that her traficke is good: her lampe ſhal not be extinguiſhed in the night. 19. She hath put her hand to ſtrong things, and her fingers haue taken hold of (e) the ſpindle. 20. She hath opened her hand to the needie, and ſtretched out her palmes to the poore. 21. She ſhal not feare for her houſe in the coldes of ſnow: for al her houſhold are clothed with double. 22. Tapeſtrie clothing ſhe hath made to herſelf: ſilke and purple is her garment. 23. Her husband is noble in the gates, whē he ſhal ſitte with the ſenatours of the land. 24. She (f) made ſindon, and ſold it, and deliuered a girdle to the Chananeite. 25. Srength and beautie is her garment, and she shal laugh in the later day. 26. She hath opened her mouth to wiſedom, and the law of clemencie is in her tongue. 27. She hath conſidered the pathes of her houſe, and hath not eaten her bread idle. 28. Her children aroſe, and commended her to be moſt bleſſed: her husband, and he prayſed her. 29. Manie daughters haue gathered together riches: thou haſt paſſed them al. 30. (g) Grace is deceitful and beautie is vayne: the woman that feareth our Lord shal be prayſed. 31. Giue ye to her (h) of the fruite of her hands, and let her workes praiſe her (i) in the gates.

(h) Good workes shal be rewarded, (i) at the tribunal ſeate of iudgement.

(a) Words perteining to Salomon, ſpoken to him by his mother: who here calleth him Lamuel, ſignifying, *God with him.*

(b) Doctrine is moſt profitable to thoſe, that are modeſtly dumme, more willing to heare then to ſpeake.

(c) The chief & moſt proper office of a King is to do iuſtice.

(d) A woman of ſuch perfection as is here deſcribed, is indeed rare, yet poſſible to be found.

(e) Flaxe on the diſtafe ſignifieth purpoſe to do good workes, yarne on the ſpindle the worke wel begun, which giueth confidēce in God that the ſame shal be perfect and haue due reward.

(f) They make and ſel cloth, which learning and ot ſeruing Gods law, doe teach it others.

(g) External comelines is not durable: but the feare of God is more worthie of praiſe.

ANNO-

ANNOTATIONS.

CHAP. XXXI.

The praise of a right wife woman written in verse, & in order of the Alphabet.

10. *A valiant woman who shal finde?*) Vpon occasion of his mothers most prudent admonition, the wiseman singularly praiseth a perfect & vertuous woman. And that in an exquisite kind of stile: in Tetramical Iambike verse, with perfect order and number of the Alphabet letters, signifying, as S. Ierom teacheth, that as none can reade, or speale words, vnles they first learne to know the letters: so we can not attaine to know the greater Mysteries in holie Scriptures, except we beginne with moral good life, according to that the Prophet sayth: By thy commandments I haue vnderstood. And therfore wise Salomon, by instinct of the Holie Ghost, as wel by the manner of stile, as by the doctrine conteined, concludeth his Booke of Parables, with praise both of the Church in general, which hath al the vertues, and good properties here mentioned, and of euerie faithful soule, sincerely seruing God, which either in deed, or in desire of mind, hath such part of them, as may suffice to the attaining of eternal life. For concerning the whole Church S. Augustin in two Sermons (217. and 218. de temp.) S. Beda vpon this place, and other Fathers shew it euidently. Touching also particular soules, not only of holie men, but also of women, the frailer sexe, holie Scriptures, and Ecclesiastical monuments yeald manie examples, besides the most Excellent and Immaculate Virgin Mother of God: as of Sara, Rebecca, Lia, Rachael, Elizabeth, Marie Magdalen, Martha, and innumerable others, most precious pearles, deare spouses of Christ, and singular ornaments of his Church.

Proem. lamens.

Psal. 118. v. 104.

The Church hath al good properties requisite.
A faithful soule hath them at least in desire.
Rare and excellent women both in the old and new testament.



THE ARGVMENT OF ECCLESIASTES.

KIng Salomon *a diuine* Preacher, *wherof this Booke is called* Ecclesiastes, *exhorteth al such as haue learned the principles of good life, to contemne this world: becauſe al things therin are vaine, and inſufficient to giue repoſe to mans ſoule: shewing that true* felicitie, *which al men deſire*, conſiſteth not *in natural knowledge gotten by wit and induſtrie, nor in worldlie pleaſures, much leſſe in carnal; nor in riches; nor in auctoritie or dominion; nor* in anie *other* tẽporal thing, *as diuerſe diuerſly thinke*: but *only* in the true ſeruice of God, *by flying from ſinne, and doing good workes, as in the meritorious cauſe*, and *eſſentially* in the cleere viſion of God: *the proper end, for which man was created. And ſo this Booke conteyneth three principal parts. Firſt this diuine preacher confuteth al their opinions, that imagine a falſe felicitie in humane, worldlie, or temporal things: to the beginning of the 7. chapter. In the reſt of that chapter and three folowing, he teacheth that true felicitie conſiſteth in the eternal fruition of God: and is procured by declining from vices and embracing vertues. In the two laſt chapters he exhorteth al to begin ſpeedily to ſerue God, and to perſeuer therin to the end of this life.*

This booke called Eccleſiaſtes, teacheth to contemne this world. Becauſe felicitie conſiſteth not in anie temporal thing: but in the eterual ſight of God. Diuided into three parts.

ECCLESIASTES, IN HEBREVV CALLED COHELETH.

CHAP. I.

Al temporal things (in compariſon of true felicitie) are vaine, 4. becauſe they are mutable, 8. neither can anie man attaine perfect knowledge to his ſatisfaction: 12. as appeareth by Salomons owne experience.

The firſt part of this Sermon sheweth, that Felicitie conſiſteth not in anie temporal thing.

THE words of Eccleſiaſtes, the ſonne of Dauid, King of Ieruſalem. 2. Vanitie of vanities, ſayd Eccleſiaſtes: vanitie of vanities, and al things are vanitie. 3. What hath a man more of al his labour, wherby he laboureth vnder the ſunne? 4. Generation paſſet

and generation commeth : but (a) the earth ſtandeth for euer. 5. The ſunne riſeth, and goeth downe, and returneth to his place: and there riſing againe, 6. compaſſeth by the South, and bendeth to the North: compaſſing al things, goeth forward in circuite, & returneth vnto his circles. 7. Al riuers enter into the ſea, and the ſea ouerfloweth not: to the place, whence the riuers iſſue forth, they doe returne, that they may flow againe. 8. Al things are hard: man can not explicate them in word. The eye is not filled with ſeeing, neither is the eare filled with hearing. 9. What is that hath been? the ſame thing that shal be. What is that hath beē done? the ſame that is to be done. 10. (b) Nothing vnder the ſunne is new, neither is anie man able to ſay: Behold this is new: for it hath already gone before in the ages that were before vs. 11. There is no memorie of former things: but neither of thoſe things verily, which hereafter are to come, shal there be remembrance with thē, that shal be in the later end. 12. I Eccleſiaſtes haue been King of Iſrael in Ieruſalem, 13. and haue propoſed in my mind to ſeeke and ſearch wiſely of al things, that are done vnder the ſunne. This very euil occupation hath God giuen to the children of men, that they might be occupied in it. 14. I haue ſeen al things, that are done vnder the ſunne, and behold al (c) are vanitie, & afflictiō of ſpirit. 15. The perverſe are hardly corrected, and the number of fools is infinite. 16. I haue ſpoken in my hart, ſaying: Loe I haue been made great, and haue gone beyond al in wiſdom, that were before me in Ieruſalem: and my minde hath contemplated manie things wiſely, and I haue learned. 17. And I haue giuen my hart to know prudence, and doctrine, and errours, and follie: and I haue perceiued that in theſe alſo there was labour, and affliction of ſpirite, 18. for that "in much (d) wiſdom there is much indignation: and he that addeth knowledge, addeth alſo labour.

(a) In the end of this world the earth shal be purified, & ſo remaine for euer.

(b) Mens ſoules dayly created are of the ſame kind as Adams ſoule: other creatures either were in their kinds from the beginning of the world, or are procreated of diuers kinds preexiſting. S. Tho. 1. p. q. 73. a. 1. ad. 3.

(c) Al natural things are inſufficient meanes to attaine felicitie.

(d) Wiſdom is the beſt thing in this world, yet is not perfect felicitie, but the meanes to attaine it.

Wiſdom maketh men to be angrie with ſinne, to ſerue God, and to proceede in vertue.

ANNOTATIONS.

CHAP. I.

18. *In much vviſdom is much indignation.*) How much more anie man profiteth in wiſdom, ſo much more he is angrie with himſelf, for the euils which he hath done: ſo much better he knoweth the ſtrict iudgement of God, which he muſt paſſe: ſo much more he vnderſtandeth the want of perfect wiſdom: ſo much more he ſeeth that labour is required to proceede in vertue: and to conſerue that ſmal portion which he hath gotten. Neither is anie man ordinarily aſſured that he hath gotte anie part of true wiſdom; for he knoweth not whether he be worthie of loue or hate. Eccle. 9.

CHAP. II.

Humane delights are al vaine: 4 as gorgious buildings, fruitful vineyards, plentie of fish, cattle, seruants, siluer, gold, musike: not satisfying mans desire. 18. Neither can anie man know how his heyre wil behaue himself.

I Sayd (a) therfore in my hart: I wil goe, & flow in delights, and enioy good things. (b) And I saw that this also was vanitie. 2. Laughter I haue reputed errour: and to ioy I haue saide: Why art thou deceiued in vaine? 3. I haue thought in my hart to withdraw my flesh from wine, that I might transferre my minde to wisdom, and might auoid follie, til I might see what should be profitable for the children of men: what is needful to be done vnder the sunne, in the number of the dayes of their life. 4. I haue magnified my workes, I haue built me houses, & planted vineyards, 5. I haue made gardens, and orchards, and set them with trees of al kinds, 6. and I haue made me ponds of waters, to watter the wood of springing trees, 7. I haue possessed men-seruants and women-seruants, and haue had a great familie: heards also, and great flocks of sheep, aboue al that were before me in Ierusalem: 8. I haue heaped together to my self siluer, and gold, and the substance of Kings, and prouinces: I made me singing men, & singing women, and the delights of the children of men: cups, and goblets to serue to powre out wines: 9. and I surpassed in riches al that were before me in Ierusalem: wisdom also hath perseuered with me. 10. And al things that myne eies desired, I haue not denied to them: neither haue I stayed my hart, but that it enioyed al pleasure, & delighted it-self in these things, which I had prepared: and this I esteemed my portion, if I did vse my labour. 11. And when I had turned myself to al the workes which my hands had done, & to the labours wherin I had swette in vaine, I saw in al things vanitie, and affliction of mind, & nothing to be permanent vnder the sunne. 12. I passed further to contemplate wisdom, and errours, and follie (what is man, quoth I, that he can folow the King his Maker?) 13. and I saw that wisdom so much excelled follie, as light differeth from darknes. 14. The (c) eyes of a wise man are in his head: the foole walketh in darknes: and I haue learned that there was one death of both. 15. And I sayd in my hart: if the fal of the foole & myne shal be one, (d) what doth it profite me, that I haue bestowed greater labour for wisdom? And speaking with my minde, I perceiued that this also was vanitie. 16. For there shal be no memorie of the wise in like manner as of the foole for euer, and the times to come shal couer al things together with obliuion: the learned dieth in like manner as the vnlearned. 17. And therefore I haue been wearie of my life, seeing al things vnder the sunne to be euil, and al things vanitie and affliction of spirit. 18. Againe, I detested al myne industrie, wherewith I haue laboured vnder the sunne most studiously,

(a) A worldlie man may obiect, that seeing wisdom bringeth not felicitie in this life, it seemeth best to take his pleasure & ease & not to labour for it.

(b) But the wise man confuteth this conceipt. Because worldlie ioy is short & vncertaine, neither is anie ioy that men haue in this life true ioy of the blessed, but only a consolation in miseries.

(c) Consideration is the directorie of al good workes.

(d) The conceit of worldlie men not considering the life to come.

being like to haue an heyre after me: 19. whom I know not, whether he wil be a wiſeman or a foole, and he shal rule in my labours, wherewith I haue ſwette and haue been careful: and is there anie thing ſo vaine? 20. Wherfore I ceaſed, and my hart hath renounced to labour anie more vnder the ſunne. 21. For whereas one laboureth in wiſdom, and doctrine, and carefulnes, he leaueth the things gotten to an idle man: and this therfore is vanitie, and great euil. 22. For what profite shal be to a man of al his labour, and affliction of ſpirite, wherewith he is vexed vnder the ſunne? 23. Al his dayes are ful of ſorowes and miſeries, neither by night doth he reſt in minde: and is not this vanitie? 24. Is it not better to eate and drinke, and shew vnto his ſoule good things of his labours? (*e*) & this is of the hand of God. 25. Who shal ſo deuour, and flow with delights as I? 26. To a man good in his ſight, God hath giuen wiſdom, and knowledge, and ioy: but to the ſinner he hath giuen affliction, and ſuperfluous care, to adde, and to gather together, and deliuer it to him that hath pleaſed God: but this alſo is vanitie, & vaine carefulnes of the minde.

(*e*) It is better to vſe that is honeſtly gotten for our neceſsitie, then to be ſtil ſolicitous to get more.

CHAP. III.

Contrarie things ſucceed in their ſeaſons, and paſſe away: 9. wherof man getteth no perfect knowledge, how long ſoeuer he liueth, and laboureth to know them: 16. neither wil there be equitie where it ought to be in this world: 21. but in the next, good and euil shal be ſeparated, and iudged according to their deſerts.

ALL things haue a time, and in their ſpaces al things paſſe vnder (*a*) heauen. 2. A time to be borne, & a time to dye. A time to plant, & a time to pluck vp that which was planted. 3. A time to kil, and a time to heale. A time to deſtroy, and a time to build.

4. A time to weepe, & a time to laugh. A time to mourne, and a time to dance.

5. A time to diſperſe ſtones, and a time to gather.
A time to embrace, and a time to be farre from embracings.

6. A time to gette, and a time to loſe.
A time to keepe, and a time to caſt away.

7. A time to rent, and a time to ſow together.
A time to keepe ſilence, & a time to ſpeake.

8. A time of loue, and a time of hatred. A time of warre, and a time of peace. 9. (*b*) What hath man more of his labour? 10. I haue ſeen the affliction, which God hath giuen to the children of men, that thy may be diſtracted in it. 11. He hath made al things good in their time, and hath deliuered the world to their diſputation, and that man can not finde the worke, which God hath wrought from the beginning vnto the end.

(*a*) Generatiō, Corruption, & Alteration, perteine only to things of this world vnder heauen, often here deſcribed by the terme, Vnder the ſunne. For ſpiritual ſubſtances are not comprehended in time nor place. S. *Ierom. in hunc locum. tom 7*

(*b*) Al this sheweth that nothing of this world is per-

12. And

12. And I haue knowne that there was no better thing then to reioyce, and to doe wel in his life. 13. For euerie man, that eateth and drinketh, and ſeeth good of his labour, this is the guift of God. 14. I haue learned that al the workes, which God hath made, perſeuer for euer: we can not adde anie thing, nor take away from thoſe things, which God hath made that he may be feared. 15. That which hath been made, the ſame is permanent: the things that shal be, haue already been: and God reſtoreth that which is paſt. 16. I ſaw vnder the ſunne in the place of iudgement impietie, and in the place of iuſtice iniquitie. 17. And I ſayd in my hart: the iuſt and the impious God wil iudge, and then ſhal be the time of euerie thing. 18. I ſayd in my hart of the children of men, that God would proue them, and ſhew them to be like beaſts. 19. Therfore there is one death of man, and beaſts, and the condition of both equal: as man dieth, ſo they alſo dye: al things breath alike, and man hath nothing more then beaſt: al things are ſubiect to vanitie, 20. and al things paſſe to one place: of earth they were made, and into earth they returne together. 21. Who knoweth if the ſpirit of the children of Adam aſcend vpward, and if the ſpirite of beaſts deſcend downward? 22. And I haue found that nothing is better then for a man to reioyce in his worke, and that this is his portion. For who ſhal bring him to know the things that ſhal be after him?

petual, but to be vſed interchangeably, in due time, place, manner, and order. For diſorder maketh confuſion.

CHAP. IIII.

In this world manie innocents are oppreſſed, 4. the potent ſometimes enuied, contemned, 15. and forſoken by their ſubiects, 17. eſpecially when the ſuperiours obey not God.

I Turned my ſelf to other things, and I ſaw the oppreſſions, that are done vnder the ſunne, and the (*a*) teares of the innocents, and no comforter: & that they can not reſiſt their violence, being deſtitute of al mens helpe. 2. And I praiſed rather the dead, then the liuing: 3. and happier then both haue I iudged him that is not (*b*) yet borne, nor hath ſeen the euils that are done vnder the ſunne. 4. Againe I haue contemplated al the labours of men, and their induſtries I haue perceiued to lie open to the enuie of their neighbour: and in this therfore there is vanitie, and ſuperfluous care. 5. A foole folded his hands together, and eateth his owne fleſh, ſaying: 6. Better is an handful with reſt, then both hands ful with labour and affliction of mind. 7. Conſidering I found alſo an other vanitie vnder the ſunne: 8. There is one, and he hath not a ſecond, not a ſunne, not a brother, and yet he ceaſeth not to labour, neither are his eyes ſatisfied with riches, neither doth he recount,

(*a*) God ſuffereth the innocent to be afflicted for a time, of his ſpecial prouidence: becauſe they therby merite a great reward. Pſal. 72.

(*b*) It is indeed better not to be at al, then to be in eternal miſerie (*Mat.* 26. *v.* 24.) but temporal affliction which the iuſt ſuffer

is not miserie, as worldlie mē esteeme it, but a special meane to attaine eternal felicitie.

saying: For whom doe I labour, and defraud my soule of good things? in this also is vanitie, and very il affliction. 9. "It is better therfore that two be together, then one: for they haue profite of their societie: 10. if one fal, he shal be stayed vp of the other. Woe to him that is alone: because when he falleth, he hath none to lift him vp. 11. And if two sleepe together, they shal warme ech other: one how shal he be warmed? 12. And if a man preuaile against one, two resist him: a (c) triple cord is hardly broken. 13. Better is a child that is poore and wise, then a King old and foolish, that knoweth not to foresee for hereafter. 14. Because out of the prison and cheynes sometime there commeth one forth to a Kingdom: and an other borne in his Kingdom, is consumed with pouertie. 15. I saw al men aliue, that walke vnder the sunne, with the second yongman, which shal rise vp for him. 16. The number of the people, of al that haue been before him is infinite: and they that shal be afterward, shal not reioyce in him. But this also is vanitie, and affliction of spirit. 17. Take heede to keep thy foote, when thou entrest into the house of God, and approch thou to heare. 18. For much better is obedience, then the victimes of fooles, who know not what euil they doe.

(c) True charitie not contaminate with enuie, by how much it is increased in number, so much it increaseth in strength. S. Ierom.

1. Reg. 15. Osee 6.

ANNOTATIONS.

CHAP. IIII.

Man without Christs helpe can neither resist tentations, nor rise from sinne.

And without mans free consent Christ wil not stay him, nor raise him vp.

9. *It is better that twoo be together.*) Besides the commendation of charitie, and freindship amongst men, which is one proper sense of this place: S. Ierom expoundeth it also of the necessitie of Christs dwelling in mans soule, & of his continual assisting grace: that man alone lie not open to the deiecpts of the aduersarie. The benefit of felowship (sayth he) is streight wayes shewed in the profite of societie. For if the one fal (as * the iust falleth often) Christ raiseth vp his partner: for woe to him, who falling hath not Christ in him, to raise him vp. If one also sleepe, that is, be dissolued by death, and haue Christ with him, being warmed, and quickned, he sooner reuiueth. And if the diuel be stronger in impugning against a man, the man shal stād, and Christ wil stand (*pro homine suo, pro sodali suo*) for his man, for his companion. Not that Christs power alone is weake against the diuel, but that free wil is left to man, and we doing our endeauour he becommeth stronger in fighting. And if the Father, the Sonne, and the Holie Ghost come withal, this sodalitie is not soone broken. Yet that which is not soone broken, may sometimes be broken. For this triple cord was in Iudas the Apostle, but because after the morsel the diuel entred into him, this cord was broken. Thus S. Ierom teacheth, that neither can man without Christ resist tentations, nor rise from anie sinne in this life, or * in the next: neither wil Christ without mans consent and endeauour, stay him from falling, nor raise him vp being fallen.

Pro. 24. v. 16.

Ioan. 13. v. 27.

* *In purgatorie.*

CHAP. V.

An exhortation to ſpeake diſcreetly and reuerently of God; 3. to performe vowes; 6. not to be troubled with imaginations, nor preſent oppreſſions of the poore. 9. Auarice is neuer ſatiate, 11. riches ſometimes cauſe ſicknes, ruine of the bodie, 18. and oblition of God.



SPEAKE (*a*) not anie thing raſhly, neither let thy hart be ſwift to vtter a word before God. For God is in heauen, and thou vpō the earth: therfore let thy words be few. 2. Dreames doe folow manie cares, and in manie words follie wil be found. 3. (*b*) If thou haſt vowed anie thing to God, differre not to pay it: for an vnfaithful and fooliſh promiſe diſpleaſeth him. But whatſoeuer thou haſt vowed, pay it: 4. and it is much better not to vow, then after a vow not to performe the things promiſed. 5. Giue not thy mouth to make thy fleſh to ſinne: neither ſay thou before (*c*) the Angel: There is no prouidence; leſt perhaps God being wrath againſt thy words, diſſipate al the workes of thy hands. 6. Where manie dreames are, there are manie vanities, and words innumerable: but doe thou feare God. 7. If thou ſhalt ſee the oppreſſions of the poore, and violent iudgemēts, and iuſtice to be ſubuerted in the prouince, meruail not at this matter: becauſe there is an other higher then the high, and ouer theſe alſo there are others more eminent: 8. and beſides, the King of al the earth reigneth ouer his ſeruant. 9. A couetous man ſhal not be filled with money: and he that loueth riches, ſhal take no fruite of them: and this therfore is vanitie. 10. Where great riches are, there are alſo manie that eate them. And what doth it profite the owner, but that he ſeeth the riches with his eyes? 11. Sleep is ſweete to him that worketh, whether he eate much or litle: but the ſatietie of the rich doth not ſuffer him to ſleep. 12. There is alſo an other very il infirmitie, which I haue ſeen vnder the ſunne: riches kept to the hurt of the owner. 13. For they perish in very euil affliction: he (*a*) hath begotten a ſonne, which ſhal be in great pouertie. 14. As he came forth naked from his mothers wombe, ſo ſhal he returne, and ſhal take nothing away with him of his labour. 15. An infirmitie vtterly miſerable; as he came, ſo ſhal he returne. What doth it then profite him, that he hath laboured into the winde? 16. Al the dayes of his life he eateth in darknes, and in miſerie, and in heauines. 17. This therfore hath ſeemed good to me, that a man eate, and drinke, and take ioy of his labour, wherwith he hath laboured vnder the ſunne, the number of the dayes of his life, which God hath giuen him, and this is his portion. 18. And to euerie man, vnto whom God hath giuen riches, and ſubſtance, and hath giuen him power to eate of them, and to enioy his portion, and to reioyce of his labour: this is the guift of God. 19. For he

Deu. 23

Iob. 20.

(*a*) Becauſe no man is able to attaine perfect knowledge of God, it behoueth al to ſpeake and think ſoberly of him.

(*b*) Vow or promiſe once made muſt be fulfilled.

(*c*) The proper Angel which aſſociateth e uerie man.

(*a*) As temporal riches are often the occaſion of their owners ruine: ſo vaine philoſophie and hereſie auaile not heretikes, nor their folowers, but as they came naked from their mothers wombe, the peruerſe Church, ſo shal both ſuch maſters, and ſcholers depart without comfort into the wrath which they prepare to themſelues. *S. Ierom. in hunc locum.*

shal not greatly remember the dayes of his life, becauſe God doth occupie his hart with delights.

CHAP. VI.

Riches make not men happie, becauſe manie dye shortly: 3. and manie rich men wil not vſe their riches. 8. Likewiſe ſtudie to know al ſecret things is vanitie, not felicitie.

THERE is alſo an other euil, which I haue ſeen vnder the ſunne, and that frequent with men: 2. A man to whō God hath giuen riches, and ſubſtance, and honour, and nothing is lacking to his ſoule of al things, which he deſireth: neither doth God giue him power to eate therof: but a ſtrange man shal eate it vp. This is (*b*) vanitie and great miſerie. 3. If a man shal beget an hundred children, and shal liue manie yeares, and haue manie dayes of age, and his ſoule vſe not the goods of his ſubſtance, and he lacke burial: of this man I pronounce, that the vntimely borne is better then he. 4. For he came in vaine, and paſſeth to darknes, and his name shal be cleane forgot·en. 5. He hath not ſeen the ſunne, nor knowen the diſtance of good and euil: 6. although he liued two thouſand yeares, and hath not enioyed good things: doe not al things haſten to one place? 7. Al the labour of man is in his mouth: but his ſoule shal not be filled. 8. What hath the wiſeman more then the foole? and what the poore man, but to paſſe thither, where life is? 9. Better it is to ſee that, which thou maiſt couete, then to deſire that, which thou canſt not know. But this alſo is vanitie, and preſumption of ſpirite, 10. (*c*) He that shal be, his name is already called: and it is knowne, that he is a man, and can not contend in iudgement againſt a ſtronger then himſelf. 11. There be manie words, that haue much vanitie in diſputing.

(*b*) Al this sheweth euidently that felicitie conſiſteth not in riches.

(*c*) It is plainly preached (ſaith S. Iero.) of the comming of Chriſt, whoſe name was giuen, and knowen before he was borne in flesh.

CHAP. VII.

It is in vaine to ſeeke, and vnpoſsible to know al natural things. 2. It importeth to leade this short life in mortification, 4. penance, 8. and patience: 12. ſeeking wiſdom, with competent temporal meanes; 15. prouiding for the next world; 24. not yealding to concupiſcence.

WHAT needeth a man to ſeeke things greater then himſelf, wherās he is ignorant, what is profitable for him in his life, in the number of the dayes of his peregrination, and the time that paſſeth as a shadow? Or who can tel him what shal be after him vnder

None can perfectly know the nature of al things preſent, or to come.

the

the ſunne?

Pro. 22. 2. Better is a good name then precious ointments: and the day of death, then the day of natiuitie. 3. It is better to goe to the houſe of mourning, then to the houſe of banketing, for in that the end of al men is ſignified, and he that liueth thinketh what shal be. 4. (a) Anger is better then laughter: becauſe by ſadnes of the countenance, the mind of the offender is corrected. 5. The hart of wiſemen where ſadnes is, and the hart of fooles where mirth. 6. It is better to be rebuked of a wiſeman, then to be deceiued with the flaterie of fooles. 7. Becauſe as the ſound of thornes burning vnder a potte, ſo the laughter of a foole: but this alſo is vanitie. 8. Oppreſſion troubleth the wiſe, an shal deſtroy the ſtrength of this hart. 9. Better is the end of a ſpeach, then the beginning. (b) Better is the patient man then the arrogant. 10. Be not quickly angrie, becauſe anger reſteth in the boſom of a foole. 11. Say not: What is the cauſe thinkeſt thou that the former times were better then they are now? for this manner of queſtion is foolish. 12. Wiſdom with (c) riches is more profitable, and doth more profite them that ſee the ſunne. 13. For as wiſdom protecteth, ſo money protecteth. But learning and wiſdom haue this much more, that they giue life to their owner. 14. Conſider the workes of God, that no man can correct whom he hath deſpiſed. 15. In the good day enioy good things, and beware before of the euil day. For as this, ſo that alſo hath God made, that man finde not againſt him iuſt complaints. 16. Theſe things alſo I ſaw in the dayes of my vanitie: The iuſt man perisheth in his iuſtice, and the impious liueth a lõg time in his malice. 17. Be not iuſt too much: neither be more wiſe thẽ is neceſſarie, leſt thou become more dul. 18. Doe not impiouſly much: and be not foolish, leſt thou dye not in thy time. 19. It is good that thou hold vp the iuſt, yea and from him withdraw not thy hand: becauſe he that feareth God, neglecteth nothing. 20. Wiſdom hath ſtrengthned the wiſe aboue ten Princes of the citie. 21. For there is no iuſt man in the earth, that doth good, and ſinneth not. 22. But to al words alſo that are ſpoken, doe not applie thy hart: leſt perhaps thou heare thy ſeruant curſing thee. 23. For thy conſcience knoweth, that thou alſo haſt curſed others. 24. I haue proued al things in wiſdom. I haue ſayd: I wil become wiſe, & it departed farder from me 25. much more thẽ it was: and a deepe profunditie, who shal finde it? 26. I haue vewed al things with my minde, that I might know, and cõſider, and might ſeeke wiſdom and reaſon: and that I might know the impietie of the foole, and the errour of the imprudent: 27. and I haue found that a woman is more bitter then death, who is the ſnare of hunters, and her hart a net, her hands are bands. He that pleaſeth God, wil auoid her: but he that is a ſinner, wil be caught of her. 28. Loe this haue I found, ſayd * Eccleſiaſtes, one thing and an other, that I might find reaſon, 29. which yet my ſoule ſeeketh, and I haue not found it. (d) A man of a thouſand I haue found one, (e) a woman of al I haue not found. 30. Only this I haue found, that (f) God made man right, and he hath intangled himſelf with infinite

3. Reg. 8. 2. Par. 6. Pro 20 1. Ioan 1.

* The preacher.

The 2. part. True felicitie is procured by good life, and conſiſteth in the eternal ſight of God.

(a) Anger rightly vſed, is commendable & beneficial to correct our owne faults and others.

(b) But haſtie, or immoderate anger is ſinful and hurtful.

(c) Likewiſe moderate riches profite the ſeruants of God, ſo that they ſette not their mind vpon them.

(d) Mãs reaſon which is the ſuperiour part of his ſoule, rarely thinketh good:

(e) Senſualitie ful inclineth to euil.

(f) God made man right, &

queſtions. Who is ſuch a one as the wiſe? and who hath knowne the reſolution of * the word.

* *The obſcure thing.*

CHAP. VIII.

A ſigne of true wiſdom appearth in obſeruing Gods commandements, 6. in this ſhort time of meriting eternal reward. 9. Rule of others, 11. and want of feare hurt manie. 14. Why God ſuffereth the wicked to proſper, and the iuſt to be afflicted in this life, no mortal man can know.

THE wiſdom of a man (*a*) ſhineth in his countenance, and the moſt mightie wil change his face. 2. I obſerue the mouth of the King, and the precepts of the oath of God. 3. Haſten not to depart from his face, nor continue thou in an euil worke: becauſe al that he pleaſeth he wil doe, 4. and his word is ful of power: neither can anie man ſay to him. Why doſt thou ſo? 5. He that keepeth the precept, ſhal find no euil. The hart of a wiſeman vnderſtandeth time and anſwer. 6. There is a time for al buſines, and opportunitie, and much affliction of man: 7. becauſe he is ignorant of things paſt, and things to come he can know by no meſſenger. 8. It is not in mans power to prohibite the ſpirit, neither hath he power in the day of death, neither is he ſuffered to reſt when warre is at hand, neither ſhal impietie ſaue the impious. 9. Al theſe things I haue conſidered, and gaue my hart on al the workes that are done vnder the ſunne. Sometime man ruleth ouer man to his owne hurt. 10. I ſaw the impious buried: who alſo when they yet liued, were in holie place, and were praiſed in the citie as men of iuſt workes. But this alſo is vanitie. 11. Becauſe ſentence is not ſpeedily pronounced againſt the euil, the children of men committe euils without anie feare. 12. But yet a ſinner by this that he doth euil an hundred times, & by patience is borne with al, I know that it ſhal be good to them that feare God, which dread his face. 13. Let there be no good to the impious, neither let his dayes be prolonged, but as a ſhadow let them paſſe, that feare not the face of our Lord. 14. There is alſo an other (*b*) vanitie, which is done vpon the earth. There are iuſt men, to whom euils happen, as though they had done the workes of the impious: and there are impious mē, which are ſo ſecure, as though they had the deeds of the iuſt. But this alſo I iudge moſt vaine. 15. I therfore haue praiſed mirth, that there was no good thing for a man vnder the ſunne, but that he ſhould eate, and drinke, and be glad: and this only he ſhould take away with him of his labour in the dayes of his life, which God hath giuen him vnder the ſunne. 16. And I haue ſet my hart to know wiſdom, and to vnderſtand the * diſtraction that is in the earth: There is a man that dayes and nights taketh no ſleepe with his eyes. 17. And I vnderſtood that mā can finde no reaſon of al thoſe workes of God, that are done vnder the ſunne: and the more he ſhal labour to

* *Buſie ſearching.*

ſeeke

(*a*) As probable coniecture of a mans inward diſpoſitiō is made by his exteriour countenance: ſo his good workes ſhining before men are good ſigne of internal vertues; which indeed are right and meritorious, when the intention is ſincere, referring al to Gods glorie, & edification of others, without deſire of vaine praiſe in the world.

(*b*) By this terme (vanitie) is ſtil vnderſtood that felicitie is not in proſperous things of this world: neither are al men miſerable, that ſuffer aduerſitie.

he of his owne wil fel from God. See *S. Aug. li. 14. c. 11. ciuit.*

ſeeke, ſo much the leſſe he can finde: yea if the wiſman ſhal ſay that he knoweth, he is not able to finde it.

CHAP. IX.

None knoweth (certainly and ordinarily) whether they be in Gods grace or no. 4 The euil are in worſe caſe dead then aliue: 11. neither can we know the euent of temporal things, nor the terme of our life, nor how grateful others wil be towards vs. 16. Sure it is, that wiſdom is better then ſtrength.

ALL theſe things haue I diſcourſed in my hart, that I might curiouſly vnderſtand them: there are iuſt mē and wiſe: and their workes are in the hand of God: and yet (*a*) man knoweth not whether he be worthie of loue or hatred: 2. but al things are reſerued vncertaine for the time to come, becauſe al things doe equally chance to the iuſt and impious, to the good and the euil, to the cleane and vncleane, to him that immolateth victimes, and him that contemneth ſacrifices. As the good, ſo alſo is the ſinner: as the periured, ſo he alſo that ſweareth truth. 3. This is a very euil thing amōg al which are done vnder the ſunne, that the ſame things chance to al men. Wherby alſo the harts of the children of men are filled with malice, and with contēpt in their life, and after that they ſhal be brought downe to hel. 4. There is no man that may liue alwayes, and that can haue confidence of this thing: better is (*b*) a dog liuing then a lion dead. 5. For the liuing know that they ſhal dye, but the dead know nothing more, neither haue they reward anie more: becauſe the memorie of them is forgottē. 6. Loue alſo and hatred, and enuies haue perished together, neither haue they part in this world, and in the worke that is done vnder the ſunne. 7. Goe therfore and eate thy bread in ioy, & drinke thy wine with gladnes: becauſe thy workes pleaſe God. 8. At al time let thy garments be white, and let not oyle fal from off thy head. 9. Enioy life, with thy wife whom thou loueſt, al the dayes of the life of thy inſtabilitie, which are giuen to thee vnder the ſunne, al the time of thy vanitie: for this is the portion in life, and in thy labour, wherwith thou laboureſt vnder the ſunne. 10. Whatſoeuer thy hand is able to doe, worke it inſtantly: for neither worke, nor reaſon, nor wiſdom, nor knowledge ſhal be in hel, whither thou doſt haſten. 11. I turned me to an other thing, and I ſaw vnder the ſunne, that neither running is of the ſwift, nor warre of the ſtrong, nor bread of the wiſe, nor riches of the learned, nor grace of the artificers: but time and chance in al. 12. Man knoweth not his owne end: but as fiſhes are taken with the hooke, and as birdes are caught with the ſnare, ſo mē are taken in the euil time, whē it ſhal ſudenly come vpon them. 13. This wiſdō alſo I haue ſeen vnder the ſunne and haue proued it to be very great: 14. A little citie, and few men in it: there came againſt it a great King, and compaſſed it, and builded forts

(*a*) Mortal men ſuffering calamities know not whether the ſame be inflicted for their proofe and merite, as in Iob and Tobie, or for their ſinnes only, as in Pharao, & the Aegyptians: but ſhal know in the iudgement after their death.

(*b*) A ſinner in this life may amend if he wil, & become iuſt: but after death he can not repent. chap. 11. v. 3. Myſtically, the Gentiles were iudged by Salomon better then the Iewes. *S. Ierom.*

round about, and the ſiege was perfited. 15. And there was found in it a man poore and wiſe, and he deliuered the citie by his wiſdom, and no man afterward remembred that pooreman. 16. And I ſayd, that wiſdom is better then ſtrength: how then was the wiſdom of the pooreman contemned, & his words were not heard? 17. The words of the wiſe are heard in ſilence, more then the crie of a Prince among fooles. 18. Better is wiſdom, then weapons of wearre: and he that ſhal offend in one point, ſhal loſe manie good things.

CHAP. X.

Conſidering the great difference betweene wiſdom and follie, 4. it beloueth to reſiſt vehement tentations diligently. 5. As when euil & ignorant men haue authoritie ouer the wiſe. 8. The wicked often fal into their owne ſnares, 10. are hard, yet not vnpoſsible to be corrected. 11. Detracters are like ſerpents. 12. wiſe graue Princes are profitable; childish are hurtful to the commonwealth; 18. which by their negligence tendeth to ruine: 20. yet ſubiects ought not to iudge euil of them.

FLIES (*a*) dying marre the ſweetnes of ointment. Wiſdom and glorie is more precious, then a litle and tẽporal follie. 2. The hart of a wiſeman is in his right hand, and the hart of a foole is in his left hand. 3. Yea and the foole walking in the way, wheras himſelf is vnwiſe, eſteemeth al men fools. 4. If the ſpirite of him that hath power, aſcend vpon thee, leaue not thy place: becauſe carefulnes wil make the greateſt ſinnes to ceaſe. 5. There is an euil that I haue ſeen vnder the ſunne, as it were by errour proceeding from the face of the Prince: 6. a foole ſet in high dignitie, and the rich to ſit beneath. 7. I haue ſeen (*b*) ſeruants vpon horſes: and Princes walking on the ground as ſeruants. 8. He (*c*) that diggeth a pit, ſhal fal into it: and he that breaketh the hedge, a ſerpent shal bite him. 9. He that remoueth ſtones, shal be afflicted in them: and he that cutteth trees, shal be wounded of them. 10. If the iron shal be blunt, and that not as before, but shal be made blunt, it shal be sharpned by great labour: and after induſtrie shal wiſdom folow. 11. If a ſerpent bite in ſilence, nothing leſſe then it hath he, that detracteth ſecretly. 12. The words of the mouth of a wiſeman grace: and the lippes of the vnwiſe shal throw him downe headlong. 13. The beginning of his words is follie, and the later end of his mouth is moſt wicked errour. 14. A foole multiplieth words. A man is ignorant what hath been before him: and what shal be after him, who can tel him? 15. The labour of fools shal afflict them, that know not to goe into (*d*) the citie. 16. Woe to thee ô lãd, whoſe King is a childe, and whoſe Princes eate in the morning. 17. Bleſſed is the lãd whoſe King is noble, & whoſe Princes eate in their time, to refection, and not to

(*a*) Baſe & vicious men mixt with the good corrupt the whole companie: much more a mortal ſinne in a mans ſoule deſtroyeth al the vertues, that were there before.

(*b*) Euil men aduanced ſeem to proſper:

(*c*) But they fal into their owne traps.

(*d*) Such as ſeeke by ſenſe and reaſon to obtaine true knowledge, enter not into the citie, the Church:

rio-

riotousnes. 18. In slouthfulnes the roofe of the house shal goe to ruine, & in the infirmitie of the hands the house shal drop through. 19. They make bread for laughter, and wine, that liuing they may make merie: and to money al things obey. 20. In thy cogitation detract not from the King, and in the secret of thy chamber curse not the richman: because euen the birds of the ayre wil carie thy voice, and he that hath wings wil declare the sentence.

They labour in vaine, and are afflicted in studie of Scriptures, when they walke in the desert, and can not find the citie. *S. Ierom.*

ANNOTATIONS.

CHAP. X.

16. *Woe to thee o land, vvhose King is a childe.*) S. Ierom (as in most part of his commentaries vpon this booke) expoundeth this passage in two senses: simply according to the first apparance of the letter; and mystically concerning the Church. The wiseman seemeth indeed (sayth he) to reproue the principalitie of yongmen, and to condemne luxurious iudges; for that in the one by want of age is infirme wisdom; in the other, mature age is weakned by delicaties. And contrarywise he approueth a Prince of good parts, & liberal education; & commendeth those Iudges, which doe not preferre voluptuousnes before publike affayres: but after great labour and administration of the commonwealth, are constrained as by necessitie to take meate. Yet to me (saith this great Doctour) something more sacred seemeth to lye hid in the letter: that in Scripture they are called yongmen, who forsake old auctoritie, and contemne ancient precepts of forefathers; who neglecting Gods commandment, desire to establish traditions of men. Touching which points, our *Isa. 8.* Lord threatneth Israel by Isaias, for that this people hath refused the water of Siloe, that runneth with silence, and hath turneth away the old fishpond, choosing the streames of Samaria, and gulfes of Damascus, I wil giue yongmen to be their *Dan. 7.* Princes, and deluders shal rule ouer them. Read Daniel: Thou shalt finde God *Apo 1.* ancient of dayes. Read the Apocalyps of S. Iohn: Thou shalt finde the head of our *Iere. 1.* Sauiour white as snow, and as white wool. Ieremie also because he was wise, and grauitie was reputed in his wisdom, was forbid to cal himself a childe. Woe therfore to the land, whose King is the diuel, who alwayes coueting nouelties, rebelled in Absalom against the father. Woe to that land whose Iudges and Princes loue the pleasures of this world. Who, vntil the day of death come, say: Let vs eate and drinke, for to morow we shal dye. Contrariwise blessed is the land of the Church, whose King is Christ, the Sonne of the freeborne, descending from Abraham, Isaac, and Iacob, the stock of Prophets, and of al Saints, ouer whom sinne ruled not: and for that cause they were truly free: of whom was borne the holie Virgin Marie more free hauing no shrub, nor branch out of the side, but her whole fruit sprung forth *Cant. 2.* into floure: saying in the Canticles: I am the floure of the field, the lillie of the valleyes. The Princes also of this land are the Apostles, and al Saints, who haue their King the sonne of the freeborne, the sonne of the freewoman, not of the bondwoman Agar, but borne of the freedom of Sara. Neither doe they eate in the morning, nor quickly. For they seeke not pleasure in this present world; but shal eate in their due time, when the time of reward shal come, and they shal eate in fortitude, and not in confusion. Al the good of this present world is confusion: but of the future world is perpetual fortitude. Thus farre S. Ierom. Whose discourse we haue here cited at large for a taste of his profound exposition of this whole book; that such as haue apportunitie, may read the test in the authour himself. To. 7.

This text, and manie others, haue two senses.

1.
In Kings and al superiours are required mature age, & diligent care of the common good.

2.
Antiquitie in matter of faith and religion is to be followed, not noueltie.

Also mortification and labour is required in Pastours not delicatie nor ease.

The B. Virgin Marie more free from sinne then the Patriarchs.

CHAP. XI.

Workes of mercie are neceſſarie, whiles we haue time, 3. becauſe after death none can merite: 4. neither muſt we differre to begin, nor ceaſe from good deeds, 8 but ſtil be mindful of death and iudgement: 10. auoiding wrath and malice.

The 3. part. An exhortation to begin quickly, and perſeuer in Gods ſeruice.



CAST thy bread vpon the paſſing waters: (*a*) becauſe after much time thou ſhalt finde it. 2. Giue a portion (*b*) to ſeuen, and alſo to eight: becauſe thou knoweſt not what euil ſhal be vpon the earth: 3. If the clouds be ful, they wil powre out raine vpon the earth. If the tree ſhal fal to the South, or the North, in what place ſoeuer it ſhal fal (*c*) there ſhal it be. 4. He that obſerueth the winde, ſoweth not: and he that conſidereth the clouds, ſhal neuer reape. 5. As thou art ignorant which is the way of the ſpirit, & how the bones are framed together in the wombe of her that conceiueth child: ſo thou knoweſt not the workes of God, who is the maker of al. 6. In (*d*) the morning ſow thy ſeede, and in the euening let not thy hand ceaſe: for thou knoweſt not which may rather ſpring, this or that: and if both together, it ſhal be the better. 7. The light is ſweete: and it is delectable for the eyes to ſee the ſunne. 8. If a man shal liue manie yeares, and shal haue reioyced in them al, he muſt remember the darkeſome time, and manie dayes, which when they ſhal come, the things paſt shal be reproued of vanitie. 9. Reioyce therfore yongman in thy youth, and let thy hart be in good, in the dayes of thy youth, and walke in the wayes of thy hart, and in the ſight of thyne eyes: and know that for al theſe God wil bring thee into iudgement. 10. Take away anger from thy hart, and remoue malice from thy fleſh. For youth and pleaſure are vaine.

(*a*) Of al vertues, the workes of mercie, corporal and ſpiritual, moſt auaile for obtaining eternal felicitie. *Mat.* 25.

(*b*) So the ſame be grounded in true faith, believing al that is written in the old and new teſtament, ſignified by ſeuen & eight.

(*c*) After death none can either merite or demerite.

(*d*) Both in youth and old age doe good workes.

CHAP. XII.

In youeh is fittest time, and most meritorious to serue God. In age the same is more and more necessarie, but harder then to begin, and lesse grateful. 8. In this book the preacher hath shewed, that al worldlie things are vanitie, 13. and that true felicitie is only procured by wisdom, which consisteth in the feare of God, and obseruation of his commandments.

REMEMBER thy Creatour in the dayes (*a*) of thy youth, before the time of affliction come, & the yeares approch, of which thou maist say: They please me not: 2. before the sunne, and light, and moone, and starres be darke, and the clouds returne after the raine: 3. when the keepers of the house shal be moued, and the strongest men shal stagger, and the grinders shal be idle in a smal number: and they shal waxe darke that looke through the holes: 4. and they shal shut the doores in the streer, at the basenes of the grinders voice, and they shal rise vp at the voice of the birde, and al the daughters of song shal be deafe. 5. The high things also shal feare, and they shal be afrayd in the way, the almondtree shal flourish, the locust shal be fatted, and the capertree shal be destroyed: because man shal goe into the house of his eternitie, and the mourners shal goe round about in the streete. 6. Before the siluer cord be broken, and the golden head-band recurre, and the water-pot be broken vpon the fountaine, and the wheele be broken vpon the cesterne, 7. and the dust returne into his earth, from whence it was, and the spirit returne to God, who gaue it. 8. Vanitie of vanities, sayd * Ecclesiastes, and al things vanitie. 9. And wheras Ecclesiastes was most wise, he taught the people, and declared the things that he had done: and searching forth made manie parables. 10. He sought profitable words, and wrote words most right, and ful of truth. 11. The words of wisemen are as pricks, and as nailes deeply strucken in, which by the counsel of maisters are giuen of one pastour. 12. More then these my sonne require not. Of making manie bookes there is no end: and often meditation is affliction of the flesh. 13. (*b*) Let vs al heare together the end of speaking. Feare God, and obserue his commandments: for this is euerie man: 14. and al things that are done, God wil bring into iudgement for euerie * errour, whether it be good or euil.

(*a*) An admonition to al in general to liue wel in this world, remembring the day of general iudgement, before which such signes shal come as are described here, and by our Sauiour *Mat.* 24. And likewise euerie one is admonished in particular to serue God diligently whiles he hath time, before death come, when al his senses & former helpes shal faile.

(*b*) This is the briefe summe of al profitable doctrine: Feare God, & keepe his commandments.

* *The preacher*

* *Hidde, or obscure thing.*

The

THE ARGVMENT OF THE CANTICLE OF CANTICLES.

King Salomon according to his three names writ and intitled his three books.

SALOMON, *called also* Eccleſiaſtes, *and* Idida, *according to theſe three names (as S. Ierom noteth) writte three books of three particular arguments, directed to three degrees of people, with three diſtinct titles, al tending to one end, the true ſeruice of God, which bringeth to eternal felicitie. In the firſt he teacheth the principles of good life, to flye from vices, and folow vertues: belonging to ſuch as* begin *to obſerue Gods law, wherin true wiſdom conſiſteth: and this book is called the* Prouerbs, *or* Parables, *that is to ſay, Pithie, brief, ſententious precepts, of* Salomon, *which ſignifieth* Pacificus, Peaceable, *or Pacifier:* the ſunne of Dauid, King of Iſrael. *In the ſecond he exhorteth to contemne this world, ſhewing that true felicitie conſiſteth not in anie worldlie or temporal things, but in the eternal fruition of God, which is obtayned by keeping his commandments. And this book he intituleth:* The words of Eccleſiaſtes, *which is Concionator, Preacher,* Sunne of Dauid, King of Ieruſalem, *becauſe he there exhorteth ſuch as haue made ſome progreſſe in vertues, called* Proficients, *ſignified by the inhabitants of the Metropolitan citie Ieruſalem; whereas in the former he ſtiled himſelf King of Iſrael, propoſing precepts meete for al the twelue tribes, and al vulgar men deſirous and beginning to ſerue God: In both books, for more auctoritie ſake, making mention of his godlie renowmed father the Royal Prophet Dauid, with his owne title alſo of King. But in this third book he only expreſſeth his proper name Salomom, whom God ſingularly loued, wherof he was called* Idida. *Becauſe this alone, without mention of father or King, was moſt conuenient for the* Perfect, *who not as ſeruants, or yong ſcholers are moued by feare of auctoritie, but as children are ſweetly drawne by loue. And this he writ in verſe, intitling it not ſymply a Conticle, but* The Canticle of Canticles, *as preeminent aboue other Canticles: The bridal ſong for the Mariage, to be ſolemnized between God himſelf and his glorious ſpouſe. For though al holie Scriptures are the ſpiritual bread, and food of the faithful, yet al are not meate for al at al ſeaſons. Some parts are not for ſinners, nor for beginners, nor for ſuch as are yet in the way towards perfection, but only for the perfect. According to the Apoſtles doctrine:* Milke is for childrent, hat are yet vnskilful of the word of iuſtice. But ſtrong meate is for the perfect, them that by cuſtom, haue their ſenſes exerciſed to the diſcerning of good and euil. *With what moderation therfore and humilitie, this Canticle of Gods perfect ſpouſe may be read, the diſcrete wil conſider, and not preſume aboue their reach, but be wiſe with ſobrietie. For here be very high and hidden Myſteries, as Origen teacheth in his learned Commentaries (which Saint Ierom tranſlated into Latin and ſingularly commendeth) and ſo much harder to be rightly vnderſtood, for*

Proem in Eccle.

Idida, Beloued.

This canticle doth excel other Canticles.

Al are not meete to read it.

Heb. 5.

that

that the feruent spiritual loue, of the inward man, reformed in soule, and perfected in spirite, is here vttered in the same vsual words and termes, wherwith natural, wordlie, yea and carnal loue of the outward man old, Adam, corrupted by sinne, is commonly expressed: and are so much more dangerous to be mistaken, as we are more addicted to proper wil, & priuate iudgement, or subiect to carnal, or passionate motions. Wherfore it seemeth most meete to keepe the same order in reading these three bookes, which the authour wise Salomon obserued in writing them. And which Philosophers also folow in their forme of discipline. For they first learne and teach Moral Philosophie, then Natural & lastly Methaphisike, which is their Diuinitie. As Salomon had giuen them example: first teaching precepts of good *life and manners,* in *his* Prouerbs: *after, discoursing of natural things* in Ecclesiastes, *deduced thence a conclusiō, which prophane Philosophers wel vnderstood not,* to contemne this world: *and finally commeth to high mystical Diuinitie, in this supereminent* Canticle: written *in an other stile,* in verse, *and* in forme of a sacred Dialogue *betweene Christ and his spouse, or as Origen calleth it, in forme of an* * Enterlude, *in respect of diuers speakers & actors, & of diuers persons, to whom the speaches are directed, and of whom they are vttered. For* by the Spouse or Bridegrome, *is not only vnderstood Christ as Man, but also as God, and the whole Blessed Trinitie; to whom manie prayers, praises, and thanks are offered vp; and by whom manie benefits are giuen, praises returned, & promises made to his spouse. Likewise by the* Spouse or Bride *the ancient fathers vnderstand three sorts of spouses: al espoused to Christ, and to God, to wit, his* General Spouse, *the whole Church of the old and new Testaments: of al that are, and shal be perfect making one mystical bodie, free from sinne, without spot or wrinkle, sanctified in Christ. Also his special spouse, which is euerie particular holie soule. And his singular spouse, wich is most Blessed & most Immaculate Virgin Mother. This being the general summe of this excellent Canticle, remeeting the reader for explication therof to the learned deuout Commentaries, both of ancient and late writers, we shal also endeauour to gather the same contents more particularly, not before the chapters, becausse we can not there so conueniently distinguish the same by verses, but in the margent: where we shal especially note the speakers, as seemeth more probable, of euerie parcel, according to the first sense (not hauing rowme for more) perteyning to the General spouse, the Catholike Church which is the great, and euerlasting holie Citie of God the eternal King.*

Best method in learning is to begin with doctrine of good life, then studie to know natural things: and finally contemplate diuine mysteries.

* *Formæ dramatis.*

A sacred, dialogue or Enterlude.

God & Christ the Spouse, or Bridegrome

Three spouses.

Ephes. 5.

The General.

The special. and Singular.

Origen. S. Iero. S. Aug. lib. 8. de Gen. ad li. S. Greg. S. Beda. S. Tho. Arbor. Geneb. Del Rio.

The particular contents are set in the margent of euerie chapter.

SALOMONS CANTICLE OF CANTICLES VVHICH IN HEBREVV IS CALLED SIR HASIRIM.

CHAP. I.

(a) The Church of the old testament desireth Christs comming in flesh: and the Christian Church prayeth for his comming in glorie.
(b) The Church outwardly afflicted, is inwardly fayre.
(c) Christ encourageth his spouse the Church.
(d) She meditateth of his Passion and Resurrection
(e) Christ praiseth his spouse
(f) She againe praiseth him;
(g) With thankes for her repose, and present consolation.

LET (a) him kisse me with the kisse of his mouth: because thy brests are better then wine, 2. smelling fragrantly of the best ointmens. Oile powred out is thy name: therfore haue yong mayds loued thee. 3. Draw me: we wil runne after thee in the odour of thine ointments. 4. The King hath brought me into his cellars: we wil reioyce & be glad in thee, mindful of thy brests aboue wine: the righteous loue thee. 5. (b) I am blacke but beautiful, ô ye daughters of Ierusalem, as the tabernacles of Cedar, as the skinnes of Salomon. 6. Doe not consider me that I am browne, because the sunne hath altered my colour: the sonnes of my mother haue fought against me, they haue made me a keeper in the vineyards: my vineyard I haue not kept. 7. Shew me ô thou, whom my soule loueth, where thou feedest, where thou lyest in the midday, lest I begin to wãder after the flocks of thy cõpaniõs. 8. (c) If thou know not thy selfe, ô most fayrest among women, goe forth, and folow after the steps of the flocks, and feede thy kids byside the tabernacles of the pastours. 9. To my companie of horsemen, in the chariots of Pharao, haue I likened thee, ô my loue. 10. Thy cheeks are beautiful as the turtel-doues, thy necke as iewels. 11. We wil make thee cheynes of gold, enameled with siluer. 12. (d) Whiles the King was at his repose, my spikenard gaue the odour thereof. 13. A bundle of myrrhe my beloued is to me, he shal abide between my brests. 14. A clustre of cypre my loue is to me, in the vineyards of Engaddi. 15. (e) Behold thou art fayre, ô my loue, behold thou art fayre, thyne eyes are as of doues. 16. (f) Behold thou art fayre my beloued, & comelie: (g) our litle bed is flourishing. 17. The beames of our houses are of cedar, our rafters of cypresse trees.

CHAP.

CHAP. II.



AM (a) the flower of the field, and the lilie of the valleyes. 2. (b) As the lilie among the thornes, ſo is my loue among the daughters. 3. (c) As the apple-tree among trees of the woods, ſo is my beloued among the ſonnes. Vnder his ſhadow, whom I deſired, I ſate: and his fruite was ſweete vnto my throte. 4. He brought me into the wine-cellar, he hath ordered in me charitie. 5. Stay me vp with flowers, compaſſe me about with apples: becauſe I languiſh with loue. 6. His left hand vnder my head, and his right hand ſhal embrace me. 7. I adiure you o daughters of Ieruſalem, by the roes, and the harts of the fields (d) that you rayſe not, nor make the beloued to awake, vntil her ſelfe wil. 8. (e) The voice of my beloued, behold he commeth leaping in the mountaines, leaping ouer the litle hils: 9. my beloued is like vnto a roe, and to a fawne of harts. Behold he ſtandeth behind our wal, (f) looking through the windowe, looking forth by the grates. 10. Behold my beloued ſpeaketh to me: (g) Ariſe, make haſt my loue, my doue, my beautiful one, and come. 11. For winter is now paſt, the rayne is gone, and departed. 12. The flowers haue appeared in our land, the time of pruning is come: the voice of the turtle-doue is heard in our land: 13. the figge-tree hath brought forth her greene figges: the flouriſhing vineyards haue giuen their ſauour. Ariſe my loue, my beautiful one, & come. 14. My doue in the holes of the rocke, in the holow places of the wal, ſhew me thy face, let thy voice ſound in mine eares: for thy voice is ſweete, and thy face comely. 15. (h) Catch vs the litle foxes, that deſtroy the vineyards: for our vineyard hath flouriſhed. 16. (i) My beloued to me, and I to him, who feedeth among the lilies, 17. til the day breake, and the ſhadowes decline. Returne: be like, my beloued, to a roe, and to the fawne of harts vpon the mountaines of Bether.

(a) Chriſt profeſſeth himſelf the flowre of mankind: yea Lord of al creatures.
(b) The Church excelleth al other ſocieties: In the Church the godlie excel ſinners: Among the innocent and holie, the Virgin Marie ſurpaſſeth al.
(c) The Church praiſing Chriſt reſteth ſecure vnder his protection.
(d) He for the weakes ſake permitteth her not to be moleſted, til ſhe be prepared to ſuffer with patience.
(e) She feeling Chriſts aſſiſtance, confeſſeth, & preacheth boldly his Ghoſpel & truth againſt al Pagans and Heretikes. (f) Who though he shew not himſelf viſibly, (g) yet encourageth her to approch vnto him: (h) commandeth his paſtours to deſtroy hereſies. (i) And ſo she repoſeth in him.

Chap. III.

IN (a) my litle bed in the nights I haue ſought him whom my ſoule loueth, I haue ſought him, and haue not found. 2. I wil riſe, and wil goe about the citie: by the ſtreets and high waies I wil ſecke him whom my ſoule loueth: I haue ſought him, and haue not found. 3. The watchmen which keepe the citie found me: Haue you ſeen him, whō my ſoule loueth? 4. When I had a litle paſſed by them, I found him whom my ſoule loueth: I held him: neither wil I let him goe, til I bring him into (b) my mothers houſe, and into the chamber of her that bare me. 5. (c) I adiure you, ô daughters of Ieruſalem by the roes, and the harts of the fields, that you rayſe not vp, nor make the beloued to awake, til herſelfe wil. 6. (d) What is ſhe, that aſcendeth by the deſert, as a litle rod of ſmoke of (e) the aromatical ſpices of myrrh and frankincenſe, & of al powder of the apothecarie? 7. (f) Behold threeſcore valiants of the moſt valiant of Iſrael, compaſſe the litle bed of Salomon: 8. al holding ſwords, and moſt cunning to battels: euerie mans ſword vpon his thigh for feares by night. 9. King Salomon hath made him a portable throne of the wood of Libanus: 10. the pillers therof he hath made of ſiluer, the ſeate of gold, the going vp (g) of purple: the middes he hath paued with (h) charitie for the daughters of Ieruſalem. 11. (i) Goe forth ye daughters of Sion, and ſee King Salomon in (k) the diademe, wherewith his mother hath crowned him in the day of this eſpouſing, and in the day of the ioy of his hart.

(a) The Church finding Chriſt not in darke ignorance nor in philoſophie, but by his reuciling him ſelfe to her, holdeth him for euer:
(b) euen til the Iewes shal at laſt alſo find him.
(c) Chriſt ſpeaketh as before ch. 2. v. 7.
(d) The Church of Chriſt admireth her owne conuerſion from Gentilitie, (e) now ful of good Workes.
(f) She alſo profeſſeth that the aſcending to eternal reſt, is by fighting manfully, in obſeruing the ten commandements, in the ſix dayes of this life: (g) euen to bloud, if neede be, (h) which is the higheſt degree of charitie. (i) And inuiteth al other to come vnto Chriſt, (k) who in the flesh which he tooke of his mother, was crowned in heauen after his paſſion.

Chap. IIII.

HOw (a) beautiful art thou my loue, how beautiful art thou! thine (b) eies as it were of doues, beſides that which lyeth hid within. Thy (c) eares as the flockes of goats, which haue come vp from mount Galaad. 2. Thy (d) teeth as flocks of them that are shorne, which haue come vp from the lauatorie, al with (e) twinnes, and there is no barren among them. 3. Thy (f) lippes as a ſcarlet lace: and thy ſpeach ſweete. As a piece of a pomegranate, ſo are alſo thy (g) checks, beſides that which lyeth hid within. 4. Thy (h) necke is as the (i) towre of Dauid, which is built with bulworkes: a thouſand targets hāg on it, al the armour of the valiants. 5.

(a) Chriſt againe praiſeth the beautie of his Church.
(b) Sincere and ſimple intention.
(c) Al her temporal occupations directed to Gods glorie.
(d) Paſtours who like nurces giue bread of good doctrine to litle ones.

Thy

5. Thy (k) two breasts as two fawnes the twines of a roe, which feede among the lilies, 6. til the day aspire, and the shadowes decline. (l) I wil goe to the mount of myrrhe, and to the litle hil of frankincense. 7. Thou art al fayre ô my loue, and there is (m) not a spot in thee. 8. Come from Libanus my spouse, come from Libanus, come: thou shalt be crowned from the head of Amana, from the top of Sanir & Hermon, from the dens of lions, from the mountaynes of leopardes. 9. Thou hast wounded my hart, my sister spouse, thou hast wounded my hart in one of thine eies, and in one haire of thy necke. 10. How beautiful are thy breasts my sister spouse! thy breasts are more beautiful then wine, and the odour of thine ointments aboue al aromatical spices. 11. Thy lips my spouse are as an honie-combe distilling, honie and milk are vnder thy tongue: and the odour of thy garments as the odour of frankincense. 12. My sister spouse is a garden inclosed, a garden inclosed, a fountaine sealed vp. 13. Thy ofsprings a paradise of pomegranates with orchard fruits. Cypres with spikenard, 14. spikenard, and safren, sweet cane and cinnamon, with al the trees of Libanus, myrrhe and aloes with al the chiefe ointments. 15. The fountaine of gardens: the wel of liuing waters, which runne with violence from Libanus. 16. (n) Arise Northwinde, & come Southwinde, blow through my garden, and let the aromatical spices therof flow.

(e) Faith and good workes.
(f) Preaching Christs passion.
(g) And not ashamed to professe Christ crucified.
(h) Administration of Sacraméts wherby the Church, Christs mystical bodie, is ioyned to him her head,
(i) which is an inexpugnable fortresse.
(k) Both Iewes and Gentils are fed with the principles of Christian doctrin.

(l) Christ dwelleth in mortified, and deuout minds. (m) The Church triumphant is without spot, and euerie particular soule entring into heauen; the B. Virgin Mother was also in this life alwayes Immaculate. (n) Al tentations, whether they be in manifest crueltie, or in flatering subteltie, make constant soules more grateful to God.

CHAP. V.

LET (a) my beloued come into his garden, and eate the fruit of his apple-trees. (b) I am come into my garden ô my sister spouse, I haue reaped my myrrhe, with myne aromatical spices: I haue eaten the honie-combe with mine honie, I haue drunke my wine with my milke: (c) eate o freinds, and drinke, and be inebriated my dearest. 2. (d) I sleepe, and my hart watcheth: (e) the voice of my beloued knocking: Open to me my sister, my loue, my doue, mine immaculate: (f) because my head is ful of dew, and my lockes of the drops of the nights. 3. I haue spoyled my selfe of my robe, how shal I be clothed with it? I haue washed my feete, how shal I defile them? 4. My beloued put his hand through the hole, and my bellie trembled at his touch. 5. (g) I arose, that I might open to my beloued: my hands haue distilled myrrhe, and my fingers are ful of most approued myrrhe. 6. I opened the bolt of my dore to my beloued: but he had turned aside, and was passed. My soule melted, as he spake: I sought, and found him not: I called, and he did not answer me. 7. The keepers that goe about the citie found me: they

(a) The spouse condescending to Gods wil, is wel content to suffer persecution.
(b) Christ again sheweth his good liking in his spouses patience:
(c) and willeth the glorious Saints to congratulate with the patient.
(d) The spouse desireth to rest in meditation:
(e) but is

called vpon to helpe others: (f) and vrged by Christs owne example working for al mankind. (g) And so she imployeth her self also in actiue life. (h) Still conferring a desire to returne vnto cõtemplation. (i) The deuout conferre together describing the excellẽcies of Christ. (k) And resolue to seeke him, where-soeuer he be.

ſtruck me, and wounded me: the keepers of the wals tooke away my cloke. 8. (h) I adiure you o daughters of Hieruſalem, if you ſhal finde my beloued, that you tel him that I languiſh with loue. 9. (i) What manner of one is thy beloued of the beloued, o moſt beautiful of women? What manner of one is thy beloued of the beloued, that thou haſt ſo adiured vs? 10. My beloued is white and ruddie, choſen of thouſands. 11. His head is as the beſt gold: his haires as the branches of palme-trees, blacke as a rauen. 12. His eies as doues vpon the litle riuers of waters, which are washed with milke, and ſitte beſide the moſt ful ſtreames. 13. His cheeks are as litle beddes of aromatical ſpices ſet of the pigmẽtaries. His lippes are as lilies diſtilling principal myrrhe. 14. His hands wrought round of gold, ful of hyacinths. His bellie of iuorie, diſtinguiſhed with ſapphirs. 15. His thighes as pillers of marble, that are vpon feete of gold. His forme as of Libanus, elect as the cedars. 16. His throte moſt ſweete, and he whole to be deſired: ſuch an one is my beloued, and he is my freind, o daughters of Ieruſalem. 17. (k) Whither is thy beloued gone o moſt beautiful of women? whither is thy beloued turned aſide? and we wil ſeeke him with thee.

CHAP. VI.

(a) The Church teacheth her children that Christ is deliighted with the godlie deſires, and frutful workes of the faithful. (b) Christ againe commẽdeth his Church, wel compoſed of diſtinct orders (ſome gouerning, ſome retired in cloiſters from this world, the reſt alſo exerciſing workes of mercie, in the troubles of his life) al together making

MY (a) beloued is gone downe into his garden, to the bed of aromatical ſpices, to feede in the gardens, and to gather lilies. 2. I to my beloued, and my beloued to me, who feedeth among the lilies. 3. (b) Thou art fayre o my loue, ſweete, and comelie as Hieruſalem: terrible as the armie of a campe ſet in aray. 4. (c) Turne away thine eies from me, becauſe they haue made me flye away. Thy haires as a flocke of goates, which haue appeared from Galaad. 5. Thy teeth as a flocke of ſheep, which haue come vp from the lauatorie, al with twins, and there is no barren among them. 6. As the barke of a pomegranate, ſo are thy cheeks, beſide thy hidden. 7. There are (d) threeſcore Queenes, & (e) fourcore concubines, and of (f) yong mayds there is no number. 8. My doue is (g) one, my perfect one, ſhe is the only of her mother, elect to her that bare her. The daughters haue ſeen her, and declared her to be moſt bleſſed: the Queenes and cõcubines, and haue prayſed her. 9. (h) What is ſhe, that cõmeth forth as the morning ryſing, fayre as the moone, elect as the ſunne, terrible as the armie of a campe ſet in aray? 10. I came downe into the garden of nuts, to ſee the fruits of the valleyes, and to looke if the vineyard had flouriſhed, and the pomegranates budded. 11. I knew not: my ſoule troubled me for the chariots of Aminadab. 12. (i) Returne, returne ô Sulamiteſſe: returne, returne, that we may behold thee.

a complete armie, terrible to al eninies. (c) The more anie contemplate Gods Maieſtie, the better they perceiue that he is incõprehenſible. (d) Manie true paſtours, (e) more hyrelings, that alſo preach truth, but for temporal commoditie. (f) And innumerable faithful ſoules in the Church. (g) Al which are but one bodie in vnitie of faith. (h) The voice of the old ſynagogue, admiring the beautie of Christs Church. (i) The Church of Christ exhorteth the Synagogue of the Iewes to returne to Christ.

CHAP.

Chap. VII.

WHAT (a) ſhalt thou ſee in the Sulamiteſſe but the companies of campes? How beautiful are thy paſes in ſhoes, o Princes daughter! (b) The ioints of thy thighes are as iewels, that are made by the hand of the artificer. 2. Thy nauel as a round boul, neuer wanting cuppes. Thy bellie as an heap of wheat, compaſſed about with lilies. 3. Thy two breſts, as two fawnes the twinnes of a roe. 4. Thy necke as a towre of yuorie. Thine eies as the fiſh-pools in Heſebon, which are in the gate of the daughter of the multitude. Thy noſe as the towre of Libanus, that looketh againſt Damaſcus. 5. Thy head as Carmelus: and the haires of thy head as a Kings purple tyed to cundite pipes. 6. How beautiful art thou, and how comely my deareſt, in delights! 7. Thy ſtature is like to a palme-tree, & thy breſts to cluſters of grapes. 8. I ſayd: I wil goe vp into the palme-tree, and wil take hold of the fruits therof: and thy breſts ſhal be as the cluſters of a a vineyard: and the odour of thy mouth as it were of apples. 9. Thy throate as the beſt wine, (c) worthie for my beloued to drinke, & for his lips and his teeth to ruminate. 10. I to my beloued, and his turning is toward me. 11. (d) Come my beloued, let vs goe forth into the field, let vs abide in the villages. 12. Let vs riſe earely to the vineyards, let vs ſee if the vineyard flouriſh, if the flowers be readie to bring forth fruits, if the pomegranates flouriſh: there wil I giue thee my breſts. 13. The Mandragoraes haue giuen a ſmel. In our gates al fruits: (e) the new and the old, my beloued, I haue kept for thee.

(a) Chriſt interpoſeth his commendation of the Iewes, who at laſt ſhal returne to him with great feruour of faith and deuotion.
(b) And ſo iointly praiſeth his Church conſiſting of both peoples.
(c) The Church as it were taking the word out of Chriſts mouth whiles he praiſed her, ſhe returned al the praiſe to him.
(d) Praying him to come and ſtil remaine with her.
(e) Acknowledging him to be the only Sauiour of both old and new teſtament.

Chap. VIII.

WHO (a) ſhal giue to me thee my brother, ſucking the breſts of my mother, that I may finde thee without, and kiſſe thee, and now no man deſpiſe me? 2. I wil take hold of thee, and wil bring thee into my mothers houſe: there thou ſhalt teach me, and I wil giue thee a cuppe of ſpiced wine, and new wine of my pomegranates. 3. His left hand vnder my head, and his right hand ſhal embrace me. 4. (b) I adiure you o daughters of Ieruſalem, that you rayſe not vp, nor make the beloued to awake til herſelfe wil. 5. (c) Who is this, that commeth vp from the deſert, flowing with delights, leaning vpon her beloued? Vnder the apple-tree I rayſed thee vp: (d) there thy mother was corrupted, there ſhe was defloured that bare thee. 6. Put me as a ſeale vpon thy hart, as a ſeale vpon thyne arme: becauſe loue is ſtrong as death: ielouſie is hard as hel, the lampes thereof lampes of fyre

(a) The Synagogue proſecuteth her prayer, deſiring Chriſts Incarnation.
(b) Chriſt admoniſheth worldlie men not to moleſt thoſe that ſerue him in contemplatiõ, & other ſpiritual vertues.

(c) Angels and other Saints of the triumphant Church admire the beautie of the Gentiles conuerted: which is alſo vnderſtood of euerie holie ſoule aſcending from this world into heauen: And more ſingularly of the moſt glorious Virgin Mother of God.

of fyre and flames. 7. Manie waters can not quench charitie, neither ſhal flouds ouerwhelme it: if a man shal giue al the ſubſtance of his houſe for loue, as nothing he shal deſpiſe it. 8. (e) Our ſiſter is litle, and hath no breaſts. What shal we doe to our ſiſter in the day when she is to be ſpoken vnto? 9. If ſhe be a wal, let vs build vpon it bulwarkes of ſiluer: if ſhe be a doore, let vs ioyne it together with bordes of ceder. 10. (f) I am a wal: and my breaſts are as a towre, ſince I was made before him as one finding peace. 11. The peace-maker had a vineyard, in that which hath peoples: he deliuered the ſame (g) to keepers, a man bringed for the fruite thereof a thouſand pieces of ſiluer. 12. (h) My vineyard is before me. A thouſand are thy peace-makers, and two hundred for them, that keepe the fruits thereof. 13. Thou dwelleſt in the gardens, the freinds doe harken: make me heare thy voice. 14. (i) Flye, o my beloued, and be like to the roe, and to the fawne of harts vpon the mountaines of aromatical ſpices.

(d) The Synagogue of the Iewes was corrupt vnder the tree of Chriſts Croſſe, when they cried: Crucifie him, Crucifie him. And againe: His bloud be vpon vs, and vpon our children. Againe: We haue no King but Cæſar, &c. (e) Chriſt againe sheweth is affection towards his Church of the Gentiles: calling her his owne ſiſter, and the Synagogues ſiſter, promiſing and beſtowing on her manie excellent benefits. (f) The Church of Gentiles reioyceth in the ſtrong defence, wherwith her Sauiour hath eſtabliſhed her. (g) Keepers of this vineyard were the Prophetes and Apoſtles, and their Succeſſors are ſtil the keepers therof. (h) Chriſt sheweth that together with the paſtors, himſelf eſpecially hath care of his Church, alwayes aſsiſting the viſible gouerners therof with his inuiſible grace. (i) The whole Church militant wel contented, yea deſiring Chriſts Aſcenſion into heauen, for the good of al that here ſerue him, prayeth him, from thence to ſend aboundance of his grace, that we may aſcend the high mountaines of perfect charitie and zele of Gods honour, that he wil make our ſoules ſuch hilles, the garden of al vertues, & ſo voutſafe to dwel therin. Amen.



THE ARGVMENT OF THE BOOK OF WISDOM.

AS wel of the authour, as of the authoritie of this booke, haue been diuers opinions among the learned. But in proceſſe of time, the firſt is probably diſcuſſed, the other is cleerly decided by the Church. For concerning the former doubt, Manie ancient Fathers aleadge ſentences of this Booke, as the ſayings of Salomon. *Namely S. Ireneus (apud Euſebium, lib. 5. c. 8. Hiſt.) S. Clement of Alexandria, li. 5. & 6. Stromat. Origen. ho. 12. in Leuit. & lib. 8. in Epiſt. ad Rom. S. Athanaſius in Synopſi, & Or. 2. cont. Arrian. S. Baſil. li. 5. con. Eunomianos. S. Epiphanius hereſi. 67. S. Gregorie Nazianzen. lib. de Fide. S. Gregorie Niſſen. in Teſtimonijs ex Vet. Teſtam. cap. de Natiuitate ex Virgine. S. Chriſoſt. hom. 33. & 34. in Mat. S. Cyril of Alexandria li. 10. c. 4. Alſo S. Cyprian li. de exhortat. Martyrum. c. 12. & li. 3. c. 59. ad Quirin. & li. de Mortalitate. S. Hilarie in Pſal. 127. S. Ambroſe, li. de Salomone. c. 1. and diuers others ſuppoſe Salomon to be authour of this booke. To whom likewiſe ſome of them aſcribe the booke of Eccleſiaſticus. But S. Ierom Præfatione in libros Salomonis teſtifieth that ſome ancient writers affirme this booke to be written by Philo a Iew, and the other by Ieſus the ſonne of Sirach. And S. Auguſtin very plainly (li. 17. c. 20. de ciuit.) ſaith,* cuſtome preuailed, that the bookes of Wiſdom, & Eccleſiaſticus, for ſome ſimilitude of ſpeach are called Salomons: but the more learned aſſuredly iudge that they are not his. *What then shal we ſay, ſeeing ſo manie other ancient learned Doctours cite thē as his. The anſwer is eaſie, and ſufficiently inſinuated by S. Auguſtin, that theſe two bookes being like vnto the other three, which are Salomons, were alſo called his. Wherto we may adde a like example in the two firſt bookes of Kings, which are called the bookes of Samuel, though he writ not al the firſt, nor anie part of the ſecond. Moreouer al theſe* fiue *are called by one general title* Sapiential bookes. *In ſo much that the Church readeth in the ſacred Office before al Epiſtles, taken out of anie of theſe fiue bookes, not Lectio Prouerbiorum, or Eccleſiaſtæ, &c. but ſtil,* Lectio libri Sapientiæ. *The ſolution therfore is very probable, that this booke of wiſdom was written by Philo Iudeus, not he that liued after Chriſt, but an other of the ſame name, nere two hundred yeares before. And Eccleſiaſticus by Ieſus the ſonne of Sirach. Who not only imitated Salomon but alſo compiled their bookes, for moſt part of Salomons ſentences, conſerued til their times by tradition, or in ſeparated ſcrokes of papers; yea they ſo viter ſome ſentences in his perſon as if himſelf had written them. As touching* the auctoritie of theſe two bookes, *and ſome others, it is euident that* the Iewes refuſe *them. And therfore manie ancient Fathers writing againſt them, ſpared ſometimes to vrge ſuch bookes as they knew would be reiected. Eſpecially hauing abounḋant teſtimonies of other holie Scriptures, for deciding matters of*

Both the author & auctoritie of this booke were ſometimes doubtful.

The ſame doubt is of Eccleſiaſticus.

It is moſt probable, that Philo a Iew writ this booke collecting manie ſentences of Salomons.

Fiue Sapiential books of the old teſtament.

The Iewes denie theſe bookes to be Canonical.

Argu. li. Reg.

Cha. 7. 8. 9.

faith against them. Euen as our Sauiour himself proued the Resurrection of the dead against the Sadducees, out of the bookes of Moyses, which they confessed for Canonical Scripture, denying other parts, where the same point might otherwise haue been more euidently shewed. And so S. Ierom in respect of the Iewes saide these book were not Canonical. *Neuertheles he did often alleadge testimonies of them, as of other diuine Scriptures: sometimes with this parenthesis (si cui tamen placet librum recipere) in cap. 8. & 12. Zachariæ: other times, especially in his last writings, absolutely without such restriction, as in cap. 1. & 56. Isaiæ, & in 18. Ieremiæ. Where he professeth to alleadge none but Canonical Scripture. As for al the other ancient fathers here aboue mentioned, ascribing this book to Salomon, and manie others cited by Doctor Iodocus Coccius (To. 1. Thesauridi. 6. art. 9.) they make no doubt at al but that it is Canonical Scripture, as appeareth by their expresse termes,* Diuine Scripture, Diuine word, Sacred letters, Prophetical saying, the Holy Ghost saith, *& the like. Finally, as wel ancient General councels, namely that of Charthage an. D. 419. with others, as the later of Florence and Trent, haue declared this book to be Canonical. And that conformably to the most ancient and learned Fathers: as S. Augustin, not only iudgeth himself, but also plainly testifieth (li. de Prædestinat. Sanct. c. 14.) saying:* The sentence of the book of wisdom ought not to be reiected (*by certaine inclining to Pelagianisme*) which hath been so lōg publikely read in the Church of Christ, and receiued of al Christians, Byshops, and others, euen to the last of the Laitie, Penitents, and Catecumes (*cum veneratione diuinæ auctoritatis*) with veneratiō of diuine authoritie. Which also the excellent writers, next to the Apostles times, alleadging for witnes (*nihil se adhibere, niſi diuinum testimonium crediderunt*) thought they alleadged nothing but *diuine testimonie.*

Mat. 22. Exo 3.

They are iudged by very manie ancient fathers, and afterward defined by the Church to be Canonical Scriptures.

Et li. 17. c. 20. cīm.

The contents.

The summe and contents of this book is an Instruction and Exhortation to Kings and al Magistrates, to minister iustice in the comonwealth, teaching al sortes of vertues vnder the general names of Iustice & wisdom. With frequent Prophecies of Christs Comming, Passion, Resurrection, & other Christian Mysteries.

Diuided into three parts.

Al may be commodiously diuided into three parts. In the six first chapters, the authour admonisheth al Superiours to loue and exercise iustice and wisdom. In the next three, he teacheth that Wisdom *proceedeth only from God, & is procured by prayer & good life. In the other ten chapters, he sheweth the excellent effects, and vtilitie of wisdom and Iustice,*

THE

THE BOOK OF VVISDOM

CHAP. I.

Superiours are admonished to doe iuſtice, ſincerely ſeeking God: 7. who being euery-where ſeeth al things. 11. Murmuration, detraction, and lying bring to perdition. 13. God created men to liue, but they brought death vpon themſelues.

The 1. part. An admonition to loue and praciſe iuſtice.

3. Reg. 3. Iſa. 56. 2. Para. 15.

LOVE iuſtice, you that iudge the earth. Thinke of our Lord in goodnes, and in ſimplicitie of hart ſeeke him: 2. becauſe he is found of them that tempt him not: and he appeareth to them that haue faith in him. 3. For (*a*) peruerſe cogitations ſeperate from God: and proued power chaſteneth the vnwiſe: 4. becauſe wiſdom wil not enter into a malicious ſoule, nor dwel in a bodie ſubiect to ſinnes. 5. For the Holie Ghoſt of diſcipline wil flye from him that feyneth, and wil withdraw himſelfe from the cogitations that are without vnderſtanding, and he ſhal be chaſtened of iniquitie enſuing. 6. For the ſpirit

(*a*) Mortal ſinnes are not only committed in deeds & wordes, but alſo in thoughtes.

Gal. 5. v. 22.

of wiſdom is gentle, and wil not deliuer (*b*) the curſer from his lips: becauſe God is witnes of his reynes, and he is a true ſearcher of his hart, and an hearer of his tong. 7. Becauſe the Spirit of our Lord hath replenished the whole world: and that which contayneth al things, hath the knowledge of voice. 8. For this cauſe he that ſpeaketh vniuſt things, can not be hid, neither ſhal the chaſtiſing iudgement paſſe him. 9. For in the cogitations of the impious there ſhal be examination: and the hearing of his workes ſhal come to God, to the chaſtiſing of his iniquities. 10. Becauſe the eare of ielouſie heareth al things, and the tumult of murmurings ſhal not be hid. 11. Keep your ſelues therfore from murmuring, which profiteth nothing, and refraine your tong from detraction, becauſe an obſcure ſpeach ſhal not paſſe in vaine: and the mouth that lyeth, killeth the ſoule. 12. (*c*) Zeale not death in the errour of your life, neither procure ye perdition by the workes of your hands. 13. Becauſe God made not death, neither doth he reioyce in the perdition of the liuing. 14. For he created al things to be: and he made the nations of the earth to health: and (*d*) there is no medicine of deſtruction in them,

(*b*) He that maliciouſly curſeth is curſed of God.

(*c*) Be not cauſe of your owne eternal death by euil life.

(*d*) Deſperate death deliuereth not the wicked from calamities.

(e) Neither are anie damned whiles they are in this life: (f) But sinners not repenting bring eternal death to themselues.

(e) nor Kingdome of hel in the earth. (15. For iustice is perpetual and immortal.) 16. But the impious with hands & words haue (f) prouoked it: and esteeming it a freind, haue fallen to decay, and haue made couenants with it: becauſe they are worthie to be of the part therof.

CHAP. II.

Such as hope not of life to come, 6. addict themſelues to preſent pleaſures: 10. and perſecute the iuſt, eſpecially our Sauiour Chriſt, as contrarie to their wickednes. 23. Death came vpon man by the diuels enuie.

(a) Carnal men thinking the ſoule to be mortal, and ſo neither paine nor reward to be after death, fal to theſe prophane thoughts and ſpeaches of infidelitie.

(b) Of infidelitie touching paine or reward after death, proceedeth the Epicures life.

(c) Infidels are not content to liue in riot, but doe alſo enuie and perſecute the iuſt: whoſe good examples vexe their minds, ſtirred therto by the diuel.

(d) An euident prophecie of the Iewes malice perſecuting our Sauiour. Fulfilled by the chief Prieſtes, Scribes, and Ancients, recor-

OR they haue ſaid thinking with themſelues not wel: (a) Little, and with tediouſnes is the time of our life: and in the end of a man there is no recouerie, and there is none knowne that hath returned from hel: 2. becauſe of nothing were we borne, and after this we ſhal be as if we had not been: becauſe the breath is a ſmoke in our noſthrels: & ſpeach a ſparke to moue our hart. 3. Which being extinguiſhed, our bodie ſhal be aſhes, and the ſpirit ſhal be powred abrode as ſoft ayre, and our life ſhal paſſe as the trace of a cloud, and ſhal be diſſolued as a miſt, which is driuen away by the beames of the ſunne, and oppreſſed with the heate therof: 4. and our name in time ſhal be forgotten, and no man ſhal haue remembrance of our workes. 5. For our time is the paſſing of a ſhadow, and there is no returne of our end: becauſe it is ſealed, and no man returneth. 6. (b) Come therfore, and let vs enioy the good things that are, and let vs quickly vſe the creature as in youth. 7. Let vs fil our ſelues with precious wine, and oyntments: and let not the flowre of the time paſſe vs. 8. Let vs crowne our ſelues with roſes, before they wither: let there be no medow, which our riote ſhal not paſſe through. 9. Let none of vs be exempted from our riotouſnes: euerie-where let vs leaue ſignes of ioy: becauſe this is our portiō, and this our lot. 10. Let vs (c) oppreſſe the poore iuſt man, and not ſpare the widow, nor reuerence the old mans grey head of long time. 11. But let our ſtrength be the law of iuſtice: for that which is weake, is found vnprofitable. 12. (d) Let vs therfore circumuent the iuſt, becauſe he is vnprofitable to vs, and he is contrarie to our workes, and reprochfully obiecteth vnto vs the ſinnes of the law, and defameth in vs the ſinnes of our diſcipline. 13. He boaſteth that he hath the knowledge of God, and nameth himſelfe the ſonne of God. 14. He is made vnto vs to the defaming of our cogitations. 15. He is grieuous vnto vs euen to behold, becauſe his life is vnlike to others, & his wayes are changed. 16. We are eſteemed of him as triflers, and he abſteyneth from our wayes as frō vncleannes, and he preferreth the later ends of the iuſt, and glorieth that he hath God for his father. 17. Let vs ſee therfore if his words be true, and let vs proue what things ſhal come to him, and we

Ma. 27. v. 43.

ſhal

ſhal know what ſhal be his later end. 18. For if he be the true ſonne of God, he wil defend him, & wil deliuer him from the hands of the aduerſaries. 19. By contumelie and torment let vs examine him, that we may know his reuerence, and proue his patience. 20. To a moſt ſhameful death let vs condemne him: for there ſhal be reſpect had vnto him by his wordes. 21. Theſe things haue they thought, and haue erred: for their malice hath blinded them. 22. And they haue not knowen (e) the ſacraments of God, nor hoped for the reward of iuſtice, nor eſteemed the honour of holie ſoules. 23. For God created man incorruptible, and to the image of his owne likenes he made him. 24. But by the enuie of the diuel, death entred into the world: 25. and they folow him that are of his part.

ded by the Euangeliſts. *Mat.* 27. *v.* 41. *Mar.* 14. *v* 53.

(e) Want of beleiuing diuine Myſteries, namely the reward of the iuſt, & punishmēt of the wicked, is cauſe of diſſolute life, and of hatred againſt the good.

CHAP. III.

The iuſt condemned by the wicked, and proued by tentations are happie: 10. and the wicked vnhappie. 12. Chaſtitie ſhal be rewarded, & adulterous generations ſhal not proſper.

BVT (a) the ſoules of the iuſt are in the hand of God, and the torment of death ſhal not touch them. 2. (b) They ſeemed in the eies of the vnwiſe to die: and their deceaſe was counted affliction: 3. and that which with vs is the way, is deſtruction: but they are in peace. 4. And though before men they ſuffered torments, their hope is ful of immortalitie. 5. Vexed in few things, in many they ſhal be wel diſpoſed of: becauſe God hath tempted them, and hath found them worthie of himſelfe. 6. As gold in the furnace he hath proued them, and as an hoſt of holocauſt he hath receiued them, & in time there ſhal be reſpect of them. 7. The iuſt ſhal ſhine, and as ſparkes in a place of reeds they ſhal runne abrode. 8. They (c) ſhal iudge nations, & haue dominion ouer peoples, and their Lord ſhal reigne for euer. 9. They that truſt in him, ſhal vnderſtand truth: & the faithful in loue ſhal reſt in him: becauſe reſt and peace is to his elect. 10. But the impious according to the things which they haue thought, ſhal haue correption: which haue neglected the iuſt, & haue reuolted from our Lord. 11. For he that reiecteth wiſdom and diſcipline, is vnhappie: and their hope is vaine, and labours without fruit, & their workes vnprofitable. 12. Their (d) wiues are ſenſles, and their children moſt wicked. 13. Curſed is their creature: becauſe happie is the barren woman: and the vndefiled, which hath not knowen bed in ſinne, ſhe ſhal haue fruit in viſitatiō of holie ſoules: 14. and * the eunuch that hath not wrought iniquitie with his hands, nor thought moſt wicked things againſt God: for the choſen guift of faith ſhal be giuen to him, and a moſt acceptable lot in the tēple of God. 15. For

Chap 5. v. 4.

Mat. 13. v. 43

* *See S. Ierom. in Iſa. 56. v. 4.*

(a) Temporal death of the iuſt, is the way to eternal life. Where damnation (called here the torment of death) ſhal not touch them.

(b) For albeit Martyrs ſeeme in the eyes of the vnwiſe to dye, or to be extinguiſhed, they paſſe indeed into eternal, and vnſpeakeable glorie.

(c) Al the iuſt ſhal approue Godsiudgemēt condemning the wicked.

(d) Iterally is vnderſtood, that the wiues of adulterers, often become adultreſſes, & their children wicked.

Morally, their sensualitie & al their workes are wholly corrupted.

of good labour there is glorious fruit, and the roote of wisdom which falleth not. 16. But the children of adulterers shal be in consummation, and the seede of the vnlawful bed shal be destroyed. 17. And if certes they be of long life, they shal be reputed for nothing, & their last old-age shal be without honour. 18. And if they dye quickly they shal haue no hope, nor speach of comfort in the day of acknowledging. 19. For of a wicked nation the ends are cruel.

Chap. IIII.

Great difference betwen chaste and adulterous generations. 7. Speedier death of the iust is recompensed by Gods prouidence, 19. but the wicked incurre greater damnation by liuing long.

(a) Chastitie of the bodie is a singular great vertue, & spiritual chastitie of true faith and religion is greatter, and more generally commended, as the roote and foundatiō of al vertues. For without faith it is vnpossible to please God.

HOw beautiful is (a) the chaste generation with glorie! for the memorie therof is immortal: becausе it is knowen both with God and with mē. 2. When it is presēt, they imitate it, and they desire it when it hath withdrawen it-self, and it triumpheth crowned for euer, winning the reward of vndefiled conflicts. 3. But the multitude of the impious that hath manie children, shal not be profitable, and bastarde plants shal not take deepe roote, nor lay sure foundatiō. 4. And if in the boughes for a time they shal spring being weakly set, they shal be moued of the winde, and by the vehemencie of the winds they shal be rooted out. 5. For the vnperfect boughes shal be broken, and their fruits shal be vnprofitable, and sowre to eate, and meete for nothing. 6. For the children that be borne of wicked sleeps, are witnesses of wickednes against the parents in their examination. 7. But (b) the iust if he be preuented with death, shal be in a place of refreshing. 8. For venerable old age is not that of long time, nor accounted by the number of yeares: but the vnderstanding of a man are grey haires: 9. and an immaculate life is old age. 10. Pleasing God he is made beloued, and liuing among sinners he was translated. 11. " He was taken away lest malice should change his vnderstanding, or lest anie guile might deceiue his soule. 12. For the bewitching of vanitie obscureth good things, and the inconstancie of concupiscēce peruerteth the vnderstanding that is without malice. 13. Being consummate in short space he fulfilled much time: 14. for his soule pleased God: for this cause he hastned to bring him out of the middes of iniquities: but the peoples that are seeing, and not vnderstanding, nor putting such things in their harts: 15. that the grace of God, and mercie is toward his saints, and respēct toward his elect. 16. But the iust dead condemneth the impious aliue, and youth soone ended, the long life of the vniust. 17. For they shal see the end of the wise, and shal not vnderstand what God hath thought of him, and why our Lord

(b) When soeuer the iust dieth it is profitable for him: & dying yong his immaculate life is more commendable then old age in the wicked. v. 16.

hath

hath fenſed him. 18. For they shal ſee and shal contemne him: but our Lord shal laugh them to ſcorne, 19. and they shal fal after this without honour, and in contumelie among the dead for euer: becauſe he shal breake them puffed vp (c) without voice, and shal remoue them from the foundations, and they shal be made deſolate vnto the higheſt degree: and shal be mourning, and the memorie of them shal perish. 20. They shal come feareful in cogitation of their ſinnes, and their iniquities on the contrarie shal conuince them.

(c) The damned shal be without al excuſe vtterly confounded in their owne conſciences.

ANNOTATIONS.

CHAP. IIII.

11. *He was taken away.*) By this place S. Auguſtin proueth that ſuch as died in good ſtate, might haue fallen into wickednes, if they had liued longer: and therefore it was a benefit to them to dye ſooner. And that it is neuertheles certaine, that God both knew the poſsibilitie that ſuch might, yea would haue ſinned, if they had liued longer, and alſo knew that they should die ſooner, and ſo eſcape that danger. Which aſſured foreknowledge of al things that shal be, or may be, ſtandeth wel with mans free-wil: againſt certaine that inclined to Pelagianiſme, attributing too much to mans free-wil, and detracting from Gods foreknowledge and prouidence. Which he prouing by this place, his aduerſaries excepted againſt the auctoritie of this booke, and therfore he alſo proueth that it is Canonical Scripure. li. 1. de Predeſt. Sanct. ch. 14.

Gods preſcience doth not preiudice mans freewil,

Et l. 17. c. 20. ciuit.

CHAP. V.

In the general iudgement, the wicked ſeeing the iuſt, whom they had contemned, to be in great honour, shal bewaile their owne miſerie, 9. conſidering that their pleaſure was short, 16. and the joy of the Bleſſed shal be for euer. 18. God wil arme himſelf, and al creatures, to punish the impious.

THEN shal the iuſt ſtand in great conſtancie againſt thoſe that haue afflicted them, and (a) taken away their labours. 2. They ſeeing shal be troubled with horrible feare, and shal meruel at the ſodainnes of vnexpected ſaluation, 3. ſaying within themſelues, (b) repenting, and ſighing for anguiſh of ſpirit: Theſe are they, whom we had ſometime in deriſion, and in a parable of reproch. 4. We fenſleſſe eſteemed their life madnes, and their end without honour. 5. Behold how they are counted among the children of God, and their lot is among the ſaints. 6. We therfore haue erred from the way of truth, and the light of iuſtice hath not shined to vs, and the ſunne of vnderſtanding roſe not to vs. 7. We are wearied in the way of iniquitie and perdition,

(a) Wicked men in their falſe conceipt iudge the trauels of the iuſt to be vaine & fruitles.

(b) Repentance of the damned is only for the loſſe & paine whereinto they are fallen, not of loue towards God, or

Chap. 3. v. 2.

and

vertue, nor of hate towards sinne, & therfore is fruitles bringing no comfort nor helpe at al, but euerlasting torment and anguish of mind.

and haue walked hard wayes, but the way of Lord we haue not knowen. 8. What hath pride profited vs? or what commoditie hath the vaunting of riches brought to vs? 9. Al those things are passed away as a shadow, and as a messenger running before, 10. and as a ship, that passeth through the surging waters: wherof, when it is past, the trace can not be found nor the path of that ships keele in the waues: 11. or as a bird, that flyeth through in the ayre, of which there is no token can be found of her passage, but only a sound of the wings beating the light winde: and by vehemence of going cutting the ayre, mouing the wings she is flowen through, and afterward there is no signe found of her way: 12. or as when an arrow is shot forth to a set marke, the diuided ayre is forthwith closed in it-self againe, so that the passage therof is not knowen: 13. so we also being borne forthwith ceased to be: and of vertue certes haue been able to shew no signe: but in our naughtines we are consumed. 14. Such things (c) sayd they in hel, which sinned: 15. because the hope of the impious is as dust, which is taken away with the winde: and as a thinne froth, which is dispersed by the storme: and as smoke that is scatered abrode by the winde: and as the memorie of a ghest of one day that passeth. 16. But the iust shal liue for euer, and their reward is with our Lord, and cogitation of them with the Higheſt. 17. Therfore shal they receiue a Kingdom of honour, & a crowne of beautie at the hand of our Lord: because with his right hand he wil couer them, and within his holie arme he wil defend them. 18. And (d) his zele wil take armour, and he wil arme the creature to the reuenge of the enemies. 19. He wil put on iustice for a breast-plate, & wil take sincere iudgement for an helmet: 20. he wil take equitie for an inuincible shielde: 21. and he wil sharpen fierce wrath for a speare, & the round world shal fight with him against the senseles. 22. The shots of lightnings shal goe directly, & as it were from a bow of the clouds wel bent they shal be cast forth, and shal light on a certaine place. 23. And from rocked wrath shal thicke haile-stones be cast, the water of the sea shal rage against them, and the riuers shal runne together roughly. 24. A spirit of power shal stand against them, and as a hurlewinde shal diuide them: and their iniquitie shal bring al the land to a desert, and naughtines shal ouerthrow the seats of the mightie.

Pro 30. v. 19.

(c) For the certaintie of things that shal be, Prophets doe very often speake in the preterstence, of things to come, as if they were already past.

(d) As the ioy of the blessed, so cõtrariwise the miserie of the damned is meruelous great, & for euer vnchangeable.

CHAP. VI.

Kings and al Magiſtrates are againe admoniſhed to exerciſe iuſtice: 7. otherwiſe they shal be more grieuouſly punished. 13. Wiſdom may eaſely be found 18. by thoſe that ſincerely deſire it. 22. And is very profitable (25. excepting the enuious, or il diſpoſed) 26. both to Prince and people.

Eccle. 9. v. 16.

WISEDOM is better then ſtrength: and a wiſe man then a ſtrong. 2. Heare therfore ye Kings, & vnderſtand, learne ye iudges of the ends of the earth. 3. Giue eare ye that rule multitudes, and that pleaſe your ſelues in multitudes of nations: 4. becauſe the (*a*) power is giuen you of our Lord, and ſtrength by the Higheſt, who wil examine your workes, and ſearch your cogitations: 5. becauſe when you were the miniſters of his Kingdom, you iudged not rightly, nor kept the law of iuſtice, nor haue walked according to the wil of God. 6. Horribly and quickly wil he appeare to you: becauſe moſt ſeuere iudgement shal be done on them, that beare rule. 7. For to the litle one mercie is granted: but (*b*) the mightie ſhal mightily ſuffer torments. 8. For God wil not except any mans perſon, neither wil feare the greatnes of any man: becauſe he made the litle and the great, & he hath equally care of al. 9. But to the ſtronger more ſtrong torment is imminent. 10. To you therfore ô Kings are theſe my words, that you may learne wiſdom, and not fal. 11. For they that haue kept iuſt things iuſtly, ſhal be iuſtified: and they that haue learned theſe things, ſhal find what they may anſwer. 12. Couet ye therfore my words, and loue them, and you ſhal haue diſcipline. 13. Wiſdom is cleere, and ſuch as neuer fadeth, and is eaſely ſeen of them that loue her, and is found of them that ſeeke her. 14. She preuenteth them that couet her, that ſhe firſt may ſhew herſelf vnto them. 15. He that awaketh early to her, ſhal not labour: for he ſhal find her ſitting at her doores. 16. To thinke therfore of her, is perfect vnderſtanding: and he that watcheth for her, ſhal quickly be ſecure. 17. Becauſe ſhe goeth about ſeeking them that be worthie of her, and in the wayes ſhe wil ſhew her ſelf to them cheerfully, and in al prouidence ſhe wil meete them. 18. For (*c*) the beginning of her is the moſt true deſire of diſcipline. 19. The care therfore of diſcipline, is loue: and loue is keeping of her lawes: and the keeping of the lawes, is the conſummation of incorruption: 20. and incorruption maketh to be next to God. 21. Therfore the deſire of wiſdom leadeth to the euerlaſting Kingdom. 22. If therfore you be delighted with thrones, and with ſcepters, oye Kings of the people, loue wiſdom, that you may reigne for euer. 23. Loue the light of wiſdom al ye that beare rule ouer peoples. 24. But what wiſdom is, and how ſhe was made, I wil declare: and I wil not hide

Rom 13 v. 1.

(*a*) Al power is from God: & therfore to be reſpected, though the magiſtrates ſometimes abuſe their authoritie.

(*b*) As euerie ones charge is more or leſſe, ſo his account is eaſier or harder, and the punishment (if he offend) ſmaller or greater. S. Greg. 9. in Euang.

(*c*) Wiſdom is attained by this gradation, and, ſo from firſt to laſt, a reſolute deſire ioyneth faithful ſoules to God, v. 22.

hide from you the mysteries of God, but from the beginning of her natiuitie I wil search out, and set the knowledge of her into light, and wil not let passe the truth: 25. neither wil I goe with pyning enuie: because such a man shal not be partaker of wisdom. 26. But the multitude of the wise is the health of the round world: and a wise King is the stabilitie of the people. 27. Therfore take ye discipline by my words, and it shal profite you.

CHAP. VII.

The second part. Wisdom proceedeth from God, and is procured by prayer.

Wheras al men haue the like birth and death, 7. wisdom maketh great difference, bringing al goodnes, 13. and knowledge. 17. as wel of natural things, 22. as moral: 25. which heauenlie guift is a sparckle, and participation of wisdom increated, God himself.



ALSO certes am a mortal man, like to al, and of the earthlie kinred of him that was made first, and in the wombe of my mother was I fashioned flesh, 2. the time of (*a*) ten months was I brought together in bloud, of the seede of man, and the delectation of (*b*) sleepe concurring. 3. And I being borne receiued the common ayre, and fel vpon the earth that is made alike, and the first voice like to al men did I put forth weeping. 4. I was nourished in swadling clothes, and great cares. 5. For none of the Kings had other beginning of natiuitie. 6. There is one entrance therfore into life to al men, and like departure. 7. For this cause (*c*) I wished, and vnderstanding was giuen me: and I inuocated, and the spirit of wisdom came vpon me: 8. and I preferred her before Kingdoms and thrones, and riches I counted to be nothing in comparison of her. 9. Neither did I compare the precious stone to her: because al gold in cõparison of her, is a litle sand, and siluer in the sight of her shal be esteemed as clay. 10. Aboue health and beautie did I loue her, and purposed to haue her for light: because her light can not be extinguished. 11. And al good things came to me together with her, and very much honestie by her hands, 12. and I reioyced in al: because (*d*) this wisdom went before me, and I was ignorant that she is the mother of al these. 13. Which I learned without fiction, and doe cõmunicate without enuie, and her honestie I hid not. 14. For she is an infinite treasure to men; which who so haue, are made partakers of the freinship of God commended for the guifts of discipline. 15. And to me God hath giuen to speake according to my minde, and to presume things worthie of those, that are giuen me: because he is the guide of wisdom, and the Creatour of the wise: 16. For in his hand are both we, & our words, and wisdom, and the knowledge & discipline of workes. 17. For he gaue me (*e*) the true knowledge of those things,

3. Reg. 3. v. 9.

(*a*) The perfectest children are borne in the beginning of the tenth month.

(*b*) Children in the mothers wombe are as in sleepe.

(*c*) Salomon (whose sayings are here recited) praied for wisdom, & obtained it. 3. Reg. 3.

(*d*) God first gaue him grace to desire wisdom before al other things, as he explicateth planely cap. 8. v. 21.

(*e*) Salomon was a most excellent Philosopher.

things which are: that I may know the disposition of the round world, and the vertues of the elements, 18. the beginning, & end, & middes of times, the permutations of changeable seasons, and consummations of times, 19. the courses of the yeare, and dispositions of the starres, 20. the natures of beastes, and furies of wilde beasts, the force of winds, and the cogitations of men, the differences of plants, and vertues of roots, 21. & whatsoeuer are hid things and not foreseen, I haue learned: for wisdom the worker of al taught me. 22. For in her is the spirit of vnderstanding (f) holie, onlie, manifold, subtil, eloquēt, moueable, vndefiled, sure, sweete, louing, good, sharpe, who nothing hindereth wel-doing, 23. gentle, benigne, stable, certaine, secure, hauing al power, foreseeing al things, and that conteyneth al spirits: intelligible, cleane, subtile. 24. For wisdom is more moueable then al moueable things: and reacheth euerie-where because of her cleannes. 25. For she (g) is a vapour of the power of God, & a certaine sincere emanation of the glorie of God omnipotent: and therfore no defiled thing commeth vnto her. 26. For she is the brightnes of eternal light, & the vnspotted glasse of Gods maiestie, and the image of his goodnes. 27. And whereas she is one, she can doe al things: and permanēt in her selfe she renewеth al things, and by nations transporteth her self into holie soules, she maketh the freinds of God, and Prophets. 28. For God loueth none, but him that dwelleth with wisdom. 29. For she is more beautiful then the sunne, and aboue al disposition of the starres, being compared to light she is found the first. 30. For night succedeth to it, but malice ouercommeth not wisdom.

(f) Proper Epithetons of the spirit of wisdom.

(g) See the Annotation Prouerb 1. v. 2.

Heb. 1. v. 3.

CHAP. VIII.

Wisdom excelling al things that can be desired, 9. is worthily preferred as the cause of much estimation, 13. and of immortal glorie, 16. without molestation. 21. Al which is Gods guift.

SHE (a) reacheth therfore from end vnto end mightily, and disposeth al things sweetly. 2. Her haue I loued, and haue sought her out from my youth, and haue sought to take her for my spouse, and I was made a louer of her beautie, 3. She glorifieth her nobilitie, hauing consociation with God: yea and the Lord of al hath loued her. 4. For she is the mistresse of the discipline of God, & the chooser of his workes. 5. And if riches be desired in life, what is richer then wisdom, which worketh al things? 6. And if vnderstanding doe worke: who is the worker of those things that are, more then she? 7. And if a man loue iustice: her labours haue great vertues: for she teacheth sobrietie, and prudence, and iustice, and strength, then the which nothing is more profitable in life to men. 8. And if a man desire multitude of

(a God, the increated wisdom is infinit, and wisdom created is also most excellent amongst Gods guifts.

1. Re. 3.

knowledge, she knoweth things past, & coniectureth of things to come: she knoweth the subtilties of words, and the solutions of arguments: she knoweth signes and wonders before they be done, and the euents of times and ages. 9. (b) I purposed therfore to bring her to me to liue together: knowing that she wil communicate vnto me of good things, and wil be a comfort of my cogitation & rediousnes. 10. I shal haue for her sake (c) glorie with the multitudes and honour with the ancient being yong: 11. and I shal be found sharpe in iudgement, and in the sight of the mightie I shal be meruelous, and the faces of Princes wil meruel at me. 12. Holding my peace they shal expect me, and whiles I speake manie words, they shal lay their hands on their mouth. 13. Moreouer by her I shal haue (d) immortalitie: and I shal leaue an eternal memorie to them, that shal be after me. 14. I shal dispose peoples, and natiõs shal be subiect to me. 15. Horrible Kings hearing shal feare me: in the multitude I shal seeme good, and in battel stroũg. 16. Entring into my house, I shal rest with her: for her conuersation hath no bitternes, nor her companie tediousnes, but ioy and gladnesse. 17. Thinking these things with my selfe, and recording in my hart, that (e) immortalitie is in the kindred of wisedom, 18. and good delectation in her freindship, and in the workes of her hands honestie without defect, and wisdom in the dispensation of her talke, and glorie in the communication of her words: I went about seeking, that I might take her to me. 19. And I was a wittie childe, and had gotten a good soule. 20. And wheras I was more good, I came to (f) a bodie vndefiled. 21. And as I knew that I could not otherwise be continent, vnlesse God gaue it, this verie thing also was wisdom, to know whose this guift was: I went to our Lord, and besought him, and said from my whole hart:

Prou. 3.

(b) This is also the speach of Salomon, recited by the writer of this booke.

(c) Of Salomõs wisdom, riches, glorie, & renoumed fame, not only the bookes of Kings & Paralipomenon, but also our Sauiour doth witnes. *Mat. 6 & 12.*

(d) It is not certaine that Salomon hath immortal glorie, but rather by *immortalitie* is here vnderstood that his glorious fame remaineth to the end of this world.

(e) Neuertheles wisdom of her part giueth life and glorie euerlasting, to al that perseuer to the end of this life.

(f) It is certaine that Salomõ was sometime innocent and holie, but was peruerted by women. *3. Reg. 11.*

CHAP. IX.

A prayer (made by Salomon) for wisdom, 9. wherby Superiours are able to gouerne: 13. which by only humane wisdom, they can not righly performe.



GOD of my fathers, and Lord of mercie, which madest al things with thy Word, 2. and by thy Wisdom didst appoint man, that he should haue dominiõ of the creature, that was made by thee, 3. that he should dispose the round world in equitie and iustice, and execute iudgement in direction of hart: 4. giue me wisdom the assistant of thy seates, and repel me not from thy children: 5. because I am thy seruant, and the sonne of thy handmaid, a weake man and of smal time, and lesse to the vnderstanding of iudgement and lawes.

3. Reg. 3. v. 9. 12.

6. And

6. And if one be perfect among the children of men, and thy wisdom be absent from him, he shal be counted for nothing. 7. (a) Thou hast chosen me King to thy people, and iudge of thy sonnes and daughters: 8. and badst me build a temple in thy holie mount, and an altar in the citie of thy habitation, a similitude of thy holie tabernacle, which thou didst prepare from the beginning: 9. and (b) thy wisdom with thee, which knew thy workes, which then also was present when thou madest the round world, and knew what was pleasing to thyne eyes, and what was direct in thy precepts. 10. (c) Send her from thy holy heauens, and from the seate of thy greatnes, that she may be with me, and may labour with, that I may know what is acceptable with thee: 11. for she knoweth al things & vnderstandeth, and shal conduct me in my workes soberly, & shal keepe me with her might. 12. And my workes shal be acceptable, and I shal gouerne thy people iustly, and shal be worthie of the seates of my father. 13. For (d) who of men is able to know the counsel of God? or who can thinke what God wil? 14. For the cogitations of mortal men be fearful, and our prouidences vncertaine. 15. For the bodie that is corrupted burdeneth the soule, and the earthlie habitation presseth downe the vnderstanding that thinketh manie things. 16. And we doe hardly coniecture the things that are in the earth: and the things that are in sight, we finde with labour. But the things that are in the heauens who shal search out? 17. And thy sense who shal know, vnles thou giue wisdom, and send thy holie Spirit from on high: 18. and so the pathes of them that are on the earth, may be corrected, and men learne the things that please thee? 19. For by wisdom they were healed, whosoeuer haue pleased thee ô Lord from the beginning.

1. Para. 28. v. 5.

2 Par 1. v. 9.

Prou. 8 v 22.

(a) Here againe it is euident, that the Authour reporteth Salomons speaches.

(b) Wisdom increated is with God, yea is God himselfe.

(c) Wisdom which is giuen to men proceedeth from God as a guift created.

(d) Mans wisdom without special wisdom from God is not sufficient to gouerne our selues, much lesse others.

CHAP. X.

The benefits of wisdom are declared by examples, in Adam, 4. Noe, 5. Abraham, 6. Lot, 10. Iacob, 13. Ioseph, 15. and the people of Israel.

The 3. part. The excellent effects of wisdom & iustice.

SHE kept him, (a) that was first made of God father of the world, when he was created alone, 2. and she (b) brought him out of his sinne, and gaue him power to conteyne al things. 3. After the vniust departed in his anger from her, by the furie of brothers manslaughter he perished. 4. For whose cause, when water destroyed the earth, wisdom healed it againe, gouerning the (c) iust by contemptible wood. 5. She euen in the consent of wickednes, when the nations had confederated themselues, knew (d) the iust, and preserued him without blame to God, and in his sonnes mercie kept the strong. 6. She deliuered (e) the iust, flying from the impious that perished, when the fyre came downe vpon Pentapolis: 7. to whom for a witnes of their wickednes the desert land standeth smoking, and (f) trees hauing fruits

(a) Adam.

(b) By this it is certaine that our first parent Adam truly repented, and had remission of his sinne.

(c) Noe.

(d) Abraham.

(e) Lot.

(f) In al trees about Sodom there is only shew of fruit, which when it is touched falleth into dust.

at vncertain seaſon; and the memorie of an incredulous ſoule a ſtanding (g) piller of ſalt. 8. For pretermitting wiſdom they did not only ſlip in this, that they were ignorant of good things, but they left alſo vnto men a memorie of their fooliſhnes, that in thoſe things, in which they ſinned in, they could not be hid neither. 9. But wiſdom hath deliuered them that obſerue her from ſoro wes. 10. And (h) the iuſt flying his brothers wrath, ſhe conducted by the right wayes, and ſhewed him the kingdom of God, and gaue him the knowledge of the holie, did honeſt him in labours, and accompliſhed his labours. 11. In the fraud of the circumuenters of him ſhe was preſent with him, and made him honourable. 12. She keept him from the enemies, and from ſeducers ſhe defended him, and gaue him a ſtrong fight, that he might ouercome, and know that wiſdom is mightier then al. 13. She forſooke not (i) the iuſt being ſold, but deliuered him from ſinners: and ſhe went downe with him into the pitte, 14. and in bands leaſt him not, til ſhe brought him the ſcepter of a Kingdome, and might againſt them that oppreſſed him: and ſhewed them to be lyers, that ſpotted him, and gaue him eternal glorie. 15. The (k) iuſt people, and ſeede without blame ſhe deliuered from the nations, that oppreſſed them. 16. She entred into the ſoule of the ſeruant of God, and ſtood againſt dreadful Kings in wonders and ſignes. 17. And ſhe rendred to the iuſt the hope of their labours, and conducted them in a meruelous way: and ſhe was vnto them for a couer in the day, and for the light of ſtarres by night: 18. and ſhe tranſported them through the Red ſea, and caried them ouer through a great water. 19. But their enemies ſhe drowned in the ſea, and from the depth of hel ſhe brought them out. Therfore the iuſt tooke the ſpoyles of the impious, 20. and they ſang thy holie name o Lord, and thy victorious hand they praiſed together: 21. becauſe wiſdom hath opened the mouth of the dumme, and the tongs of infants ſhe hath made eloquent.

(g) Lots wife an example of inconſtancie.

(h) Iacob. Gen. 28.

(i) Ioſeph. Gen. 37. Gen. 41.

(k) Gods peculiar people. Exo. 1. Exo. 3. Exo. 14. Exo. 12. Exo. 15.

CHAP. XI.

Other benefits of wiſdom, protecting the Iſraelites in the deſert; 3. ouerthrowing their enimies; 4. giuing them water out of a rocke; 8. plaguing the Aegyptians, 21. yet not al ſudenly, but by often admonitions, that they might haue repented if they would.

(a) Moyſes. Exo. 16. Exo. 27.

(b) The Amalachites. Exo. 17. Num. 20.

SHE directed their workes in the hands of a (a) holy Prophet. 2. They made a iourney through the deſerts, that were not inhabited: and in deſert places they pitched cottages. 3. They ſtood againſt (b) the aduerſaries, and reuenged themſelues of the enemies. 4. They thirſted, and inuocated thee, and water was giuen them out of a moſt high rocke, and quenching of their thirſt out of the hard ſtone. 5. For by the things wherby their enemies

ſuffered

ſuffered punishment, for defect of their drinke, and therein, when the children of Israel abounded, they did reioyce: 6. by theſe things, when others lacked the ſame, it went wel with them. 7. For in ſtead of the fountaine of an euerlaſting riuer, thou gaueſt mans bloud to the vniuſt. 8. Who when they were diminished in the deſtruction of the murdered infants, thou gaueſt them aboundant water vnlooked for: 9. ſhewing by the thirſt, that then was, how thou didſt exalt thine, & didſt kil their aduerſaries. 10. For when (*c*) they were tempted, and indeed with mercie taking diſcipline, they knew how (*d*) the impious being iudged with wrath did ſuffer torments. 11. Theſe certes admonishing as a father thou didſt proue: but them examining as a hard King thou didſt condemne. 12. For the abſent and the preſent were tormented alike. 13. For double tediouſnes had taken them, and ſighing with the memorie of good things paſt. 14. For when they vnderſtood (*e*) by their puniſhment that it went wel with them, they remembred our Lord, merueling at the end of the euent. 15. (*f*) For whom before they derided, being caſt forth in that wicked laying out to periſh, him they merueled at in the end of the euent: not thirſting in like manner to the iuſt. 16. But for ſenſeles cogitations of their iniquities, for that (*g*) ſome erring did worſhip dumme ſerpents and ſuperfluous beaſts, thou didſt ſend vpon them a multitude of dumme beaſts for reuenge: 17. that they might know that by what things a man ſinneth, by the ſame alſo he is tormented. 18. For thine omnipotent hand, which made the world of inuiſible matter, was not vnable to ſend vpon them a multitude of beares, or fierce lyons, 19. or vnknowen beaſts ful of anger of a new kind; or breathing the vapour of fires, or caſting forth the ſauour of ſmoke, or ſhooting horrible ſparks from their eies: 20. of which not onlie their hurt was able to deſtroy them, but alſo their ſight to kil them for feare. 21. Yea and without theſe with one ſpirit they might haue been ſlaine ſuffering perſecution of their owne factes, and diſperſed by the ſpirit of thy power: but thou haſt diſpoſed al things in meaſure, and number, and weight. 22. For, to be of great force reſted alwaies in thee onlie: & who ſhal reſiſt the power of thyne arme? 23. Becauſe as the leaſt weight of the balance, ſo is the round world before thee, and as a drop of the dewe before day, that falleth vpon the earth. 24. But thou haſt mercie on al, becauſe thou canſt doe al things, and diſſembleſt the ſinnes of men for repentance. 25. For thou (*h*) loueſt al things that are, and hateſt nothing of thoſe which thou haſt made: for thou didſt not ordaine or make any thing hating it. 26. And how could any thing continue, vnles thou wouldeſt? or be preſerued which was not called of thee? 27. But thou ſpareſt al: becauſe they are thine ô Lord, which loueſt ſoules.

Leui.26. v.22. Iere.8. v.17.

(*c*) When the Iſraelites wanted water God gaue them abundance out of rockes.

(*d*) But turned the Aegyptians waters into bloud.

(*e*) After affliction the benefite of peace is more gratefil

(*f*) Moyſes was reiected when he iudged betweene his brethren *Exod.2. v.14.* but was afterwards the deliuerer of the whole people. *Act.7. v.45.*

(*g*) Aegyptians ſeruing beaſts for Gods, were plagned by frogges, ſniphes, flyes, and locuſtes.

(*h*) God made no creature euil, as the Manichees foolishly imagined, neither is there any God but one, who alone created al things.

CHAP.

CHAP. XII.

Gods wisdom and mercie in destroying the wicked inhabitants of Chanaan, by parts (10. that they might haue amended) whom he could haue slaine suddenly. 15. In that God neuer condemneth the iust, 19. his people are instructed to confide in him, 25. and sinners to turne vnto him.

O how good and sweete is thy spirit ô Lord in al! 2. And therfore those that erre, by parts thou doest chastise: and doest admonish, and speake to them, concerning the things wherin they sinne: that leauing naughtines, they may belieue in thee o Lord. 3. For those old inhabitants of thy holie land, whom thou didst abhorre, 4. because they did workes odious to thee by sorceries, and vniust sacrifices, 5. and the murderers of their owne children without mercie, and eaters of mens bowels, and deuourers of bloud from the middes (*a*) of [illegible] sacrament, 6. and the parents authours of aydelesse soules, thou wouldst destroy by the hands of our parents, 7. that they might receiue a peregrination worthie of the children of God, which is a land of al most deare to thee. 8. But them also as men thou didst spare, and didst send forerunners of thine host, wasps, that by litle and litle they might destroy them. 9. Not because thou wast vnable in battel to subdue the impious to the iust, or with cruel beasts, or with a sharp word to destroy them together: 10. but iudging by parts thou gauest place of repentance, being not ignorant, that the nation of them is wicked, and their malice (*b*) natural & that their cogitation could not be changed for euer. 11. For it was a cursed seede from the beginning: neither fearing any, didst thou giue pardon to their sinnes. 12. For who shal say to thee: what hast thou done? or who shal stand against thy iudgement? or who in thy sight shal come reuenger of the wicked men? or who shal impute it to thee, if the nations perish, which thou hast made? 13. For there is no other God but thou, who hast care of al, that thou mayst shew that thou doest not giue iudgement vniustly. 14. Neither King, nor Tytant in thy sight shal enquire of them, whom thou hast destroyed. 15. For so much then as thou art iust, thou doest dispose al things iustly: thou also esteemest it disagreable from thy power to condemne him, who ought not to he punished. 16. For thy power is the beginning of iustice: and for this that thou art Lord of al, thou makest thy self to spare al. 17. For thou shewest power, which art not thought to be absolute in power, and thou conuincest the boldnes of them, that know thee not. 18. But thou dominatour of power, iudgest with tranquilitie, and with great reuerence dispossest of vs: for (*c*) it is in thy power when thou wilt, to be able. 19. And thou hast taught thy people by such workes, that they must be iust and gentle, and hast

(*a*) From the land of Iurie, calle I sacred, because God was there rightly serued in the old testament, and mans redemption was wrought there by Christ.

(*b*) By custom malice became as it were natural, after that nature was corrupted.

Exo. 23. Deu. 7.

(*c*) Gods power being Almightie is only limited by his wil.

made

made thy children of good hope: becauſe iudging thou giueſt in ſinnes place of repentance. 20. For if thou didſt punish the enemies of thy ſeruants, and that deſerued to die, with ſo great conſideration, giuing time and place, whereby they migh. be changed from their wickednes: 21. with what diligence h ſt thou iudged thy childrē, to whoſe parents thou gaueſt othes and couenants of good promiſes? 22. Therfore when thou giueſt vs diſcipline, thou ſcourgeſt our enemies very manie wayes, that iudging we may thinke vpon thy goodnes: and when we are iudged, we may hope for thy mercie. 23. Wherfore to them alſo, which in their life haue liued foolishly & vniuſtly, thou haſt giuen great torments by the
Rom. 1. v. 23. ſame things, which they did worſhip. 24. For they wandered long in the way of errour, eſteeming for Gods thoſe things, that in beaſts (d) are ſuperfluous, liuing after the manner of ſenſles infants. 25. For this cauſe thou haſt giuen iudgement on them as on ſenſles children to be in deriſion. 26. But they that were not amended by ſcornes and reprehenſions, haue tried the worthie iudgement of God. 27. For in what things they ſuffering tooke indignation, by thoſe whom they thought Gods, when ſeeing they were deſtroyed in them, him, whom in time paſt they denied that they knew, they acknowledged the true God: (e) for the which cauſe the end alſo of their condemnation ſhal come vpon them.

(d) Serpents, battes, moles, & like beaſtes, which ſeeme not only ſuperfluous in the world, but alſo hurtful, yet were eſteemed as Gods.

(e) Knowing him to be the only true God, by whom they ſaw their falſe Gods deſtroyed, yet they did not ſerue him as God.

CHAP. XIII.

Men folowing their phantaſies knew not God by his creatures, but honoured the creatures for God. 10. Moſt fotishly alſo worshipped things fashioned by mens hands, as Gods.

Rom. 1. Deut. 4. VT al men be vaine, in whom there is not the knowledge of God: and of theſe good things which are ſeen they, could not vnderſtād him (a) that is, neither attending to the workes haue they agniſed who was the workeman: 2. but either the fyre, or the wind, or the ſwift ayre, or a circle of ſtarres, or exceeding much water, or the ſunne and moone, they thought to be Gods, rulers of the world. 3. With whoſe beautie if being delighted they thought them Gods: let them know how much the Lord of them is more beautiful then they. For the authour of beautie made al thoſe things. 4. Or if they merueled at their vertue, & operations, let them vnderſtand by them, that he which made theſe, is ſtronger then they: 5. for by the greatnes of the beautie, and of the creature, the Creatour of them may be ſeen, to be knowen therby. 6. But notwithſtanding there is yet in theſe leſſe complaint. For they alſo perhaps erre, ſeeking God, and deſirous to finde him. 7. For whereas they conuerſe in his workes, they en-

(a) Gods moſt proper name is HE WHICH IS. *Exo. 3. v. 14.*

quire: & they are perſwaded that the things be good which are ſeen. 8. But againe neither ought theſe to be pardoned. 9. For if they could know ſo much, that they were able to eſtimate the world: how did they not more eaſily find the Lord therof? 10. But they are vnhappie, & their hope is among the dead, who haue called (*b*) the workes of mens hands Gods, gold & ſiluer, the inuention of art, and the ſimilitudes of beaſts, or an vnprofitable ſtone the worke of an old hād: 11. Or if an artificer a carpenter, cut ſtreight timber out of the wood, & pare off al the barke therof cunningly, and vſing his art diligently frameth a veſſel profitable for the common vſe of this life, 12. and vſeth the chippes of that worke to dreſſe his meate: 13. and maketh that which is left therof, which is for no vſes, but being a crooked piece of wood, and ful of knobs, carueth it diligētly in the holownes therof, and by the skil of his art faſhioneth it, and maketh it like to the image of a man, 14. or compareth it to ſome beaſt, ſtraking it ouer with redde, and with paynting making the colour therof ruddie, and layeth a colour ouer euerie ſpot that is in it: 15. and maketh a worthie habitatiō for it, and ſetting it in a wal, and faſtning it with yrō 16. leſt perhaps it fal, prouiding for it, knowing that it can not helpe it ſelfe: for it is an image, and it needeth helpe. 17. And concerning his ſubſtance, & his children, & for mariage, making a vow he ſeeketh to it. He is not aſhamed to ſpeake with him, that is without ſoule: 18. and for health certes he beſeecheth the weake, and for life asketh the dead, and for helpe inuocateth him that is vnprofitable: 19. and for a iourney asketh him, that can not walke: and for getting, and for working, and for the euent of al things he asketh him, that in al is vnprofitable.

(*b*) Seeing no creature how excellent ſoeuer, is or may be eſteemed a God, it is more fooliſh to thinke, an Image, or ſtatua, or anie thing framed by mans hands can be God.

Iſa. 4.

Ier. 10.

ANNOTATIONS.

CHAP. XIII.

1. *They could not vnderſtand him, that is.*) Philoſophers diſcuſſing the nature of manie creatures, ſaw that euerie creature proceeded of ſome other thing, & ſo there muſt needs be one beginning of al, abſolute of it-ſelfe, neither proceeding nor depending of an other, nor a limited ſubſtance. As the thing that is a man, is not a beaſt; an oxe is not a horſe &c. and telling what anie thing is, we exclude therby that it is not other things, but ſaying without addition, ΗΒΩΗ ΟΗΙΣ, we ſhew the beginning of al, in no ſorte limited: and this is God. Whom ſome Philoſophers, by ſuch diſcourſe found, & knew in general, & ſometimes confeſſed, but did not honour him as God, and therefore were inexcuſable, as S. Paule concludeth againſt them. *Rom. 1.*

God is the beginning of al things, abſolute and independing.

CHAP. XIIII.

Foolish men intending to saile, honour woodden idols, in regard of the profite they receiue by ships: 6. by which some were saued in the general deluge. 8. Idols, and idol-makers are cursed. 12. They were not from the beginning, 15. but were deuised for memorie of the dead, and worshipped with diuine honour. 22. So men forgetting God, proceeded in idolatrie, with other abominable and cruel enormities.

AGAYNE an other thinking to sayle, and beginning to make a iourney through the fierce waues, inuocateth wood (a) more faile then the wood that carieth him. 2. For couetousnes of getting inuẽted it, and the craftsman by his wisdom framed it. 3. But thy prouidence, ô Father, doth gouerne: because thou hast giuen a way euen in the sea, and among the waues a most sure path, 4. shewing that thou art able to saue out of al things, yea (b) if a mã goe to the sea without art. 5. But that thy workes might not be voyde of wisdom: for this cause also men commit their liues euen to a litle wood, and passing ouer the sea are deliuered by ship. 6. But from the beginning also when the proud giants perished, the hope of the world flying to a ship, rendered to the world seede of natiuitie, which was gouerned by thy hãd. 7. For (c) blessed is the wood, by the which (d) iustice is made. 8. But the idol that is made by hands, cursed is both it, and he that made it: because he indeed wrought it: and the same being faile, was called God. 9. But to God the impious and his impietie are odious alike. 10. For that which is made, with him that made it, shal suffer torments. 11. For this cause also in the idol of the nations there shal be no respect: because the creatures of God were made to hatred, and for tẽtation to the soules of men, and for a snare to the feete of the vnwise. 12. For the beginning (e) of fornication is the deuising of idols: and the inuenting of them is the corruptiõ of life. 13. For neither were they from the beginning, neither shal they be for euer. 14. For this vanitie of men came into the world: and therfore there is found a short end of thẽ. 15. For "the father being sorow ful with bitter mourning, made vnto himself the image of his sonne quickly taken away: and him, that then was a dead man, now (f) he began to worship as God, and appointed holie things and sacrifices among his seruãts. 16. (g) Afterward by succession of time, the wicked custom preuayling, this errour was kept as a law, and things grauen were worshipped by the commandement of Tyrants. 17. And those, whom openly men could not honour, for that they were far off, their figure being brought from a far, they made an euident image of the King, whom they would honour: that by their carefulnes they might honour as present, him that was absent. 18. And to

(a) Great madnes to inuocate a woodden idol more base & commonly more corruptible then the wood of a shippe.

(b) As the Israelites went through the red sea.

(c) The author prophetically alludeth to the wood of the Crosse, on which our Sauiour redeemed mankind.

(d) From whose death proceedeth mans iustification

(e) Inuention of Idols brought men to spiritual fornication, & corruption of manners.

(f) This first idolatrie was only priuately exercised by the father and his seruants at their masters commandmẽt, by which occasion publike idola-

trie came into the world, wicked cuſtom in time preuailing.

the worshipping of theſe the excellent diligẽce alſo of the artificer, holpe them forward, that were ignorant. 19. For he willing to pleaſe him that entertained him, laboured by his art to faſhion the ſimilitude in better ſort. 20. And the multitude of men caried away by the beautie of the worke, him that a little before had been honoured as a man, now they eſteemed for a God. 21. And this was the deceyuing of mans life: becauſe mẽ ſeruing either affection, or Kings, gaue the name that is (g) not cõmunicable, to ſtones and wood. 22. And it was not ſufficient that they erred about the knowledge of God, but alſo liuing in a great battail of ignorance, ſo manie and ſo great euils they cal peace. 23. For (h) either ſacrificing their childrẽ, or making abſcure ſacrifices, or hauing watches ful of madnes, 24. they now neither keepe life, nor mariage cleane, but one killeth an other by enuie, or playing the adulterer maketh him ſorowful: 25. and al things are mingled together, bloud, manſlaughter, theft and fiction, corruption and infidelitie, trouble and periurie, diſquieting of the good, 26. forgetfulnes of God, inquination of ſoules, immutation of natiuitie, inconſtancie of mariage, diſcorder of adulterie, and vnchaſtnes. 27. For the worſhip of idols not to be named, is the cauſe of al euil, and the beginning and end. 28. For either when they reioyce, they are madde: or certes prophe[illegible] falſe things, or liue vniuſtly, or quickly forſweare themſelues. 29. For whiles they truſt in idols, which are without ſoule, ſwearing amiſſe they hope not to be hurt. 30. (i) Two euil things therfore ſhal happen to them worthily, becauſe they haue thought euil of God, attending to idols, and haue ſworne vniuſtly, in guile contemning iuſtice. 31. For it is not the power of them that are ſworne by, but the puniſhment of them that ſinne goeth alwayes through the trangreſſion of the vniuſt.

(g) The name GOD in the proper ſignification, can not be giuen to anie creature.

(h) Manie enormious crimes proceede from idolatrie.

(i) Two ſorts of periurie: ſwearing by falſe Gods, and ſwearing vntruths.

AN NOTATIONS

CHAP. XIIII.

Caluin falſly chargeth this booke with errour.

15. *The father made vnto himſelf the image of his ſonne.*) Caluin here chargeth this booke with errour, in affirming that idolatrie began by ſuperſticiouſly honouring images of the dead. Againſt which he alleadgeth that Labans idols, and others more ancient, were before anie images of dead men were honoured. But he argueth vpon a falſe ground. For Labans idols were images, as the Hebrew word Theraphim ſignifieth, and is ſo tranſlated in the English Bibles (1552. and 1577.) but becauſe they were images of falſe Gods, and for that Laban called them his Gods, a later Bible (1603.) tranſlateth it better, *idols*, as the Latin and Greeke haue *idola*. It is alſo certaine that Ninus King of the Aſſirians, lõg before Labã, yea before Abrahã, ſet vp the image of his Father Belus (otherwiſe called Iuppiter) to be publikly honoured by the people, as S. Cyril ſheweth li. 3. in Iulianum, nere the end, and S. Ambroſe, or an other graue Authour writeth the ſame in cap. 1. ad Romanos. Likewiſe S. Cyprian li. de Idolorum vanitate S. Chryſoſtom. hom. 87. in Matth. and Egeſippus apud S. Ieronym. li. de Viris Illuſtrib. teſtifie, that the making of mens images in memorie of the dead, was the occaſion and beginning of idolatrie, according

Gen. 31.

Images of falſe Gods are rightly called idols.

as this

as this place reporteth, that a Father sorowing for the death of his sonne made an image in his memorie, & began to worship him as a God, causing his seruants also to honour his dead sonne, with rites and sacrifices. Which priuate idolatrie was absolutely the first, that is recorded in holie Scripture, or anie other good authour. And the first publike is counted by most authours that of Ninus, worshipping the image of his father Belus with diuine honour, who also pardoned al offenders, how enormious soeuer their crimes were, that fled vnto that image. Which allurement together with so great a Kings authoritie, drew innumerable to publike idolatrie. Wherupon S. Ierome noteth (in cap. 2. Osee) that Ninus became so great and glorious, as to make his father to be honoured as a God.

Idolatrie began by worshipping images of dead men with diuine honour.

Priuate idolatrie was before publike,

CHAP. XV.

The wise gratefully praise the sweetnes and mercie of God, by whom they are deliuered from idolatrie: 6. detesting the makers & worshippers of idols.

BVT ô thou our God art sweete and true, patient, and disposing al things in mercie. 2. For if we sinne, we are thine, knowing thy greatnes: and if we sinne not, we know that we are counted with thee. 3. For to know thee, is absolute iustice: and to know iustice, and thy power, is the roote of immortalitie. 4. For mens inuention of euil art hath not brought vs into errour, nor the shadow of a picture being a labour without fruit, a shape grauen by diuerse colours, 5. the sight wherof giueth concupiscence to the sensles, and he loueth the shape without life of a deade image. 6. The louers of euils are worthie to haue their hope in such things, both they that make them, and that loue, and that worship them. 7. Yea and the potter pressing softe earth, with labour fashioneth euerie vessel to our vses, and of the same clay maketh the vessels that are cleane to vse, and in like manner them that are contrarie to these: but what the vse of these vessels is, the potter is iudge. 8. And with vaine labour he (*a*) fashioneth a God of the same clay: he which a litle before was made of earth, and a litle after returneth backe whence he was taken, being exacted the debt of the life which he had. 9. But his care is, not because he shal labour, nor because he hath a short life, but he contendeth with gold-smiths and siluer-smiths: yea and he imitateth the copper-smiths, and counteth it a glorie, because he maketh vaine things. 10. For his hart is ashes, and his hope vaine earth, and his life viler then clay: 11. because he was ignorant who made him, and who inspired into him the soule which worketh, & who breathed into him the vital spirit. 12. Yea and (*b*) they esteemed our life to be a passime, and the conuersation of life made for a gaine, & that we must get euerie way euen of euil. 13. For he knoweth that he offendeth aboue al men, which of the matter of earth fashioneth frayle vessels, and sculptils. 14. For al the vnwise and vnhappie aboue measure of the soule, proude (*c*) are the enemies of thy people, and rule ouer them: 15. because they haue esteemed al the idols

(*a*) Of the diuers sorts of idols and idolaters see our briefe Annotation vpon *the* 113. *Psal*

(*b*) Idolaters hauing forsaken and forgot the onlie true God, become as Atheists, making their temporal gaine of false Gods.

(*c*) And so waxing insolent, contemne and persecute the seruants of God.

of the natiõs for Gods, which neither haue vſe of eies to ſee, nor noſthrels to take breath, nor eares to heare, not fingers of the hands to handle, yea and their feete are ſlow to walke. 16. For a man made them: and he that borowed breath, the ſame faſhioned them. For no man can make God like to himſelf. 17. For wheras himſelf is mortal, he maketh a dead thing with his wicked hands. For he is better then they, whom hẽ worſhippeth, becauſe he indeed liued, though he were mortal, but they neuer. 18. But (*d*) they worſhip alſo moſt miſerable beaſts: for the ſenſleſſe things compared to theſe, are worſe then they. 19. Yea neither by ſight can any man ſee good of theſe beaſts. But they haue fled from the prayſe of God, and from his bleſſing.

(*d*) Some idolaters worſhipped brute beaſts for Gods, as being better then ſenſles images: but al are abominable.

CHAP. XVI.

God plaguing the Aegyptians for idolatrie, and crueltie, deliuered the Iſraelites. 5. Chaſticed them alſo, but againe ſhewed them mercie; 20. and fed them with Manna.

FOR (*a*) theſe things, and (*b*) by the like to theſe, they haue worthily ſuffered torments, and were deſtroyed by a multitude of beaſts. 2. For the which torments thou didſt wel diſpoſe of thy people, to whom thou gaueſt the deſire of their delectation, a new taſte, preparing them the quaile for meate: 3. that they indeed coueting meate, becauſe of thoſe things which were ſhewed and ſent them, might be turned away euen from neceſſarie concupiſcence. But they in ſhort time being made needie, taſted a new meate. 4. For it behoued that without excuſe deſtruction ſhould come vpon them exerciſing tyrannie: (*c*) but to theſe onlie to ſhew how their enemies were deſtroyed. 5. For when the cruel wrath of beaſts came vpon them, they were deſtroyed with the bytings of peruerſe ſerpents. 6. Howbeit thy wrath endured not for euer, but for chaſtiſement they were troubled a ſhort time, hauing a ſigne of ſaluation for the remembrance of the commandment of thy law. 7. For he that turned to it, (*d*) was not healed by that which he ſaw, but by thee the Sauiour of al: 8. and in this thou didſt ſhew to our enemies, that thou art he which deliuereſt from al euil. 9. For the bitings of locuſts and flyes killed them, and there was found no remedie for their life: becauſe they were worthie to be deſtroyed by ſuch things. 10. But neither the teeth of venemous dragons ouercame thy children: for thy mercie comming healed them. 11. For in memorie of thy words they were examined, & were quickly ſaued, leſt falling into deepe obliuion they might not vſe thy helpe. 12. For neither herbe, nor playſter healed them, but thy word, ó Lord, which healeth al things. 13. For it is thou, ó Lord, that haſt power

(*a*) The Aegyptians were plagued for their idolatrie.
(*b*) And that by beaſts, becauſe they worſhipped beaſts for Gods: and by death of their firſt-begotten, for their crueltie againſt Gods people.
(*c*) God puniſhed his owne people as a father, for their amendment.
(*d*) The braſen ſerpent not by anie vertue inherent, but as a ſigne of Gods fauour, was the meanes of curing the people. *Num. 21.*

of

of life and death, and bringeſt downe to the gates of death, and fetcheſt againe: 14. but mán certes killeth by malice, and when the ſpirit is gone forth, it ſhal not returne, neither ſhal he cal backe the ſoule that is receiued: 15. but it is vnpoſſible to eſcape thy hand. 16. For the impious denying to know thee, haue been ſcourged by the ſtrength of thine arme, ſuffering perſecution by ſtrange waters, and haile, and rayne, and conſumed by fyre. 17. For that which was meruelous in water, which extinquiſheth al things, (e) fyre more preuayled: for the world is reuenger of the iuſt. 18. For a certayne time, the fyre was mitigated, that (f) the beaſts which were ſent to the impious might not be burnt, but that they ſeeing might know that by Gods iudgement they ſuffer puniſhment. 19. And at a certaine time the fyre aboue his power burnt (g) in water on euerie ſide, that it might deſtroy the natiõ of a wicked land. 20. For the which things thou didſt nouriſh thy people with the meate of Angels, and bread prepared thou gaueſt them from heauen without labour, 21. (h) hauing in it al delectation, and the ſweetnes of al taſte. 21. For thy ſubſtance did ſhew thy ſweetnes which thou haſt toward thy children, and ſeruing euerie mans wil, it was turned to that euerie man would. 22. Yea ſnow and yce ſuſteyned the force of fyre, and melted not: that they might know that fyre burning in hayle, and lightning in rayne deſtroyed the fruits of the enemies. 23. And this againe, that the iuſt might be nouriſhed, it forgat alſo his owne ſtrength. 24. For the creature ſeruing thee the Creatour, is fierce into torment againſt the vniuſt: and is made more gentle to doe good for them, that truſt in thee. 25. For this cauſe euen then being transformed into al things, they ſerued thy grace the nource of al, at their wil that deſired thee: 26. that thy children might know, whom thou louedſt ô Lord, that not the fruits of natiuitie doe feede mẽ, but thy word preſerueth them, that beleeue in thee. 27. For that which could not be deſtroyed by fyre, forthwith being (i) heated with a litle beame of the ſunne did melt: 28. that it might be knowen to al men, that we ought to preuent the ſunne to bleſſe thee, and at the ryſing of light to adore thee. 29. For the (k) fayth of the vngrateful ſhal melt as winter yce, & ſhal periſh as vnprofitable water.

(e) With the plague of haile there was alſo fire mixed, *Exo. 9. v. 24.* which deſtroyed the profitable cattle:

(f) But burnt not other beaſts, that plagued the Aegyptians.

(g) Haile did not extinguish the fire, by Gods power aboue nature.

(h) See the miracles of Manna *Annot. Exod. 16.*

(i) He ſpeatke againe of Manna.

(k) The vaine imagination of the wicked, that himſelf shal be ſaued, wil faile him,

CHAP. XVII.

Horrible darkenes falling in Aegypt, 19. the reſt of the world had ordinarie light.

FOR thy iudgements, ô Lord, are great, & thy words inexplicable, for this cauſe the ſoules lacking diſcipline haue erred. 2. For whiles the wicked are perſwaded that they can rule ouer the holie nation: fettered with the bands of darkenes and (a) long night, ſhut vp vnder roofes, they haue lyen fugitiues from the euerlaſting prouidence. 3. And whiles they thinke that they lie hid in obſcure

Exo. 1. & 10.

(a) Literally the Aegyptians had darknes three dayes together. *Exo. 10. v. 22.*

ſinnes,

Morally they & other gentils wese in darknes without faith in God, til Christs Resurrection the third day.

sinnes, they were dispersed by the darke couert of obliuion, being horribly afrayd and disturbed with exceeding admiration. 4. For neither did the denne that conteyned them, keep them without feare: becaufe the found comming downe troubled them, and forowful viſions appearing to them, put them in feare. 5. And no force certes of the fyre could giue them light, neither could the cleere flames of the ſtarres lighten that horrible night. 6. But there appeared to them ſodain fyre ful of feare: and being ſtrucken with the feare of that face, which was not ſeen, they eſteemed the things that were ſeen to be worſe: 7. and there were added deriſions of the magical art, and contumelious rebuke of the glorie of their wiſdom. 8. For they which promiſed that they would expel feares and perturbations from the languiſhing ſoule, theſe with deriſion languiſhed ful of feare. 9. For although none of the monſters diſturbed them: being moued with the paſſing by of beaſts, and hiſſing of ſerpents, they periſhed trembling: and denying that they ſaw the ayre which by no meanes any man could avoyde. 10. For whereas wickednes is fearful, it giueth teſtimonie of condemnation: for (b) a troubled conſcience doth alwayes preſume cruel things. 11. For feare is nothing els but a bewraying of the aydes of cogitation. 12. And whiles inwardly there is leſſe expectation, the greater doth he count the ignorance of that cauſe which maketh the torment. 13. But they that during the night indeed impotent, and comming vpon them from the loweſt and higheſt hel, ſlept the ſame ſleepe, 14. were ſometime moleſted with the feare of monſters, ſometime fayled by paſſing away of the ſoule: for ſodain feare and vnlooked for came vpon them. 15. Moreouer if any of them had fallen downe, he was kept ſhut vp in priſon without yron. 16. For if one were a ſhuſbandmā, or if a ſhepheard, or worker of the labours in the fielde were ſodainly taken, he ſuſteyned neceſſitie ineuitable. 17. For with one chayne of darkenes they were al tyed together. Whether it were the hiſſing winde, or among the thicke boughes of trees the ſweete ſound of birds, or the force of water running downward exceedingly, 18. or the mightie ſound of rockes tumbled headlong, or the running of playing beaſts, that were not ſeen, or the mightie noyſe of roaring beaſts, or an Echo reſounding from the higheſt mountaynes: they made them ſwoone for feare. 19. For (c) al the world was illuminated with a cleere light, & none was hindered in their workes. 20. But ouer them onlie was layd an heauie night, the image of darkenes, which was to come vpon them: They therfore were vnto themſelues more heauie then the darkenes.

(b) A troubled conſcience is a great torment.

(c) This ſignified the conuerſion of al nations to Chriſt.

CHAP. XVIII.

In the Ægyptian darknes the Israelites saw cleerly, and were not seen of their enimies. 5. For the Aegyptians crueltie against the Hebrewes infants, al their owne first-borne were slaine, and their whole armie drowned in the red sea. 20. But fire deuouring the rebellious in Chores schisme, was quenched by Aarons intercession.

BVT to thy (*a*) saints there was very great light, and their voyce indeed they heard, but figure they saw not. And because themselues also did not suffer by the same things, they magnified thee: 2. and they that before had been hurt, because they were not hurt, gaue thankes: and that there might be a difference, they asked a guift. 3. For the which cause they had a burning pillar of fyre for a guide of the vnknowen way, and thou gauest them the sunne without hurt of a good harbour. 4. They indeed worthie to lacke light, and to suffer the prison of darkenes, which kept thy children shut vp, by whom the vncorrupt light of the law began to be giuen to the world. 5. When they decreed to kil the infants of the iust: and (*b*) one child being layd forth, and deliuered, thou to the reprouing of them, didst take away a multitude of children, and destroyedst them together in the mightie water. 6. For that night was knowen before of our fathers, that they knowing indeed what othes they had credited, might be of better comfort. 7. And by thy people indeed the health of the iust was receiued, but destruction by the vniust. 8. For as thou didst hurt the aduersaries: so vs also thou didst magnifie, prouoking vs. 9. For the iust children of the good sacrificed secretly, and disposed the law of iustice in concorde: that the iust should receiue both good & euil alike, singing now the prayses of the fathers. 10. But there sounded a disagreeing voyce of the enemies, and a lamentable mourning was heard for the bewayled infants. 11. And the seruant with the master was afflicted with like punishment, and a man of the vulgar sort suffered the like things to the King. 12. Al therfore alike by one name of death had dead ones innumerable. For neither did the liuing suffice to burie them: because in one moment, that which was the nobler nation of them, was destroyed. 13. For concerning al things being incredulous because of the inchantments, but then first when there was destruction of the first-begotten, they promised to be the people of God. 14. (*c*) For when quiet silence conteyned al things, and the night was in the mid-way of her course, 15. thy omnipotent word salying out of heauen from the royal seates, lighted as a seuere conquerour vpon the middes

(*a*) The Church is called holie, because it professeth holines, and hath alwayes some holie men, & without the Church there is no sanctitie.

(*b*) When the Aegyptians drowned the Hebrewes children, Moyses was saued, and reserued to guide the Israelites, when the Aegyptians were drowned.

(*c*) A prophecie of Christ, comming into this world, when there was temporol peace, but extreme darkenes of ignorance.

middes of the lād of deſtructiō, 16. a ſharpe ſword carying thy vnfeyned commandment, and ſtanding filled al with death, and reached euen to heauen ſtanding on the earth. 17. Then incontinēt the viſions of naughtie dreames troubled them, and feares vnlooked for came vpon them. 18. And one here an other there caſt forth halfe aliue, ſhewed for what cauſe of death he died. 19. For the viſions that troubled them, forewarned theſe things, that they might not periſh as ignorant why they ſuffered euils. 20. But then (*d*) there touched the iuſt alſo a tentation of death, and a diſturbance of the multitude was made in the wildernes: but thy wrath did not long continue. 21. For a mā without blame haſting to pray for the people, bringing forth the ſhield of his miniſterie, prayer, and by ineenſe alleadging ſupplication, reſiſted the wrath, and made an end of the neceſſitie, ſhewing that he is thy ſeruant 22. And he ouercame the multitudes, not in ſtrength of bodie, nor with might of armour, but with a word ſubdued he him that vexed him, rehearſing the oathes of the parents, and the teſtament. 23. For when they were now fallen dead by heaps one vpon an other, he ſtood between, and cut off the violence, and ſeparated that way which leadeth to the liuing. 24. For in the veſture downe to the foote, which he had, was al the world: and the glorious things of the fathers were grauen in the foure iewels of ſtones, & thy magnificence was written in the diademe of his head. 25. And to theſe he that deſtroyed gaue peace, & theſe did he feare: for the proofe onlie of wrath was ſufficient.

(*d*) An other example of difference in Gods punishing his people for their amendment, and of the obſtinate vnto their ruine. *Exo. 14 v 28. Num. 16. v. 46.*

Num. 16.

CHAP. XIX.

Ægyptians perſecuting the Hebrewes were drowned, 10. hauing been plagued before with flies and frogs. 11. Quailes were giuen to the people of Iſrael. 13. The barbarous not receiuing, or euil intreating Gods people, were ſtrucken with blindnes. 17. And al creatures ſerue God in punishing the impious and rewarding the godlie.

BVT vpon the impious euen to the later end there came wrath without mercie. For (*a*) he foreknew alſo the things that ſhould come vnto them: 2. becauſe when they had permitted that they ſhould depart, and had ſent them away with great diligence, they repenting purſued thē. 3. For hauing as yet mourning betwen their hands, and lamenting at the graues of the dead, they tooke to themſelues an other cogitation of follie: and whō by intreating they had caſt forth, them they purſued as fugitiues: 4. for worthie neceſſitie brought them to this end: and they loſt the remembrance of thoſe things which had chanced, that punishment might fulfil the things that wanted to the torments: 5. and that thy people certes might paſſe through meruelouſlly, but they might finde a new death. 6.

(*a*) God foreſeeing the Aegyptians malice, permitted them to perſecute his people, but was no way the cauſe nor authour of their ſinne.

Exo 14.

For

For euerie creature according to his kind was fashioned agayne from the beginning, seruing thy percepts, that thy children might be kept without hurt. 7. For a clowde ouershadowed their campe, and out of the water which was before, there appeared drie land, and in the red sea a way without impediment, and of the great depth a springing fielde: 8. through the which al the natiõ passed, which was protected with thy hand, seeing thy meruelous things and wonders. 9. For euen as horses they fed on meate, and as lambs they reioyced, magnifying thee ô Lord, which didst deliuer them. 10. For they were mindful of those things, which had been done in their seiourning, how for the nation of beasts the earth brought forth flies, & for fishes the riuer yealded a multitude of frogs. 11. And last of al they saw a new creature of birdes, when allured by concupiscence
Exo. 16. they desired meats of deliciousnes. 12. For in comfort of their desire, there came vp to them the quaile from the sea : and vexations came vpon the sinners, not without those arguments, which were made before by the force of lightnings: for they suffered iustly according to their wickednes. 13. For they instituted a more detestable inhospitalitie: (*b*) some certes receiued not the vnknowen strangers, and other-some brought the good strangers into seruitude. 14. And not onlie these things, but indeed there was an other respect also of them: for they against their wil receiued the strangers. 15. But they that receiued them with gladnes, did afflict them with most cruel sorowes, that vsed the same rights : 16. but they were stricken with blindnes: as they in the dores of the iust, when they were couered with sodaine darkenes, euerie mã sought the passage of his doore. 17. For whiles the (*c*) elements are turned in themselues, as in an instrument the sound of the qualitie is changed, and al keepe their sound: wherfore it may be certainly iudged by the very sight. 18. For the
Exo 9. v. 24. things of the field were turned into things of the water : and what soeuer were swimming things passed into the land. 19. The fyre had force in water aboue his power, and the water forgot her quenching nature. 20. On the contrarie the flames vexed not the flesh of corruptible beasts walking therewith, neither did they melt that good meate,
Exo. 19. v. 21. which was easily dissolued euen as yce. For in al things thou didst magnifie thy people ô Lord, and didst honour them, and didst not despise them, at al time, and in euerie place assisting them.

(*b*) The Amorrheites refused to grant them passage. *Num. 21. v. 21.* The Aegyptians brought them into seruitude. *Exo. 1.*

(*c*) God changing the natural properties of elements, by them wrought iustice on sinners. *S. Greg. ho. 35. in Euang.*

THE ARGVMENT OF ECCLESIASTICVS.

IN what ſenſe this Booke is ſometimes called Salomons, we haue ſhewed in the argument before the Booke of wiſdom. As likewiſe that it is Canonical *Scripture.* Wherto *we might adde more teſtimonies of ancient Fathers: as* S. Clement *of Alexandria, lib. 1. c. 8. Pædagogi,* Origen *ho. 8. in Numer. & ho. 1. in Ezech.* S. Cyprian *de opere & eleemoſ.* S. Athanaſius *in Synopſi, & lib de Virginitate,* S. Baſil *in regul. diſput. reſp.* 104. S. Gregorie Nazianzen *Orat. 2. aduerſ. Iulian.* S. Epiphanius *hær. 76. & in Ancorato,* S. Hilarie, *in Pſal.* 144. S. Ambroſe *de bono mortis, c. 8. & Ser. 22. in Pſal.* 118. S. Chryſoſtom *ho. 33. ad populum Antioch.* S. Auguſtin *lib. 2. cap. 8. Doct. Chriſt. & lib. 17. cap. 20. de Ciuit.* S. Gregorie the Great *in Pſal. 50. and manie others expreſly cite this booke as holie Scripture. But chiefly we relie vpon the auctoritie of the Church defining that it is Canonical.*

Particular teſtimonies that this book is holie Scripture.

It was written by Ieſus the ſonne of Sirach in Hebrew, *about the time of Simon Iuſtus, otherwiſe called Priſcus: and* tranſlated into Greeke by the Authours Nephew, *as the ſame Tranſlatour teſtifieth in his Prologue, but expreſſeth not his owne name. It is called* Eccleſiaſticus, *which ſignifieth* a Collectour or Gatherer, *as a common title of euerie ordinarie Preacher, inſtructing and exhorting the multitude gathered to a ſermon: with difference from* Eccleſiaſtes, *which ſignifieth* The Preacher, *as a greater title of* the chief *or principal* Preacher of anie Church, Citie, or Prouince, *and agreeth moſt eminently to* Chriſt our Sauiour: *who preached, and ſendeth Preachers to the whole world. And for the excellent contents it* may *alſo rightly* be called Panaretos, *that is, a* Receptacle *or Store-houſe* of al vertues, *for the inſtruction of al in general, to cooperate with Gods grace in this life, and ſo enherite eternal glorie. In fourtie and three whole chapters, are mixtly the commendations and precepts of al ſorts of vertues; ſometimes in particular, but more often vnder the general names of wiſdom and Iuſtice. In the other eight chapters are recited manie excellent examples of moſt renowned holie men: with praiſes and thankes to God.*

It was written in Hebrew, & tranſlated into Greeke.

Difference between Eccleſiaſticus, and Eccleſiaſtes.

Panaretos.

The contents dinided into two parts.

THE PROLOGVE VPON ECCLESIASTICVS OF IESVS THE SONNE OF SIRACH.

THE knowledge of manie and great things hath been ſhewed vs by the Law and the Prophets, and others that folowed them: in which we ought (a) to prayſe Iſrael for doctrine & wiſdom: becauſe not onlie they in ſpeaking muſt needs be cunning, but ſtrangers alſo both learning & writting may become moſt learned. My grandfather Ieſus, after he gaue himſelfe more amply to the diligence of reading the Law and the Prophets, and other Books that were deliuered vs from our fathers; himſelf alſo would write ſome of thoſe things, which perteyne to doctrine and wiſdom: that ſuch as are deſirous to learne, and to be made cunning in the ſame things, may more and more be attent in minde; and be confirmed to the life that is according to the law. I exhort you therfore to come with beneuolence, and to read with attent ſtudie, and to pardon vs for thoſe things, wherein we ſeeming to folow the image of wiſdom, may fayle in the compoſition of words: for the Hebrew words alſo (b) fayle when they ſhal be tranſlated to an other tongue. And not onlie theſe, but the Law alſo it-ſelf, and the Prophets, and the reſt of other books, haue no ſmal difference, when they are ſpoken within themſelues. For in the eight and thirtith yeare, in the time of Ptolomee Euergetes the King, after I came into Ægypt, and when I had been there much time, I found there books leaft, of no ſmal nor contemptible doctrine. Therfore myſelf alſo thought it good and neceſſarie to adde ſome diligence and labour to interprete this book: and with much watching I brought forth this doctrine in ſpace of time, that men may learne thoſe things which teach them, that wil applie their minde, how they ought to order their manners, them that purpoſe to lead their life according to the Law of our Lord.

(a) By reaſon of a more perfect law the people of Iſrael were more renowmed then anie other nation in the world. *Deut.* 4.

(b) Tranſlatiõs into other languages hardly expreſſe the ſenſe of the original tong.

ECCLESIASTICVS.

CHAP. I.

Wiſdom proceedeth from God, appeareth in his creatures, 10. and is giuen in competent meaſure to al that feare God, 16. it bringeth al vertues, 27. excludeth al vices, 33. and is to be ſought in ſimplicitie of hart.

The 1. part. Praiſes and precepts of wiſdom.

ALL wiſdom is of our Lord God, & hath been alwayes with him, & is before al time. 2. The ſand of the ſea, & the drops of rayne, & the dayes of the world (a) who hath numbred? The height of heauen, and breath of the earth, & profunditie of the depth, who hath meaſured? 3. The wiſdom of God that goeth before al things, who hath ſearched out? 4. Wiſdom was created before al things, & the vnderſtanding of prudence from euerlaſting. 5. A fountayne of wiſdom the word of God on high, and the entrance therof euerlaſting commandments. 6. The roote of wiſdom to whom hath it been reuealed, & the ſubtilties therof who hath knowen? 7. The diſcipline of wiſdom to whom hath it been reuealed and made manifeſt, and the multiplication of her entrance who hath vnderſtood? 8. There is one moſt high Creatour omnipotent, and mightie King, and to be feared exceedingly, ſitting vpon his throne & the God of dominion. 9. He created her in the Holie Ghoſt, and hath ſeen, and numbred, and meaſured her. 10. And he hath powred her out vpon al his workes, and vpon al fleſh according to his guift, and hath giuen her to them that feare him. 11. The feare of our Lord is (b) glorie, and gloriatiō, and ioy, and a crowne of exultation. 12. The feare of our Lord ſhal delight the hart, and ſhal giue ioy, and gladnes, and length of dayes. 13. With him that feareth our Lord it ſhal be wel in the later end, and in the day of his death he ſhal be bleſſed. 14. The loue of God is honourable wiſdom. 15. But they to whom ſhe ſhal appeare in viſion, they loue her in the viſion, and in the agnizing of her great workes. 16. The feare of our Lord is the beginning of wiſdom, and was created with the faythful in the wombe, and goeth with the elect women, and is knowen with the iuſt & faythful. 17. The feare of our Lord is religioſitie of knowledge. 18. Religioſitie ſhal keepe and iuſtifie the hart, ſhal giue ioy and gladnes. 19. With him that feareth our Lord it ſhal be wel, and in the dayes of his conſummation he ſhal be bleſſed. 20. The fulneſſe of wiſdom is to feare God, and fulneſſe is of the fruits therof. 21. Al her houſe ſhe ſhal fil with her generations, and the ſtore-houſes with her treaſures. 22. A crowne of wiſdom, the feare of our Lord, repleniſhing peace, and the fruit of ſaluation: 23. and hath ſeen, and numbred her: but both are the guifts of God. 24. Wiſdom ſhal diſtribute knowledge, and vnderſtanding of prudence: and exalteth the glorie of them that hold it. 25. The roote of wiſdom is to feare our Lord: for the boughs therof are of long time. 26. In the treaſures of wiſdom is vnderſtanding, & religioſitie of knowledge: but to ſinners wiſdom is abominatiō. 27. The feare of our Lord expelleth

(a) Mans wiſdom is not able to comprehend the workes of God.

(b) Eternal glorie is the fruit of the feare of our Lord: not that this one vertue ſufficeth, but it is the beginning, grounded in true faith, and bringeth forth other vertues, diuine guifts, with the fruits of the Holie Ghoſt, and a ioyful crowne in the end.

Prou. 1. & 9.

ſinne:

ſinne: 28. for he that is without feare, can not be iuſtified: for the anger of his animoſitie, is his ſubuerſion. 29. Vntil a time the patient ſhal ſuſteyne, and after ſhal be the reward of ioyfulnes. 30. A good vnderſtanding wil hide his words vntil a time, and the lips of manie ſhal ſhew forth his vnderſtanding. 31. In the treaſures of wiſdom is ſignification of diſcipline: But the worſhip of God (c) is abomination to a ſinner. 33. Sonne, coueting wiſdom keep iuſtice, & God wil giue her to thee. 34. For the feare of our Lord is wiſdom and diſcipline: and that which wel pleaſeth him, 35. is fayth, and meeknes, and he wil fil his treaſures. 36. Be not incredulous to the feare of our Lord: and come not to him with a double hart. 37. Be not an hypocrite in the ſight of men, and be not ſcandalized in thy lips. 38. Attend to them, leſt perhaps thou fal, and bring diſhonour to thy ſoule, 39. and God reueale thy ſecrete, and in the mids of the ſynagogue caſt thee downe: 40. becauſe thou camest to our Lord wickedly, & thy hart is ful of guile and deceit.

(c) Men drowned in ſinne thinke the ſeruice of God a moſt tedious & loathſome thing.

CHAP. II.

Whoſoeuer wil ſerue God muſt haue iuſtice, feare of God, and patience, 6. with confidence in God. 14. Diſſemblers, incredulous, and impatient shal be miſerable: 18. but the godlie shal receiue more grace.

SONNE, comming to the ſeruice of God, ſtand in iuſtice, and in feare, & prepare thy ſoule to tentation. 2. Repreſſe thy hart, & ſuſteyne: incline thine eare, & receiue the words of vnderſtāding, (a) and make no haſt in the time of * obduction. 3. Suſteyne the ſuſtentations of God: be ioyned to God, and ſuſteyne, that thy life may increaſe in the later end. 4. Al that ſhal be applied to thee, receiue: and in ſorow ſuſteyne, and in thy humiliation haue patience: 5. for gold and ſiluer are tryed in the fyre, but acceptable men in the fornace of humiliation. 6. Beliue God, and he wil recouer thee: and direct thy way, and hope in him. Keepe his feare, and grow old therin. 7. Ye that feare our Lord, expect his mercie: & decline not from him, leſt ye fal. 8. Ye that feare our Lord, beliue him, & your reward ſhal not be voyde. 9. Ye that feare our Lord hope in him: and mercie ſhal come to you for your delectation. 10. Ye that feare our Lord, loue him, & your harts ſhal be illuminated. 11. Children behold the nations of men: and know ye that none hath hoped in our Lord, and hath been confounded. 12. For who hath continued in his commandement, and hath been forſaken? or who hath inuocated him, and he deſpiſed him? 13. Becauſe God is pitiful and merciful, and wil forgiue ſinnes in the day of tribulation: and he is protector to al that ſeeke him in truth. 14. (b) Woe to them of a double hart, & to wicked lips, and to the hands that doe euil, and to the ſinner that goeth on the earth two wayes. 15. Woe to them that be diſſolute of hart, which beliue not God: and therefore they ſhal not be protected of him. 16. Woe be to them, that haue loſt patience, and that haue forſaken the right wayes, and haue declined into peruerſe wayes. 17. And what wil they doe, when our Lord ſhal

* Couering.

(a) Deſire not to dye that thou maiſt thereby be couered from worldlie miſeries, for that is a deſperate deſire, but haue patience in this life that thou maiſt finde reſt in God.

(b) As vertues are to be rewarded: ſo al ſinnes ſhal be punished. Namely external pretence of holines with ſecret euil intention, Diſtruſt in God, impatience, and the like.

ſhal begin to looke on them? 18. They that feare our Lord, wil not be incredulous to his word: and they that loue him, wil keepe his waye. 19. They that feare our Lord, wil ſeeke after the things that are wel pleaſing to him: and they that loue him, ſhal be filled with his law. 20. They that feare our Lord, wil prepare their harts, and in his ſight wil ſanctifie their ſoules. 21. They that feare our Lord, keepe his commandements, and wil haue patience euen vntil his viſitation, 22. ſaying: If we doe not penance, we ſhal fal into the hands of our Lord, and not into the hands of men. 23. For according to his greatnes, ſo alſo his mercie is with him.

CHAP. III.

Honour of parents procureth Gods bleſſing, 11. dishonouring them his curſe. 19. Meekenes and modeſtie auaile much: but curioſitie to know ſecret myſteries is dangerous. 27. A charitable, ſincere, and docile hart, 33. with workes of mercie merite reward.

(a) The progenie of Gods children bring forth the fruit of obedience and loue.

(b) Honour and eſtimation of parents is the chiefeſt obligation that man hath towards his neighbour, & the firſt after his dutie to God.

THE children of wiſdom are the Church of the iuſt: and their (a) nation, obedience and loue. 2. (b) Heare your fathers iudgement ô children, and ſo doe that you may be ſaued. 3. For God hath honoured the father in the children: and inquiring of the mothers iudgement, hath confirmed it vpon the children. 4. He that loueth God, praying ſhal obteyne for ſinnes, and ſhal refrayne himſelf from them, and ſhal be heard in the prayer of dayes. 5. And as he that gathereth treaſure, ſo he alſo that honoureth his mother. 6. He that honoureth his father, ſhal haue ioy in children, and in the day of his prayer he ſhal be heard. 7. He that honoureth his father, ſhal liue the longer life: & he that obeyeth the father, ſhal refreſh the mother. 8. He that feareth our Lord honoureth his parents, and as his Lords he wil ſerue them that begat him. 9. In worke and word, & al patience honour thy father, 10. that bleſſing may come vpon thee from him, & his bleſſing may remayne in the later end. 11. The fathers bleſſing eſtabliſheth the houſes of the children: but the mothers curſe rooteth vp the foundation. 12. Glorie not in the contumelie of thy father: for his confuſion is no glorie to thee. 13. For the glorie of a man is by the honour of his father, and the father without honour is the diſhonour of the ſonne. 14. Sonne receiue the old age of thy father, and make him not ſorowful in his life: 15. and if he fayle in vnderſtanding, pardon him, and deſpiſe him not in thy ſtrength: for the almes to the father ſhal not be in obliuion. 16. For good ſhal be reſtored thee (c) for the ſinne of thy mother, 17. and in iuſtice it ſhal be builded to thee, and in the day of tribulation there ſhal be remembrance of thee: and as yce in the cleere weather ſhal thy ſinnes melt away. 18. Of what an euil fame is he, that forſaketh his father

Exo. 20. Deut. 5.

Gen. 27. & 49.

(c) Almes giuen, or prayer made, or ſacrifice offered for parents, doth merite reward at Gods hand.

father: and he is curſed of God, that doth exaſperate his mother. 19. Sonne doe thy workes in meekenes, and thou ſhalt be beloued aboue the glorie of men. 20. The (d) greater thou art, humble thy ſelf in al things, and thou ſhalt finde grace before God: 21. becauſe the might of God onlie is great, and he is honoured of the humble. 22. Seeke no things higher then thy ſelf, and ſearch not things ſtronger then thy habilitie: but the things that God hath commanded thee, thinke on them alwayes, and in manie of his workes be not curious. 23. For it is not neceſſarie for thee, to ſee with thyne eies thoſe things that are hid. 24. In ſuperfluous things ſearch not manie wayes, and in manie of his workes thou ſhalt not be curious. 25. For verie manie things are ſhewed to thee aboue the vnderſtanding of men. 26. Manie alſo haue their ſuſpicion ſupplanted, and haue held their ſenſes in vanitie. 27. A hard hart ſhal fare il in the later end, and he (e) that loueth danger, ſhal perish in it. 28. A hart that goeth two wayes, ſhal not haue ſucceſſe, and the peruerſe of hart ſhal be ſcandalized in them. 29. A wicked hart ſhal be laden with ſorowes, and the ſinner wil adde to commit ſinne. 30. To the ſynagogue of the proude there ſhal be no health: for the ſhrub of ſinne ſhal be rooted vp in them, and it ſhal not be perceiued. 31. The hart of the wiſe is vnderſtood in wiſdom, and a good eare wil heare wiſdō with al deſire. 32. A wiſe hart, and that which hath vnderſtanding wil abſteyne it-ſelf from ſinnes, and in the workes of iuſtice ſhal haue ſucceſſe. 33. Water quencheth burning fyre, and almes reſiſteth ſinnes: 34. and God is the beholder of him that rendreth grace: he remembreth him afterward, and in the time of his fal he ſhal finde a ſure ſtay.

Phil. 2.

Pro. 25. v. 2.

Dan. 4. v. 24

(d) Al greatnes in men proceeding from God, bindeth them ſo much the more to humilitie, which vertue God moſt ſpecially loueth: that ſo they may shew gratitude for his benefites.

(e) Thoſe that dare liue in ſinneful ſtate, tempting God euen to the laſt houre, commonly perish therin.

CHAP. IIII.

An exortation to practiſe workes of mercie, 12. with commendation of wiſdom: 23. (& obſeruing due times) not to omite for anie feare or shameſaſtnes to ſay the truth, 34. alſo to be diligent, meeke, and liberal.

SONNE defraude not the almes of the poore, and turne not away thyne eies from the poore. 2. Deſpiſe not the hungrie ſoule: and exaſperate not the poore in his pouertie. 3. Afflict not the hart of the needie, & differre not the guift to him that is in diſtreſſe. 4. Reiect not the petition of him that is afflicted: and turne not away thy face from the needie. 5. From the poore turne not away thine eies for anger: and (a) leaue not to them that aske of thee, to curſe thee behinde thy backe. 6. For the prayer of him that curſeth thee in the bitternes of his ſoule (b) ſhal be heard: and he that made him, wil heare him. 7. Make thy ſelf affable to the congregation of the poore, and to the ancient humble thy ſoule, and to a great man bow thy head. 8. Bow

(a) Giue not occaſion by thy hard dealing with the poore, that they curſe thee.

downe thyne eare to the poore without ſadneſſe, and render thy debt, and anſwer him peaceable words in mildenes. 9. Deliuer him that ſuffereth iniurie out of the hand of the proud: and be not faynt-harted in thy ſoule. 10. In iudging be merciful to pupils as a father, & as an husband to their mother: 11. and thou ſhalt be as the obedient ſonne of the Higheſt, and he wil haue mercie on thee more then a mother. 12. Wiſdom inſpireth life to her children, and receaueth them that ſeeke after her, and wil goe before thē in the way of iuſtice. 13. And he that loueth her, loueth life: and they that ſhal watch to her, ſhal embrace her ſweetnes. 14. They that ſhal hold her, ſhal inherite life: and whither-ſoeuer he ſhal enter, God wil bleſſe him. 15. They that ſerue her, ſhal be ſeruants to the holie: and them that loue her God loueth. 16. He that heareth her, ſhal iudge nations: and he that beholdeth her, ſhal remayne confident. 17. If he belieue her, he ſhal inherite her, and her (c) creatures ſhal be in confirmation: 18. becauſe in tentatiō ſhe walketh with him, and firſt of al ſhe chooſeth him. 19. Feare, and dread, and probation ſhe wil bring vpon him: and ſhe wil torment him in the tribulation of her doctrine, til ſhe trie him in her cogitations and credite his ſoule. 20. And ſhe wil eſtabliſh him, and make a direct way vnto him, and reioyce him, 21. and wil diſcloſe her ſecrets to him, and wil heape vpon him as treaſures knowledge & vnderſtanding of iuſtice. 22. But if he goe amiſſe, ſhe wil forſake him, and deliuer him into the hands of his enimie. 23. Sonne obſerue time, and avoyd from euil. 24. For thy ſoule be not aſhamed to ſay the truth. 25. For there is (d) ſhame that bringeth ſinne, & there is (e) ſhame that bringeth glorie and grace. 26. Accept no face againſt thine owne face, nor againſt thy ſoule a lie. 27. Reuerence not thy neighbour in his offence: 28. nor keepe in a word in time of ſaluation. Hide not thy wiſdom in the beautie thereof. 29. For by the tongne wiſdom is diſcerned: and vnderſtanding, and knowledge, and doctrine by the word of the wiſe, and ſteadfaſtnes in the workes of iuſtice. 30. (f) Doe not gayneſay the word of truth by any meanes: and be aſhamed of the lie of thyne vnskilfulnes. 31. Be not aſhamed to confeſſe thy ſinnes, and ſubmite not thy ſelf to euerie man for ſinne. 32. Reſiſt not againſt the face of the mightie, neither labour againſt the ſtreame of the riuer. 33. For (g) iuſtice contend for thy ſoule, and vnto death ſtriue for iuſtice, and God wil ouerthrow thyne enemies for thee. 34. Be not haſtie in thy tongue: and vnprofitable and remiſſe in thy workes. 35. Be not as a liō in thy houſe, ouerthrowing them of thy houſhold, and oppreſſing them that are ſubiect to thee. 36. Let not thine hand be ſtretched out to receiue, and cloſed to giue.

(b) For if thou giue canſe, God who is their protector, wil reuenge them againſt thee.

(c) They that folow wiſdom shal be ſafe.

(d) Through shamefaſtnes to yeald vnto ſinne, or not to reproue ſinne, is vicious.

(e) But to be ashamed, and to abhorre ſinne is very good and neceſſarie.

(f) Al men are bound to ſay the truth at conuenient times, v. 23. And euer bound to auoide vntruths.

(g) Euerie one is bound rather to looſe his life, then to doe againſt iuſtice, or to denie the truth.

CHAP.

CHAP. V.

Let not riches, youth nor ſtrength hold thee in ſinne: 5. but doe penance for ſinnes remitted and adde not ſinne vpon ſinne. 6. Neither preſume to ſinne, becauſe God is merciful. 10. Be not couetous nor vnconſtant. 13. Be meeke in learning, and careful in teaching: 16. not a batemaker, nor double tongued.

ATTEND not to vniuſt poſſeſſions, and ſay not: I haue ſufficient liuelihood: for it ſhal nothing profite in the time of vengeance & affliction. 2. Folow not in (*a*) thy ſtrength the concupiſcence of thy hart: 3. and ſay not: How mightie am I? and who ſhal bring me vnder for my factes? for God reuenging wil reuenge. 4. Say not: I haue ſinned, and what ſorowful thing hath chanced to me? For the Higheſt is a patient rewarder. 5. (*b*) Of ſinne forgiuen be not without feare, neither adde thou ſinne vpon ſinne. 6. And ſay not: The mercie of our Lord is great, he wil haue mercie on the multitude of my ſinnes. 7. For mercie and wrath quickly approch from God, and his wrath looketh vpon ſinners. 8. Slacke not to be conuerted to our Lord, and differre not from day to day. 9. For his wrath ſhal come ſodainly: and in the time of vengeance he wil deſtroy thee. 10. Be not careful in vniuſt riches: for they ſhal not profite thee in the day of * obduction and vengeance. 11. Toſſe not thy ſelf into euerie winde, and goe not into euerie way: for ſo euerie ſinner is proued by a double tongue. 12. (*b*) Be ſteadfaſt in the way of out Lord, & in the truth of thy vnderſtanding, and in knowledge, and let the (*c*) word of peace and iuſtice accompanie thee. 13. Be milde to heare the word thou maiſt vnderſtand, and with wiſdom vtter thou a true anſwer. 14. If thou haue vnderſtanding, anſwer thy neighbour: but if not, let thine hand be vpon thy mouth, leſt thou be taken in an vnskilful word, and be confounded. 15. Honour and glorie in the word of the wiſe, but the tongue of the vnwiſe is his ſubuerſion. 16. Be not called a whiſperer, and be not taken in thy tongue, & confounded. 17. For vpon a theefe is confuſion & repentance, and a verie euil condemnation vpon the double tongued, but to the whiſperer hatred, and emmitie, and contumelie. 18. Iuſtifie thou the litle one, and the great alike.

Though thou be ſo potent, that no man can hinder thy euil deſignement; yet doe it not, becauſe God wil punish it.

(*a*) After that ſinne is forgiuē there remaineth oftentimes punishment for ſatisfactiō.

(*b*) Conſtancie in good purpoſe meriteth

(*c*) the promiſed peace, and iuſt reward.

* *Couering, or death. Prou. 10. v. 4.*

CHAP. VI.

Reproch, enuie, and ferocitie hinder from louing our neighbour, 5. ſweetenes nouriſheth it. 6. A truſtie freind is much worth. 8 Seeke and kepe wiſdom, with al diligence. 35. Frequent the companie of the wiſe: and meditate in Gods law.

BE not for a freind made an enemie to thy neighbour: for the euil man ſhal inherite reproch and contumelie, and euerie ſinner enuious and double tongued. 2. Extol not thy ſelf in the cogitation of thy ſoule as it were a bul: leſt perhaps thy ſtrength be quashed, 3. and it eate thy leaues, and deſtroy thy fruits, and thou be leaſt as a drie tree in the wildernes. 4. For a wicked ſoule ſhal deſtroy him that hath it, and it giueth him to be a ioy to his enemies, and ſhal lead him into the lot of the impious. 5. (*a*) A ſweete word multiplieth freinds, & appeaſeth enemies, and a gratious tongue in a good man aboundeth. 6. Let there be manie at peace with thee, and let one of a thouſand be thy counſeler. 7. If thou poſſeſſe a freind, in tentation poſſeſſe him, and not eaſely credite him. 8. For he is a freind according to his owne time, and wil not abide in the day of tribulation 9. And there is a freind that is turned to emnitie: and there is a freind that wil diſcloſe hatred, and reproches. 10. And there is a freind companion at the table, and he wil not abide in the day of neceſſitie. 11. A freind if he continue ſtedfaſt, ſhal be to thee as an equal, and in them of thy houſhold ſhal deale confidently: 12. if he humble himſelf againſt thee, and hide himſelf from thy face, thou ſhalt haue freindſhippe of one accord for good. 13. Be ſeperated from thine enemies, & take heede of thy freinds. 14. A faithful freind, is a ſtrong protectiō: and he that hath found him, hath found a treaſure. 15. To a faythful freind there is no compariſon, and there is no poyſe of gold an ſiluer able to counteruaile the goodnes of his fidelitie. 16. A faythful freind, is the medecine of life & immortalitie: & they that feare our Lord, ſhal finde him. 17. He that feareth God, ſhal likewiſe haue good freindſhip: becauſe according to him ſhal his freind be. 18. Sōne, frō thy youth receiue doctrine, and euē to thy hoare haires thou ſhalt finde wiſdom. 19. As he that ploweth, and that ſoweth, goe to her, and expect her good fruits. 20. For in her worke thou ſhalt labour a litle, and ſhalt quickly eate of her generation. 21. How exceeding ſharpe is wiſdom to the vnlearned men, and the vnwiſe wil not continue in her. 22. As the vertue of a ſtone ſhe ſhal be a probation in them, and they wil not ſtay to caſt her forth. 23. For (*b*) the wiſdom of doctrine is according to her name, and ſhe is not manifeſt to manie, but to whō ſhe is knowē, ſhe continueeth euē to the ſight of God. 24. Heare my ſonne, and take counſel of vnderſtanding, and caſt not away my counſel. 25. Thruſt

(*a*) So Gedeon pacified the Ephraimites; that were incenſed againſt him. *Iudic.* 8.

(*b*) Manie preferre learning before pietie, which S. Auguſtin reproueth, prefer-

thy

thy foote into her fetters, and thy necke into her cheynes. 26. Put vnder thy ſhoulder, and carie her, and be not weatie of her bands. 27. With al thy minde goe to her, and with al thy ſtrength keepe her wayes. 28. Search her out, and ſhe ſhal be made manifeſt to thee, and hauing obteyned her, forſake her not: 29. For in the later end thou ſhalt finde reſt in her, and ſhe ſhal be turned vnto delectation. 30. And her fetters ſhal be to thee for a protection of ſtrength, and foundation of power, & her cheynes for a ſtole of glorie: 31. For the beautie of life is in her, and her bands are a healthful bynding. 32. Thou ſhalt put on her a ſtole of glorie, and as a crowne of gratulation thou ſhalt ſet her vpon thee. 33. Sonne, if thou attend to me, thou ſhalt learne: and if thou wilt applie thy minde, thou ſhalt be wiſe. 34. If thou wilt incline thine eare, thou ſhalt receiue doctrine: and if thou loue to heare, thou ſhalt be wiſe. 35. Stand in the multitude of wiſe ancients, and be ioyned to their wiſdom from thy hart, that thou maiſt heare al the narration of God, and the prayſe may not eſcape thee. 36. And if thou ſee a wiſe man, watch after him, and let thy foote weare the ſteps of his doores. 27. Haue thy cogitation in the precepts of God, and in his commandements moſt of al be dayly conuerſant: and he wil giue thee hart, and the deſire of wiſdom ſhal be giuen thee.

ring the godlie before the learned that are leſſe vertuous: The vnlearned riſe (ſayth he) and take the Kingdom of heauen, and we with our learning without hart, loe how we tumble in the durt. *li.* 8. *c.* 8. *Confeſſ.*

CHAP. VII.

Flye from al euil things, 4. as ambition, preſumption, ſcandal, puſillanimitie, lying, and babling. 16. Husbandrie of the ground, 12. a good wife, and good ſeruants are to be cherished, 25. Keepe children in diſcipline. 29. Honour pariſs, and elders, 36. & pittie the poore. 40. Memorie of the laſt things preſerueth from ſinne.

Iob. 9. Pſ 142 Eccl. 7.

DOE (*a*) not euils, and they ſhal not apprehend thee. 2. Depart from the wicked, & euil ſhal fayle from thee. 3. Sonne, ſow not euils in the furrowes of iuſtice, & thou ſhalt not reape them ſeuenfold. 4. Seeke not of the lord chiefe principalitie, nor of the King the chayre of honour. 5. Iuſtifie not thy-ſelf before God, becauſe he is the knower of the hart: and before the King deſire not to ſeeme wiſe. 6. (*b*) Seeke not to be made a iudge, vnles thou be able by power to breake iniquities: leſt perhaps thou feare the face of the mightie, and put a ſcandal in thyne equitie. 7. Sinne not againſt the multitude of a citie, neither thruſt thy-ſelf into the people, 8. nor binde together double ſinnes: for neither in one ſhalt thou be free frō puniſhmēt. 9. Be not faynt-harted in thy minde: 10. deſpiſe not to pray, and to giue almes. 11. Say not: In the multitude of my guifts God wil haue reſpect, and when I offer to

(*a*) Whatſoeuer ſowing ſoweth that he ſhal reape, and the wicked ſhal eate the fruits of his owne workes.

(*b*) Great prudence and fortitude are required in al Iudges ſpiritual and temporal.

God moſt high, he wil receiue my guifts. 12. Laugh not a man to ſcorne in the bitternes of his ſoule: for there is that humbleth and exalteth, God the ouerſeer of al. 13. Plowe not a lie againſt thy brother; neither doe thou likewiſe againſt thy freind. 14. Be not willing to make any lie: for the cuſtome therof is not good. 15. Be not ful of words in a multitude of ancients, and (c) iterate not a word in thy ſpeach. 16. Hate not laborious workes, and huſbandrie created of the Higheſt. 17. Count not thy ſelfe in the multitude of men without diſcipline. 18. Be mindeful of wrath, becauſe it wil not ſlacke. 19. Humble thy ſpirit very much: becauſe the vengeance of the fleſh of the impious, is fyre and the worme. 20. Doe not preuaricate againſt thy freind differring money, nor deſpiſe thy deareſt brother for gold. 21. Depart not from a wiſe and good woman, which thou haſt gotten in the feare of our Lord: for the grace of her bathfulnes is aboue gold. 22. Hurt not the ſeruant that worketh in truth, nor the hyred man that giueth his ſoule. 23. Let a wiſe ſeruant be beloued of thee as thy ſoule, defraude him not of libertie, nor leaue him needie. 24. Haſt thou cattel? looke wel to them: and if they be profitable, let them continue with thee. 25. Haſt thou children? inſtruct them, & bowe them from their childhood. 26. Haſt thou daughters? keepe their bodie, and ſhew not thy countenãce merrie towards them. 27. Beſtow thy daughter, and thou ſhalt doe a great worke, and giue her to a wiſe man. 28. If thou haue a wife according to thy ſoule, caſt her not off: and to her that is hateful commit not thy ſelf. With thy whole hart 29. honour thy father, and forget not the gronings of thy mother: 30. remember that thou hadſt not beeh borne but by them: and recompence them, as they alſo thee. 31. In al thy ſoule feare our Lord, and ſanctifie his Prieſts. 32. With al thy ſtrength loue him that made thee: & forſake not his miniſters. 33. Honour God with al thy ſoule, and honour the Prieſts, and purge thy ſelf with the armes. 34. Giue them the portion, as it is commanded thee, of the firſt fruits and purgation: and of thy negligence purge thy ſelf with few. 35. The guift of thyne armes and the ſacrifice of ſanctification thou ſhalt offer to our Lord, and the firſt of holie things: 36. and to the poore ſtretch out thyne hand, that thy propitiation may be perfected, and thy bleſſing. 37. The grace of a guift is in the ſight of al the liuing, (d) and from the dead ſtay not grace. 38. Want not in conſolation to them that weepe, and walke with them that mourne. 39. Be not loth to viſite the ſicke: for by theſe things thou ſhalt be confirmed in loue. 40. In al thy workes (e) remember thy later ends, and thou wilt not ſinne for euer.

(c) In hel are two puniſhments: fire burning, and the worme of conſcience vexing the ſoule, & both are eternal.

Leui. 19.

Tob. 4.

Deu. 12.

Leuit. 2. Nu. 18.

(d) Workes of mercie are alſo profitable to the dead, as prayer, almes, and ſacrifice for ſoules in purgatorie.

Rom. 12. v. 15.

(e) A moſt eſpecial preſeruatiue from ſinne.

CHAP.

CHAP. VIII.

Contend not with a man of power, rich, ful of tong, or very ignorant. 6. Despise not the penitent, nor old folke. 8. Reioyce not at an enemies death. 9. Learne of the elder. 13. Obserue discretion in admonishing, lending, and in being seuere. 17. Reproue not Iudges. 18. Conuerse not with the furious, foolish, nor with strangers.

STRIVE not with a mightie man, lest perhaps thou fal into his hands. 2. Contend not with a rich man, lest perhaps he make an action against thee. 3. For (a) gold and siluer hath destroyed manie, and hath reached euen to the hart of Kings, and hath turned them. 4. Striue not with a man ful of tong, & thou shalt not heape stickes vpon his fyre. 5. Communicate not with the ignorant man, lest he speake il of thy progenie. *Gal.6.* 6. Despise not a man that turneth himself from sinne, nor vpbrayde him therwith: remember that we are al in state to be blamed. 7. Despise not a man in his old age: for we also shal become old. 8. Reioyce not of thine enemie dead: knowing that we doe al die, & would not that others should ioy therat. 9. Despise not the narration of wise ancients, and in their prouerbs be thou conuersant. 10. For of them thou shalt learne wisdom, and doctrine of vnderstanding, and to serue great men without blame. 11. Let not the narration of the ancients escape thee: for they learned of their fathers: 12. because of them thou shalt learne vnderstanding, and in time of necessitie to giue answer. 13. Kindle not the coles of sinners *Pro.26.* rebuking them, and be not kindled with the flame of the fire of their sinnes. 14. Stand not against the face of a contumelious person, lest he sit as a spie in wayte for thy mouth. 15. Lend not to a man mightier then thy self, and if thou doest lend, count it as lost. 16. Be not suretie aboue thy power: and if thou be suretie, thinke as if thou were to pay it. 17. Iudge not against a iudge: because he iudgeth according to that which is iust. 18. With the audacious goe not on the way, lest perhaps he burden thee with his euils: for he goeth according to his owne wil, *Pro 21 v.24.* and thou shalt perish together with his follie. 19. With an angrie man make no brawle, and with the audacious goe not into the desert: because bloud is as nothing before him, and where there is no helpe, he wil ouerthrow thee. 20. Conferre no counsel (c) with fooles, for they can not loue but such things as please them. 21. Before a stranger doe no matter of counsel: for thou knowest not what he wil bring forth. 22. Make not thy hart manifest to euerie man: lest perhaps he repay thee false kindnes, and speake reprochfully to thee.

(a) Briberie sometimes corrupteth Kings, much more other inferiour Iudges. And therfore it is better to suffer damage then to contend by law against the rich.

(b) In al consultations conferre with the skilful; for the blinde can not iudge of colours, the deafe of musike, the sicke of tast: nor worldlie men of spiritual things.

CHAP.

CHAP. IX.

Great prudence is required in conuerſation between men and women. 14. Eſteeme old freinds. 16. Emulate not ſinners. 18. Auoide the companie of malicious. 21. Conſult with the prudent, hauing God euer before thyne eyes.

BE (*a*) not iealous ouer the wife of thy boſome, leſt ſhe ſhew vpon thee the malice of wicked doctrine. 2. Giue not to a woman the power of thy ſoule, leſt ſhe goe in thy ſtrength, and thou be confounded. 3. Looke not vpon a woman that is deſirous of manie: leſt perhaps thou fal into her ſnares. 4. With her that is a dauncer be not daily conuerſant, nor heare her, leſt perhaps thou periſh in her efficacie. 5. Behold not a virgin, leſt perhaps thou be ſcandalized in her beautie. 6. Giue not thy ſoule to harlots in any poynt: leſt thou deſtroy thy ſelf, and thine inheritance. 7. Looke not round about in the wayes of the citie, nor wander vp and downe in the ſtreets thereof. 8. Turne away thy face from a trimmed woman, and gaze not about vpon an others beautie. 9. By the beautie of a woman manie haue periſhed: and hereby concupiſcence is inflamed as a fire. 10. Euerie woman, that is an harlot, ſhal be troden vpon as dung in the way. 11. Manie hauing admired the beautie of an other mans wife, haue become reprobate, for her cõmunication burneth as fire. 12. Sit not at al with an other mans wife, nor repoſe vpon the bed with her: 13. and ſtriue not with her at the wine, leſt perhaps thy hart decline toward her, & with thy bloud thou fal into perditiõ. 14. (*b*) Forſake not an old freind: for the new wil not be like to him. 15. A new freind, is as new wine: it ſhal waxe old, and thou ſhalt drinke it with ſweetnes. 16. (*c*) Doe not zelously deſire the glorie and the riches of a ſinner: for thou knoweſt not what his ſubuerſion ſhal be. 17. Let not the iniurie of the vniuſt pleaſe thee, knowing that euen to hel the impious ſhal not pleaſe. 18. Be far from the man that hath power to kil, and thou ſhalt not ſuſpect the feare of death. 19. And if thou come to him, committe nothing, leſt perhaps he take away thy life. 20. Know it to be communication with death; becauſe thou ſhalt goe in the middes of ſnares, and ſhalt walke vpon the weapens of the ſorowful. 21. According to thy power beware thee of thy neighbour, and treate with the wiſe and prudent. 22. Let iuſt men be thy gheſts, and let thy gloriation be in the feare of God, 23. and let the cogitation of God be in thy vnderſtanding, & al thine enarration in the precepts of the Higheſt. 24. Workes ſhal be prayſed in the hands of artificers, and the Prince of the people in the wiſdom of his ſpeach, but the word of the ancients in the ſenſe. 25. A man ful of tong is terrible in his citie, and he that is raſh in his word ſhal be odious.

Prou. 5.

(*a*) Seeing iealoſie between man & wife is dangerous, much more vnneceſſarie conuerſation between other men and wome: eſpecially probable occaſions of ſinne muſt be auoided.

(*b*) Conſtancie in good things, namely in freindship, is very neceſſarie.

(*c*) A ſinner that proſpereth is like to a ſummer floure in the fielde, that is quickly cut downe, and withereth.

CHAP. X.

Wise superiours are very necessarie, because the multitude folow their exemple. 6. Remitte and forget iniuries deteſt pride, iniuſtice, contumelie, and auarice. 12. Life is short. 13 Pride is the roote of al ſinnes. 23. Iuſt pouertie is better then ſinful riches. 31. Meekenes and modeſtie are necessarie in al men.

Pro. 29. WISE iudge ſhal iudge his people, and the principalitie of the wiſe ſhal be ſtable. 2. (a) According to the Iudge of the people, ſo alſo are his miniſters: and what manner of man the ruler of a citie is, ſuch alſo are the inhabitants therein. 3. An vnwiſe King ſhal deſtroy his people: and cities ſhal be inhabited by the vnderſtanding of the prudent. 4. The power of the earth is in the hand of God, and he wil rayſe vp a profitable ruler for a time ouer it. 5. The proſperitie of man is in the hand of God, & vpon the face of the ſcribe he wil put his honour. 6. Anie iniurie of thy neighbour remember not, and doe nothing

Dan. 4. by workes of iniurie. 7. Pride is odious before God and mē: and al the iniquitie of the natiōs is execrable. 8. A (b) kingdome is tranſlated frō nation vnto natiō, becauſe of iniuſtices, and iniuries, and cōtumelies, and diuerſe deceits. 9. But (c) nothing is more wicked then the couetous man. Why is earth and aſhes proud? 10. Nothing is more wicked then to loue money. For he hath his ſoule alſo to ſel: becauſe in his life he hath caſt forth his moſt inward things: 11. Al power is of ſhort life. Long ſicknes greeueth the Phyſicion. 12. Short ſicknes the Phyſiciō cutteth off at the firſt: ſo alſo the King is to day, & to morow he ſhal die. 13. For when a man ſhal die, he ſhal inherite ſerpents, and beaſts, and wormes. 14. The beginning of the pride of man, is to apoſtatate from God: 15. becauſe his hart is departed frō him that made him, for (d) pride is the beginning of al ſinne: he that holdeth it, ſhal be filled with curſe, & it ſhal ſubuert him in the end. 16. Therfore hath our Lord diſhonoured the congregations of the euil, & hath deſtroyed them euen to the end. 17. God hath deſtroyed the ſeates of proud Princes, and hath made the meeke ſitte in their ſtead. 18. God hath made the rootes of the proud nations to wither, and hath planted the humble of the nations themſelues. 19. Our Lord hath ſubuerted the lands of the gentils, and hath deſtroyed them euen to the foundation. 20. He hath made of them to wither, and hath deſtroyed them, and hath made the memorie of them to ceaſe from the earth. 21. God hath deſtroyed the memorie of the proud, and hath left the memorie of them that are humble in vnderſtanding. 22. Pride was not created to men: nor wrath to the nation of women. 23. That ſeede of men ſhal be honoured, which feareth God: but that ſeede shal be diſhonoured, which tranſgreſſeth the commandmens of our Lord. 24. In the middes of brethren their ruler shal be in ho-

(a) Example of rulers is of great efficacie.

(b) The cauſes of tranſlating Kingdomes, & dominions.

(c) *Couetouſnes is the roote of al euils, 1. Tim. 6.* in that for lucre manie fal into al ſortes of ſinnes, euen into ſchiſme and hereſie. *erring from the faith. ibid. v. 10.*

(d) Neuertheles pride is the beginning of al ſinne, as this text expreſly teſtifieth: and the reaſon is, for that mans inordinate ſelf-loue is the cauſe of declining from Gods commandments: & they which runne on in

in honour: and they that feare our Lord, shal be in his eyes. 25. The glorie of the rich, of the houourable, and of the poore, is the feare of God: 26. Despise not the iust man that is poore, and magnifie not the sinful man that is rich. 27. The great one, and the iudge, and the mightie is in honour, and there is none greater then he that feareth God. 28. Free men wil seruе a seruant that is wise: and a man that is prudent and hath discipline wil not murmur being rebuked, and the ignorant shal not be honoured. 29. Extol not thy self in doing thy worke, and linger not in the time of distresse: 30. better is he that worketh, and aboundeth in al things, then he that glorieth, and lacketh breath. 31. Sonne in mildenes keepe thy soule, and giue him honour according to his desert. 32. Him that sinneth against his owne soule who shal iustifie? and who shal honour him that dishonoureth his owne soule? 33. The poore man is glorified by his discipline and feare: & there is a man that is honoured for his substance. 34. But he that is glorified in pouertie, how much more in substance? and he that is glorified in substance, let him feare pouertie.

Prou. 17.

Pro. 12.

CHAP. XI.

Wisdom by humilitie meriteth exaltation. 7. Iudge not before examination. 16. Trust not in riches. 14. God sendeth both prosperitie and aduersitie for the good his seruants. 31. Take heede of the deceitful.

(*a*) A wiseman humbling himself by penance, as Daniel did, or being vniustly humbled by others, as Ioseph was, shal be exalted by God.

THE (*a*) wisdom of the humble shal exalt his head, & shal make him sitte in the middes of great men. 2. Prayse not a man in his beautie, neither despise a man by his looke. 3. The bee is smal among fouls, and her fruit hath the beginning of sweetnes. 4. In apparel doe not glorie at any time, nor be extolled in the day of thine honour, because the workes of the Highest onlie be meruelous, and his workes are glorious, and secrete, and not seen. 5. Manie tyrants haue sitte in the throne, and he whom no man would thinke hath worne the crowne. 6. Manie mightie men haue been greatly oppressed, and the glorious haue been deliuered into the hands of others. 7. Before thou enquire, blame no man: and when thou hast enquired, chasten iustly. 8. (*b*) Before thou heare, answer not a word, and in the middes (*c*) of ancients adde not to speake. 9. Striue not for that thing, which doeth not molest thee: and consiste not in the iudgement of sinners. 10. Sonne let not thy doings be in manie things: and if thou be rich, thou shalt not be free frō sinne: for if thou pursue thou shalt not attayne: and if thou runne before, thou shalt not escape. 11. There is one that laboureth, and hastneth, and is a sorowful impious man, and so much the more he shal not abound. 12. There is a lither man that wanteth recouerie, more fayling in strength, and abounding in pouertie: and the eie of God hath respected him in good, and hath erected him from his low estate,

(*b*) Expect the end of an other mans speach, before you begin to answer.

(*c*) Expect also if anie that is elder, or better able wil answer first.

Deu. 13.

Iob. 42.

and

and hath exalted his head: and manie haue mercueled at him, and haue honoured God 14. Good things and euil, life and death, pouertie and honestie are of God. 15. Wisdom and discipline, and the knowledge of the law are with God. Loue, and the wayes of good things are with him. 16. (d) Errour & darkenes are created with sinners: and they that reioyce in euils, waxe old in euil. 17. The guift of God is permanent to the iust, and his prospering shal haue successe for euer. 18. There is that is enriched by doing sparingly, and this is the portion of his reward, 19. in that he sayth: I haue found me rest, and now I wil eate of my goods alone: 20. and he knoweth not that time passeth, & death approcheth, 21. and he must leaue al to others, and shal die. 21. Stand in thy couenant, and commen therein, and grow old in the worke of thy commandements. 22. Abide not in the workes of sinners. But trust in God, and tarie in thy place. 23. For it is easie in the eies of God sodainly to enrich the poore man. 24. The blessing of God hasteth to the reward of the iust, and in a swift houre his prospering fructifieth. 25. Say not: What neede I, and what good shal I haue by this? 26. Say not: I am sufficient for my self: and what shal I be made worse by this? 27. (e) In the day of good things be not vnmindful of euils: and in the day of euils be not vnmindful of good things: 28. because it is easie before God in the day of death to reward euerie one according to his wayes. 29. The malice of an houre maketh obliuion of great voluptuousnes, and in the end of a man is the disclosing of his workes. 30. Before death prayse no man, because a man is knowen in his children. 31. Bring not euerie man into thine house: for there be manie traynes of the deceitful man. 32. For as the stomaks belche of stinking breaths, and as the partrich is brought in to the cage, and as the doe into the snare: so also the hart of the proud, and as a watch-man that seeth the fal of his neighbour. 33. For turning good things into euil he lyeth in wayte, and on the elect he wil lay a blot. 34. For of one sparke fire is increased, and of a deceitful man bloud is increased: and a sinful man lyeth in wayte for bloud. 35. Take heede to thy self of the pestiferous person, for he forgeth euils: lest perhaps he bring vpon thee derision for euer. 36. Admitte a stranger to thee, and he shal ouerthrow thee in an hurlewind, & shal make the an alien from thine owne.

(d) One punishment of sinne is blindnes of hart, especially where is no remorse of conscience.

(e) In prosperitie is feare, and in aduersitie hope of change.

CHAP. XII.

Vſe beneuolence towards good man. 10. Truſt not enemies ouer-much.



IF thou wilt doe good, (*a*) know to whom thou doeſt it, and there ſhal be much thãke in thy good deeds. 2. Doe good to the iuſt, and thou ſhalt find great reward: and if not of him, aſſuredly of our Lord. 3. For it is not wel with him, that is euer occupied in euil things, and that giueth not almes: becauſe the Higheſt both hateth ſinners, and hath mercie on them (*b*) that are penitent. 4. Giue to theh merciful, and receiue not the ſinner: both to the impious & to ſinners he wil repay vengeance, keeping them vnto the day of vengeance. 5. Giue to the good, and receiue not a ſinner. 6. Doe good to the humble, and giue not to the impious: prohibite to giue him bread, leſt therin he be mightier then thou: 7. for thou ſhalt finde double euils in al the good, whatſoeuer thou ſhalt doe to him: becauſe the Higheſt hateth ſinners, and wil repay vengeance to the impious. 8. A freind ſhal not be knowen in proſperitie, and a enimie ſhal not be hid in aduerſitie. 9. In the proſperitie of a man, his enimies are in ſorow, and in affliction a freind is knowne. 10. (*b*) Credite not thyne enemie for euer: for as a braſſe pot his wickednes ruſteth: 11. and if humbling himſelf he goe crouching, be aduiſed in thy mind, and beware of him. 12. Place him not by thee, neither let him ſit on thy right hand, leſt perhaps turning into thy place, he ſeeke after thy ſeate: and at the laſt thou know my words, and be pricked in my ſayings. 13. Who wil haue pittie vpon the inchanter ſtriking of a ſerpent, or of anie that come neere to beaſts? ſo alſo he that keepeth companie with a wicked man, and is wrapped in his ſinnes. 14. For one houre he wil tarie with thee: but if thou decline, he wil not abide it. 15. In his lips the enimie ſpeaketh ſweetly, and in his hart he lyeth in wayte, that he may ouerthrow thee into the pit. 16. In his eyes the enimie weepeth: and if he may finde a time, he wil not be ſatisfied with bloud: 17. and if euils happen to thee, thou ſhalt finde him there firſt. 18. In his eyes the enimie weepeth; and as it were helping thee, he wil vndermine thy feet. 19. He wil ſhake his head, and clap his hand, and whiſpering manie things he wil change his countenance.

(*a*) It is rather crueltie then mercie to nourish a wicked man perſiſting in ſinne: for ſo he runneth ſtil into more wickednes, and into eternal damnation:

(*b*) but the penitent is to be comforted and aſſiſted.

(*b*) Euerie one is bound to loue his enemie of charitie: but in prudence it behoueth not to credite him. According to our Sauiours rule: Be wiſe as ſerpents and ſimple as doues. *Mat.* 10.

CHAP. XIII.

Conuerſation with the proud, rich, and potent is dangerous. 9. Relie vpon Gods helpe. 11. Beware of puſillanimitie, & of preſumption. 19. A meane is neceſſarie, and the companie of equals is moſt ſecure.

Deut. 7.  E that toucheth pich, ſhal be defiled with it: and he that communicateth with the proud, ſhal put on pride. 2. (*a*) He ſhal take a burden vpon him that communicateth with one more honourable then himſelf. And be not companion with one richer then thy ſelf. 3. What ſocietie ſhal the cauldron haue with the earthen potte? for when they ſhal knock one againſt the other, it ſhal be broken. 4. The rich man hath done vniuſtly, and he wil fume: but the poore man being hurt wil hold his peace. 5. If thou giue, he wil take thee: and if thou haue not, he wil forſake thee. 6. If thou haue, he wil liue with thee, and wil emptie thee, and he wil not be ſorie for thee. 7. If thou be neceſſarie for him, he wil ſupplant thee, and ſmiling wil put thee in hope, telling thee good things, and wil ſay: What wanteſt thou? 8. And he wil confound thee in his meates, til he emptie thee twiſe & thriſe, and at the laſt he wil mocke thee: and afterward ſeeing he wil forſake thee, and wil ſhake his head at thee. 9. Humble thy ſelf to God, and expect his hands. 10. Take heede leſt ſeduced into follie thou be humbled. 11. (*b*) Be not humble in thy wiſdom, leſt humbled thou be ſeduced into follie. 12. Being called of the mightier, depart: for by this he wil cal thee the more. 13. Be not importune, leſt thou be reiected: & be not farre from him, leſt thou goe into obliuion. 14. Stay not to ſpeake felow-like with him: neither credit his manie words. For by much talke he wil proue thee, and ſmiling wil examine thee of thy ſecrets. 15. His cruel mind wil keepe thy words: and he wil not ſpare for malice, and for bands. 16. Take heede to thy ſelf, and attend diligently to thyne hearing: becauſe thou walkeſt with thy ſubuerſion. 17. But hearing thoſe things ſee as it were in ſleepe, and thou ſhalt watch. 18. Loue God al thy life, and inuocate him for thy ſaluation. 19. Euerie beaſt loueth the like to it-ſelf: ſo alſo euerie man the neereſt to himſelf. 20. Al fleſh wil march with the like to it-ſelf, & euerie man wil aſſociate himſelf to his like. 21. If the woolf ſhal at anie time communicate with the lambe, ſo the ſinner with the iuſt. 22. What fellowſhip hath an holy man with a dog, or what part hath the rich with the poore? 23. The wilde aſſe in the deſert is the lyons prey: ſo the poore are alſo the paſtures of the rich. 24. And as humilitie is abominatiō to the proude: ſo alſo the poore man is the execration of the rich. 25. The rich man being moued is confirmed by his freinds: but the humble when he is fallen,

(*a*) He that conuerſeth with a greater man then himſelf (except it be with vertuous) is forced often to ſuffer much, and to yeald to manie inconueniences.

(*b*) Puſillanimitie in a ſuperiour maketh him omite his dutie, & commite errours, fearing to doe that perteyneth to his office, & which his auctoritie requireth.

is fallen, ſhal be thruſt out euen of his familiars. 26. To the rich deceiued here are many recouerers: he hath ſpoken proud words, and they haue iuſtified him. 27. The humble was deceiued, he moreouer is rebuked alſo: he hath ſpoken wiſely, and place was not giuen vnto him. 28. (c) The rich man ſpake, and al helde their peace, and they wil carry his words euen to the clouds. 29. The poore man ſpake and they ſay: Who is this? and if he ſtumble, they wil ouerthrow him. 30. Subſtance is good, to him that hath no ſinne in his conſcience: and pouertie is moſt wicked in the mouth of the impious. 31. The hart of a man altereth his countenance, either into good, or into euil. 32. The token of a good hart, and a good countenance thou ſhalt hardly find, and with labour.

(c) Acception of perſons hindereth manie good counſels & promoteth manie euil things.

CHAP. XIIII.

Offence of the tong is a frequent and dangerous ſinne. 3. Riches are hurtful to a couetous, and to an enuious mind. 11. Workes of mercie neceſſarie, 22. and perſeuerance in wiſdem.

BLESSED is the man that hath not offended in a worde out of his mouth, and is not pricked with the ſorrow of ſinne. 2. Happie is he, that hath not had heauines of his minde, and hath not fallen from his hope. 3. Subſtance is without reaſon to the couetous man and niggard, and for the ſpiteful enuious man to what purpoſe is gold? 4. He that heapeth together from his hart vniuſtly, gathereth for others, and in his goods an other wil keepe riote. 5. He that is wicked to himſelfe, to what other man wil he be good? and he ſhal haue no pleaſure in his goods. 6. (d) He that enuieth himſelfe, nothing is worſe then he, and this is the reward of his malice: 7. and if he doe good, he doth it ignorantly, and not willing: and at the laſt he manifeſteth his malice. 8. The eye of the enuious is wicked, and turneth away his face, and deſpiſeth his owne ſoule. 9. The eye of the couetous man inſatiable in a portion of iniquitie, wil not be ſatisfied til he conſume his owne ſoule withering it. 10. An euil eye is towards euil things: & he ſhal haue his fil of bread, needie & in heauines ſhal he be at his table. 11. Sonne if thou haue it, doe good to thy ſelfe, and offer to God worthie oblations. 12. Be mindful that death ſlacketh not, and that (e) the couenant of hel hath been ſhewed thee: for the couenant of this world ſhal dye the death. 13. Before death doe good to thy freind, and according to thine abilitie ſtretching out thy hand, giue to the poore. 14. Be not defrauded of thy good day, and let not a litle portion of a good guift ouer-paſſe thee. 15. Shalt thou not leaue to others thy ſorrowes, & labours in the diuiſion of the lotte? 16. Giue

Iac. 3.

(d) He that can not affordo nourishment to his owne bodie by ſuch meanes as he hath, ſinneth againſt God, abuſing his benefits againſt himſelf whom he vniuſtly afflicteth, and againſt his neighbour whom he ſcandalizeth.

Prou. 17 v. 20.

(e) In the old teſtament al deſcended into ſome part of hel.

and

and take, and iuſtifie thy ſoule. 17. Before thy death worke iuſtice: for
Iſa. 40. v 7 in hel there can no meat be found. 18. Al fleſh ſhal waxe olde as graſſe, and as the leafe fructifying on a greene tree. 19. Some grow, and ſome are ſhaken off: ſo the generation of fleſh and bloud, one is ended, and an other is borne. 20. Al corruptible worke ſhal faile in the end: and he that worketh it ſhal goe therwith. 21. And (*f*) euerie excellent worke ſhal be iuſtified: and he that worketh it, ſhal be honoured therin. 22. Bleſſed is the man that ſhal continue in wiſdom, and that ſhal meditate in his iuſtice, and in vnderſtanding ſhal conſider the prouidence of God. 23. He that conſidereth her wayes in his hart, and hath vnderſtanding in her ſecrets, going after her as a ſearcher, and conſiſting in her wayes: 24. He that looketh through her windowes, and heareth in her gates: 25. He that reſteth by her houſe, & in her walles faſtning a ſtake wil ſet vp his cottage beſide her hands: and good things ſhal reſt in his cottage for euer. 26. He ſhal ſet his children vnder her couering, and ſhal abide vnder her boughes: 27. he ſhal be protected vnder her couering from the heate, and ſhal reſt in her glorie.

(*f*) There shal be particular reward of euerie good worke.

CHAP. XV.

The fruits of fearing God: 7. which fooles and liers reape not, but the wiſe only. 11. God is no way authour of ſinne, 14. but ſinners themſelues are the Authours, abuſing their free-wil.

HE that feareth God, ſhal doe good things, and he tha t hath (*a*) iuſtice ſhal apprehend her, 2. and ſhe wil meete him as an honourable mother, & a wife from virginitie ſhe wil receiue him. 3. She ſhal feed him with the bread of life and vnderſtanding, and giue him the water of wholſome wiſdom to drinke: and ſhe ſhal be made ſure in him, and he ſhal not be bowed: 4. and ſhe ſhal hold him faſt, and he ſhal not be confounded: and ſhe ſhal exalt him before his neighbours, 5. and in the middeſt of the Church ſhe ſhal open his mouth, and ſhal fil him with the ſpirit of wiſdom and vnderſtanding, and ſhal clothe him with a ſtole of glorie. 6. Ioy & exultation ſhe ſhal heape vpon him, & ſhal make him inherite an euerlaſting name. 7. Fooliſh men ſhal not apprehend her, & wiſe men ſhal meete her, fooliſh men ſhal not ſee her: for ſhe is far from pride and deceit. 8. Lying men ſhal not be myndful of her: and true men ſhal be found in her, and ſhal haue ſucceſſe, euen to the beholding of God. 9. (*b*) Prayſe is not comelie in the mouth of a ſinner: 10. becauſe wiſdom proceeded from God. For prayſe ſhal be with the wiſdom of God, & ſhal abound in a faithful mouth, & the dominatour wil giue praiſe to it. 11. Say not: (*c*) It is by God, that ſhe is abſent: for doe not thou the things that he hateth. 12. Say not: He hath made me erre: for impious men are not neceſſarie for him

(*a*) Whoſoeuer shal reſolue with himſelf to liue iuſtly, shal be ſure to haue grace, for God preuēteth our weakenes and ſo continueth to helpe al that accept his grace.

(*b*) He doth iniurie te God, & to his word, that preacheth wel and liueth euil.

(*c*) Beza ſayth God ordained Adams fal, but to a good end: and that God iuſtly decreed that which men vniuſtly haue

done. *in refut. 1. calumniæ, ad C. 1. fol.* But this holie Scripture teacheth the contrarie, that God gaue man both free-wil, and ſufficient grace, that he might if he would haue kept his preceprs. The ſame is alſo cleerely taught *Deut. 7. 11. 30. and other places.*

him. 13. Our Lord hateth al abomination of errour, and it ſhal not be amiable to them, that feare him. 14. God from the beginning made man, and left him in the hand of his owne counſel. 15. He added his commandments and precepts. 16. If thou wil keepe the commandment, and keepe acceptable fidelitie for euer, they ſhal preſerue thee. 17. He hath ſet before thee water and fire: to which thou wilt, ſtretch forth thine hand. 18. Before man there is life and death, good and euil: what pleaſeth him ſhal be giuen him: 19. Becauſe the wiſdom of God is much, and he is ſtrong in mighte, ſeeing al men without intermiſſion. 20. The eies of our Lord are towards them that feare him, and he knoweth al the worke of man. 21. He hath commanded no man to doe impiouſly, and he hath giuen no man ſpace to ſinne: 22. for he deſireth not a multitude of faithleſſe and vnprofitable children.

Gen. 2.

Mat. 19. v. 17.

Ier. 2. v. 8.

CHAP. XVI.

A few good children, yea none at al, are better then manie wicked. 9. Gods wrath falleth vpon the euil, and his mercie on the good. 14. Workes of mercie merite great reward. 15. Nothing is hid from God, 20. but manie things from men.



EIOICE not in impious children, if they be multiplied: neither be delighted vpon them, if the feare of God be not in them. 2. Credite not their life, and reſpect not their labours. 3. For better is one fearing God, then a thouſand impious children. 4. And it is more profitable to die without children, rather then to leaue impious children. 5. By one wiſe a countrie ſhal be inhabited, and the tribe of the impious ſhal be made deſolate. 6. Manie ſuch things hath mine eie ſeen, and myne eare hath heard things of more force then theſe. 7. In the ſynagogue of ſinners (*a*) a fire ſhal flame, and in an incredulous nation wrath ſhal waxe hot. 8. The old giants did not obteine for their ſinnes, who were deſtroied truſting to their owne ſtrength: 9. and he ſpared not the peregrination of Lot, and he deteſted them for the pride of their word. 10. He had not pitie on them, deſtroying the whole nation, and extolling themſelues in their ſinnes. 11. And as the ſix hundred thouſand foote men, which were gathered together in the hardnes of their hart: and if one had been ſtiffe necked, it is meruail if he had been vnpuniſhed. 12. For there is mercie and wrath with him. Mightie exoratiõ, & powring out wrath: 13. according to his mercie, ſo his chaſtiſemẽt iudgeth a mã according to his workes. 14. The ſinner ſhal not eſcape in robberie, and the ſufferance of him that doth mercie ſhal not ſlacke.

(*a*) Fire of concupiſcence, if it be not ouercome in this life, wil procure the fire of Gods wrath. which shal neuer be extinguished.

Gen. 6.

Num. 26.

15. Al

Rom. 2. v.6.

15. Al mercie shal make a place to euerie man according to (b) the merite of his workes, & according to the vnderstanding of his peregrination. 16. Say not: I shal be hid from God, and from on high who shal remember me? 17. In a great people I shal not be knowen: for what is my soule among so innumerable creatures? 18. Behold heauen, and the heauens of heauens, the depth, and al the earth, & the things that are in them, in his sight shal be moued, 19. the mountaines together, and the litle hils, & the foundations of the earth: & when God shal behold them, they shal be shaken with trembling. 20. And in al these things the hart is senseles: and euerie hart is vnderstood of him: 21. and his wayes who doth vnderstand, and the storme, which neither the eie of man shal see? 22. For manie of his workes are in secrets: but the workes of his iustice who shal declare? or who shal sustein? For the testament is far from soine, and the examination of al is in consummation. 23. He that is lesse of hart, thinketh vaine things: and the vnwise, and erring man, thinketh foolish things. 24. Heare me my sonne, and learne the discipline of vnderstanding, and attend to my words in thy hart, 25. and I wil speake discipline in equitie, and wil search to declare wisedom: and to my words attend in thy hart, and I speake in equitie of spirit the vertues, that God hath put vpon his workes from the beginning, and in truth I shew forth his knowledge. 26. In the iudgement of God are his workes from the beginning, and from the institution of them he distinguished their parts, and their beginnings in their nations. 27. He adorned their workes for euer, neither haue they hungred, nor laboured, and they haue not ceased from their workes. 28. Euerie one shal not vexe his neighbour for euer. 29. Be not incredulous to his word. 30. After this God looked vpon the earth, & filled it with his good things. 31. And (c) the soule of euerie liuing thing shal shew before the face thereof, and into it againe is their returne.

(b) Euen a dish of colde water giuen in almes shal be rewarded. *Mat.* 10.

(c) Reasonable soules (if they folow reason) and al sensible soules doe (in their manner) praise the prouidence of God, in vsing al creatures to that end for which they were created.

CHAP. XVIII.

God creating man to his owne image, gaue him guifts, 9. and peeepts: 14. chose the Israelites for his peculiar people 18. Workes of mercie are commended to al men: 20. Repentance to sinners. 28 Mercie is offered to al.

GOD created man of the earth, and after his owne image he made him. 2. And againe he turned him into it, and conformable to himselfe clothed him (a) with strength. 3. He gaue him a number of daies and time, and gaue him power of those things that are vpon the earth. 4. He put his feare ouer al flesh, and he had dominion of beasts and fowles. 5. He created of him an helper like to himself: he gaue them counsel, and tongue, and eies, & eares, and

(a) Man at first receiued original iustice, by loosing wherof we al fel into original sinne.

hart to deuise: and he filled them with the discipline of vnderstanding. 6. He created in them the knowledge of the spirit, he filled their hart with vnderstanding, and euil and good he shewed them. 7. He set his eie vpon their harts to shew them the great things of his workes: 8. that they might praise the name of sanctificatiō: & glorie in his meruelous workes, that they might declare the glorious things of his workes. 9. He added (b) discipline vnto them, and made them inherite the lawe of life. 10. He made an euerlasting testament with them, & he shewed them iustice and his iudgemēts. 11. And their eie saw the glorious things of his honour, & their eares heard the honour of his voice, and he said to them: Beware of euerie vniust thing. 12. And he gaue them commandment euerie one concerning his neighbour. 13. Their wayes are before him alwaies, they are not hid from his eies. 14. Ouer euerie nation he appointed a ruler. 15 And Israel was made the manifest portion of God. 16. And al their workes as the sunne in the sight of God: and his eies without intermission looking on their wayes. 17. The testaments were not hid by their iniquities and al their iniquities are in the sight of God. 18. The almes of a man is as a seale with him, and shal preserue the grace of a man as the apple of the eie: 19. And afterward he shal arise, and shal render them reward, to euerie one vpon their head, and shal turne into the inner parts of the earth. 20. But to the penitent he hath giuen the way of iustice, and he hath confirmed them that faile to susteine, and hath appointed to them the lot of truth. 21. Turne to our Lord, and forsake thy sinnes: 22. pray before the face of our Lord, and diminish offences. 23. Returne to our Lord, & turne away from thine iniustice, and hate exceedingly abomination: 24. and know the iustices and iudgements of God, and (c) stand in the lot of thy purpose, and (d) of praier of the most high God. 25. Goe into the parts of the holie world, with the liuing, and thē that giue praise to God. 26. Tarie not in the errour of the impious, before death cōfesse. From the death as nothing, confession perisheth. 27. Thou shalt confesse liuing, aliue and in health thou shalt cōfesse, and shalt praise God, and shalt glorie in his mercies. 28. How great is the mercie of our Lord, and his propitiation to them that turne to him? 29. For al things can not be in men, because the sonne of man is not immortal, and they haue delighted in the vanitie of malice. 30. What is brighter then the sunne? & it shal faile. Or what more wicked then that which flesh and bloud hath inuented? and this shal be reproued. 31. He beholdeth the power of the height of heauen: and al men be earth and ashes.

(b) God gaue a precept to man to be obserued for exercise of his obedience, & so to be rewarded, and vnder paine of punishment if he transgressed. *Gen. 2.*

Rom. 13.

(c) Perseuerance in vertue to the end is necessarie, which none can merite.

(d) But must stil pray for it.

CHAP.

CHAP. XVIII.

Gods wonderful workes exceede mans capacitie. 7. Our weaknes is strengthned by grace, 15. wherto mā must cooperate, 19. by purging his conscience, 22. by prayer 24 by meditating Gods iudgements, 30. by mortifying his owne concupiscence.

HE that liueth for euer, created al things (a) together. God onlie shal be iustified, and remaineth an inuincible King for euer. 2. Who is sufficient to declare his workes? 3. For who shal search out his glorious things? 4. and who shal shew forth the power of his greatnesse? or who shal adde to declare his mercie? 5. It is not possible to diminish, nor adde, neither is it possible to finde the glorious workes of God: 6. When a man, shal haue done, then shal he begin: and when he shal rest, he shal worke. 7. What is man: and what is his grace? and what is his good, or what his euil? 8. The number of the daies of men at the most an hundred yeares: as drops of the water of the sea they are reputed: and as the grauel stone of the sand, so a few yeares in the day of eternitie. 9. For this cause God is patient toward them, and powreth out his mercie vpon them. 10. He hath seen the presumption of their hart that it is naught, and hath knowen their subuersiō that it is euil. 11. Therfore hath he fulfilled his propitiation toward them, and hath shewed them the way of equitie. 12. Mās compassion is touching his neighbour: but the mercie of God is vpon al flesh. 13. He that hath mercie, teacheth and instructeth, as a pastour his flocke. 14. He hath mercie on him that receiueth the doctrine of compassion, and he that hastneth in his iudgements 15. Sonne in good deeds giue no blame, & in euerie guift giue not the sadnes of an euil word. 16. Shal not the dew coole heat? so also a word better then a guift. 17. Is not a word aboue a good guift? but both are with a iustified man. 18. A foole wil vpbraide bitterly: and the guift of one vntaught maketh the eies to drie away. 19. Before iudgement prepare thee iustice, and before thou speake learne. 20. Before sicknes take medecine, and before iudgement examine thy self, and in the sight of God thou shalt finde propitiation. 21. Before sickenes humble thy self, and in time of infirmitie shew thy conuersation. 22. Be not hindred (b) to pray alwayes, & feare not to be iustified euen to death, because the reward of God abideth for euer. 23. Before praier prepare thy soule: and be not as a man that tempteth God. 24. Remember the wrath in the day of consummation, and the time of reuaud in cōuersation of the face. 25. Remēber pouertie in the time of aboundāce, & the necessities of pouertie in the day of riches. 26. Frō morning vnto euening time shal be changed, & al these are sowne in the eies of God. 27. A wise mā in al things wil feare, and in

Psa. 89. v. 10.

1. Cor. 11.

Luc. 18. 1. 1. Thes. 5.

(a) Al creatures according to their substāial forme in general, were created together, though they were afterwards formed in particular kinds, as they are distinctly recited in Genesis, with the order & ornaments of the world. *S. Aug. li. 4. c. 33. & 34. de Gen. ad litter.* Where he expresly affirmeth that this Scripture was written by inspiration of the same spirite of truth, wherby Genesis was written.

the dayes of offences wil beware of ſlouth. 28. Euerie ſubtile man knoweth wiſdom, and to him that findeth her he wil giue prayſe. 29. The wiſe in words, and they alſo haue done wiſely: and haue vnderſtood truth and iuſtice, and haue rayned prouerbs & iudgements. 30. Goe not after thy concupiſcences, and turne away from thy wil. 31. If thou giue to thy ſoule her concupiſcences, she wil make thee a ioy to thy enemies. 32. Be not delighted in multitudes, nor in few: for their concertation is continual. 33. Be not poore in contention of borowing, and thou haſt nothing in thy purſe: for thou shalt be enuious to thine owne life.

CHAP. XIX.

An admonition againſt drunkennes, luxurie, 4. light ſuſpition, 7. and detraction. 13. Freindlie correption is neceſſarie, 23. and ſincere humilitie. 27. Exteriour cariage is a ſigne of internal diſpoſition.

(a) The beſt remedie againſt great ſinnes is to auoide ſmal ones, and not to contemne the leaſt, but diligently to amend al.

A WORKMAN that is a drunkard shal not be rich: and he (a) that contẽneth ſmal things, shal fal by litle and litle. 2. Wine and womẽ make wiſemẽ to apoſtatate, and shal reproue the prudent: 3. and he that ioyneth himſelf to harlots, shal be naught. Rottennes and wormes shal inherite him, and he shal be lifted vp for a greater example, and his life shal be taken out of the number. 4. He that giueth credite quickly, is light, of hart, and shal be leſſened: and he shal moreouer be counted one that ſinneth againſt his owne ſoule. 5. He that reioyceth in iniquitie, shal be reprehended, and he that hateth chaſtiſement shal be diminished of life: and he that hateth babbling, extinguisheth malice. 6. He that ſinneth againſt his owne ſoule, shal repent: and he that is deligted in naughtineſſe, shal be reprehended. 7. Iterate not a wicked and hard word, and thou shalt not be leſſened. 8. To freind and foe tel not thy minde: and if thou haue ſinne (b) diſcloſe it not. 9. For he wil heare thee, and wil watch thee, and as it were defending the ſinne he wil hate thee, and ſo wil he be preſent with thee alwaies. 10. Haſt thou heard a word againſt thy neighbour? let it die together in thee, truſting that it wil not burſt thee. 11. At the preſence of a word the foole traueleth, as the groning of the childbirth of an infãt. 12. An arrow ſtickt in the thigh of fleſh: ſo is a word in the hart of a foole. 13. Rebuke a freind, leſt perhaps he hath not vnderſtood, and ſay: I did it not: or if he did it, that he doe it not againe. 14. Rebuke thy neighbour, leſt perhaps he ſaid it not: and if he ſaid it, leſt perhaps he iterate it. 15. Rebuke thy freind: for there is often a fault cõmitted. 16. And belieue not euerie word. There is that offendeth with the tongue, but not from his hart. 17. For who is there that hath not offẽded in his tongue? Rebuke thy neighbour before

3. Reg. 11.

Inſ. 22.

(b) That this document perteyneth to common conuerſation with worldlie men, appeareth by the next verſe. But to reueale, ſecret ſinnes to a ſpiritual father in ſacramental confeſſion, is neceſſarie, wholeſome, and ſecure. It is alſo very commandable and moſt lawful in holie religious Societies, where

Leuit. 19. Mat. 18.

Iac. 3.

thou

thou threaten. 18. And giue place to the feare of the Higheſt: becauſe the feare of God is al wiſedom, and to feare God is in it, & the diſpoſition of the law is in al wiſdom. 19. And the diſcipline of wickednes is not wiſedom: and the cogitation of ſinners is not prudence. 20. There is wickednes, and in it execration: and there is a foole that hath leſſe wiſdom. 21. Better is a man that hath leſſe wiſdom and lacketh vnderſtanding, in feare, then he that aboundeth in vnderſtanding and tranſgreſſeth the law of the Higheſt. 22. There is an aſſured ſubtilitie, & the ſame wicked. 23. And there is that vttereth an exact word telling the truth. There is that (c) wickedly humbleth himſelfe, and his inner parts be ful of deceite: 24. and there is a iuſt man (d) that ſubmitteth himſelfe ouermuch of great humilitie: and there is a iuſt one (e) that boweth his face, and feyneth himſelf not to ſee that which is vnknowen: 25. and if he be forbidden to ſinne for imbecillitie of power, if he ſhal finde a time to doe euil, he wil doe euil. 26. A man is knowen by the ſight, and a wiſeman is knowen by the ſhew of his face. 27. The clothing of the bodie, and the laughing of the teeth, and the going of the man tel of him. 28. There is a lying chaſtiſement in the anger of a contumelious perſon: and there is a iudgement, that is not allowed to be good: and there is that holdeth his peace, and he is a wiſe

they willingly for their owne ſpiritual good ſubmit themſelues to ſuch a godlie rule.

(c) Falſe pretence of pietie is hypocriſie.

(d) And in a Superiour to open his owne ſecret fault to his ſubiects, is puſillanimitie.

(e) Diſcretion auoideth both: by concealing and reuealing faults as reaſon directeth and iuſtice requireth.

CHAP. XX.

Correction ought to be without paſſion of anger. 5. Much diſcretion is required in ſpeach, and in ſilence. 14. Alſo in giuing, 20. & promiſing, 29. and in vttering knowledge, where and when it behoueth.

Ecclē. 3.

HOw good a thing is it to rebuke, rather then to be angrie, and not to hinder him that confeſſeth in prayer! 2. The concupiſcence of an eunuch ſhal deflowre a yong-maide: 3. ſo he that by violence doth vniuſt iudgement. 4. How good a thing is it (a) being rebuked to ſhew repentance! for ſo thou ſhalt auoid wilful ſinne. 5. There is that holdeth his peace, which is found wiſe: and there is that is odious, he which is malepert to ſpeake. 6. There is that holdeth his peace hauing, not vnderſtanding to ſpeake: and there is that holdeth his peace, knowing the time of fitte opportunitie. 7. A wiſe man wil hold his peace vntil a time: but a wanton and the vnwiſe wil not obſerue time. 8. He that vſeth manie words, ſhal hurt his owne ſoule: & he that taketh authoritie to himſelf vniuſtly, ſhal be hated. 9. There is proceeding in euils to a man without diſcipline, and there is finding to loſſe. 10. There is a guift, that is not profitable: and there is a guift, the reward whereof is double. 11. There is debaſing becauſe of

(a) He that taketh reprehenſion in good part when he is faulty meriteth pardon, and when he is not faultie he ſatisfieth for his other ſinnes and meriteth erward.

glorie: and there is that from humilitie shal lift vp the head. 12. There is that redeemeth manie things for a smale price, and restoreth the same seuen-fold. 13. A man wise in words shal make himselfe beloued: but the graces of fooles shal be powred out. 14. The guift of the vnwise shal not be profitable for thee: for his eies are (b) seuen-fold. 15. He wil giue few things, and vpbraid manie: and the opening of his mouth is an inflammation. 16. To day a man lendeth, and to morow he asketh it againe: such a man is odious. 17. A foole shal haue no freind, and there shal be not thanke to his goods. 18. For they that eate his bread, are of a false tong. How often, and how manie wil laugh him to scorne? 19. For he doth not distribute with right vnderstanding, that which was to be had: in like manner also that which was not to be had. 20. The slipping of a false tong, as he that falleth on the pauement: so the fals of the euil shal come haltily. 21. A man without grace is as a vaine fable, it shal be continual in the mouth of them that are without discipline 22. A parable out of a fooles mouth shal be reiected: for he doth not speake it in his time. 23. There is that is forbid to sinne for pouertie, and in his rest he shal be pricked. 24. There is that wil destroy his soule for shamefastnes, and by an vnwise person he wil destroy it: and by acception of person he wil destroy himself. 25. There is that for shamefastnes promiseth to his freind, and hath gotten an enemie of him for naught. 16. Lying is a wicked reproch in a man, and in the mouth of men without discipline it shal be continually. 27. Better is a theefe, then the continual custome of a lying man, but both shal inherite perdition. 28. The manners of lying men are without honour: and their confusion is with them without intermission. 29. A wise man in his words shal vtter himself, and a prudent man shal please great persons. 30. He that tilleth his land, shal make an high heape of corne: and who so worketh iustice, he shal be exalted: and he that pleaseth great men, shal avoide iniquitie. 31. Presents & guifts blind the eies of iudges, and as one dumbe in the mouth turneth away their chastisements. 32. (c) Wisdom hid, and treasure not seen: what profit is there in both? 33. (d) Better is he that concealeth his foolishnes, then the man that hideth his wisdom.

(b) His intention is ful of guile that flattereth by shew of loue and of praise, but he wil detract so much the more, & in the end reproch thee when he may get probable aduantage against thee.

(c) Wisdom is to be shewed in words and deeds when it may profite others.

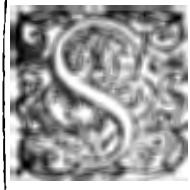
(d) To conceale faults, so they be amended, is most conuenient.

Prou. 12.

Exo. 23. Deu. 16.

CHAP. XXI.

An inuectiue againſt ſinne in general, 5. an diuers in particular.



ONNE haſt thou ſinned? doe ſo no more: but for the old alſo pray that thay may be forgiuen thee. 2. (*a*) As from the face of a ſerpent flye from ſinnes: and if thou approch to them they wil receiue thee. 3. The teeth of a lion the teeth thereof, killing the ſoules of men. 4. Al iniquitie is as a two-edged ſword, there is no remedie for the wound thereof. 5. Brawling and iniuries ſhal bring the ſubſtance to nothing: and the houſe that is verie rich, ſhal be made nothing by pride: ſo the ſubſtance of the proude ſhal be rooted out. 6. The prayer of the poore out of the mouth ſhal come to his eares, and iudgement ſhal come for him ſpeedily. 7. He that hateth chaſtiſement, is (*b*) the trace of a ſinner: and he that feareth God, (*c*) wil turne to his owne hart. 8. The mightie in a bold tongue is knowen a far off, and a wiſeman knoweth himſelf to fal by him. 9. He that buileth his houſe at other mens charges, is as he that gathereth his ſtones (*d*) in the winter. 10. The ſynagogue of ſinners is as tow gathered together, and their conſummation a flame of fire. 11. The way of ſinners is paued with ſtones, & in their end hel, & darkenes, and paines. 12. He that keepeth iuſtice, ſhal conteine the vnderſtanding therof. 13. The conſummation of the feare of God wiſdom and vnderſtanding. 14. He ſhal not be taught, that is not wiſe in good. 15. But there is wiſdom that aboundeth in euil: and there is no vnderſtanding where bitternes is. 16. The knowledge of the wiſe ſhal abound as an inundation, and his counſel is permanent as a fountaine of life. 17. The hart of a foole is as a broken veſſel, and al wiſdom it ſhal not hold. 18. A man of knowledge wil praiſe what ſoeuer wiſe word he ſhal heare, and wil applie it to himſelf: the riotous man hath heard it, and it ſhal diſpleaſe him, and he wil caſt it behind his back. 19. The (*e*) narration of a foole is as a burdē in the way: for in (*f*) the lippes of the wiſe ſhal grace be found. 20. The mouth of the prudent is ſought in the Church, and they wil thinke vpon his words in their harts. 21. As a houſe deſtroied, ſo is wiſdom to a foole: & the knowledge of the vnwiſe inexplicable wordes. 22. Fetters on the feete, doctrine to a foole, and as manicles vpō the right hād. 23. A foole in laughter exalteth his voice, but a wiſe mā wil ſcarce laugh ſecretly. 24. Doctrine to the prudent is a golden ornamēt, and as it were a bracelet on the right arme. 25. The foote of a foole goeth eaſely into his neighbours houſe: & a cunning mā wil be abaſhed at the perſon of the mightie. 26. A foole wil looke from the window into the houſe: but the nurtered wil ſtād without. 27. It is the follie of a man to harken by the dore: and a wiſeman wil be greiued with the contumelie. 28. The lippes of the vnwiſe ſhal tel foolish things: but the words

(*a*) As a ſerpent deceitfully approcheth & ſtingeth the bodie, ſo al ſinnes inuegle and hurt the ſoule.

(*b*) It is a ſigne that he is guiltie, who conteneth freindly admonition.

(*c*) He that truly feareth God wil diligently examine his owne acts & defects when he is warned.

(*d*) As wals of ſtone built in the froſt, ſo riches or good name vniuſtly gotten wil not continue long.

(*e*) Senſeles or bad talke is tedious to al good men.

(*f*) Wordes that may edifie are grateful to al godlie eares.

of the

of the wise shal be pondered in balance. 29. The hart of fooles is in their mouth: and the mouth of wisemen is in their hart. 30. Whiles (g) the impious curseth the diuel, he curseth his owne soule. 31. The whisperer shal defile his soule, and shal be hated in al: and he that shal abide with him, shal be odious: the stil man and wise shal be honoured.

(g) Wicked men condemning the diuel or anie other wicked, doe indeed condéne themselues. And to them agreeth that sentence of our Sauiour: By thyne owne mouth I iudge thee, naughtie seruant. *Luc.* 19.

CHAP. XXII.

An other admonition against slouth, 3. dissolute children, 6. and mirth out of season. 7. Fooles are hardly corrected. 10. more to be bewayled then the dead. 14. Much talke doth not profite them. 24. Offend not, nor feare not a freind. 33. Keepe alwayes guard of thy tongue.

THE sluggard is stoned (a) with a durtie stone, & al men wil speake of his disgrace. 2. The sluggard is stoned with the dung of oxen: and euerie one that shal touch him, wil shake his hands. 3. The confusion of the father is of a sonne without discipline: and the daughter shal be made of lesse account. 4. A wise daughter is an inheritance to her husband: for she that confoundeth, is made a contumelie to her father. 5. She that is bold shameth father and husband, and shal not be inferiour to the impious: but of them both she shal be dishonoured. 6. Musike in mourning is a tale out of time: scourges and doctrine are at al time wisdom. 7. He that teacheth a foole, is as he that gleweth together a pot-shard. 8. He that telleth a word to him that heareth not, is as he that raiseth vp a man sleeping out of an heauie sleepe. 9. He speaketh with him that sleepeth, which vttereth wisdom to a foole: and in the end of the narration he saith: Who is this? 10. Weepe vpon the dead, for his light hath failed: and weepe vpon (b) a foole, for he faileth in vnderstanding. 11. Weepe a little vpon the dead, because he is at rest. 12. For the wicked life of the very wicked, aboue the death of a foole. 13. The mourning of the dead is seuen dayes: but of a foole and of the impious, al the daies of their life. 14. Speake not much with a foole, and goe not with the vnwise. 15. Keepe thy selfe from him, that thou haue no molestation, and thou shalt not be defiled with his sinne. 16. Turne aside from him, and thou shalt finde rest, and shalt not be wearied with his follie. 17. What shal be heauier then lead? and what other name hath it but foole? 18. It is easier to beare sand and salt, and a masse of yron, then an vnwise man, and a foole, and impious. 19. A frame of wood bound together in the foundation of a building, shal not be dissolued: so also the hart confirmed in the cogitation of counsel. 20. The cogitation of the wise at al time, yea by feare shal not be depraued. 21. As stakes in high places, and plaisterings laid without coit, shal not abide against the face of the winde: 22. so also a feareful hart in the

(a) Contempt & ignominie is the worldlie punishment of the slouthful, besides his eternal damnation at the day of iudgement. *Mat.* 25. *v.* 30.

(b) In this and other places is not vnderstood a foole that by defect of natural witte is ignorant, or an idiote, but he that is voide of grace, ful of malice, and wickednes. For the wicked life of such a one is worse then his death. *Gen.* 50. *Pro.* 27. *Pro.* 27.

cogitation

cogitation of a foole shal not resist against the violence of feare. 23. As a trembling hart in the cogitation of a foole, al time wil not feare, so also he that continueth alwaies in the precepts of God. 24. He that pricketh the eie, bringeth forth teares: and he that pricketh the hart, bringeth forth feeling. 25. He that casteth a stone at fowles, and shal throw them downe: so he that speaketh reproachfully to his freind, dissolueth freindship. 26. (c) Although thou draweſt a sword at a freind, despaire not: for there is returning to a freind. 27. If thou open a sad mouth, feare not: for there is agreement: (d) except taunt, and reproach, and pride, and reuealing of secret, and a traiterous wound: in al these things a freind wil flye away. 28. Possesse fidelitie with a freind in his pouertie, that in his goods also thou maist reioyce. 29. In the time of his tribulation continue faithful to him, that in his inheritance also thou maist be heire with him. 30. Before the fire the vapour of the chimney, and the smoke of the fire riseth on high: so also before bloud euil words, and contumelies, & threats. 31. I wil not be ashamed to salute a freind, from his face I wil not hyde my self: and if there chance euils to me by him, I wil beare it. 32. Euerie one that shal heare, wil beware of him. 33. Who wil giue a gard to my mouth, and a sure seale vpon my lips, that I fal not by them, and my tong destroy me?

(c) A true freind wil not be lost for temporal damage nor danger.

(d) But the vices of derision, reproch, and the like violate al freindship with wise and good men.

Ps. 140.

CHAP. XXIII.

A prayer against pride, 6. gluttonie, and luxurie. 7. Beware of offending in speach, 9. especially of vnlawful swearing. 15. blasphemie, 17. irreuerent and reproachful words. 21. Also of auarice, 24. fornication, and adulterie, 32. al which God seeth, and wil iewerely punish. 33. With other sinnes that folow therof.

O Lord father, and dominatour of my life, (a) leaue me not in their counsel: nor suffer me to fal in them. 2. Who laieth on stripes in my cogitation, and in my hart the doctrine of wisdom, and in their ignorances they spare me not, and their offences appeare not, 3. and my ignorances increase nor, and my offences be multiplied, and my sinnes abound, and I fal in the sight of mine aduersaries, & mine enemie reioyce? 4. O Lord father, and God of my life, leaue me not in their cogitation. 5. Hautines of mine eies giue me not, and al desire turne away from me. 6. Take from me the concupiscences of the bellie, and let not the concupiscences of copulation take hold of me, and giue me not ouer to a shameless and fooli.h minde. 7. O children heare (b) the doctrine of the mouth: and he that wil keepe it, shal not perish by his lips, nor be scandalized in most wicked workes. 8. A sinner is taught in his vanitie, and the proud and the euil speaker shal be scandalized in them. 9. Let not thy mouth be accu-

(a) Man being weake and the enemie subtle & strong, he is not able to resist tentations without Gods special grace, for which the wiseman therfore prayeth, instructing al by his example to doe the same.

(b) Precepts how to gouerne the mouth, and tong.

stomed (*c*) to swearing: 9. for there be manie fals in it. 10. But let not the naming of God be vsual in thy mouth, and meddle not with the names of Saints, because thou shalt not scape free from them. 11. For as a seruant daily examined, lacketh not the marke therof: so euerie one that swareth, and nameth, shal not be wholy purged from sinne. 12. A man that sweareth much shal be filled with iniquitie, and plague shal not depart frō his house. 13 And if he frustrate it, his sinne shal be vpon him: and if he dissemble, he offendeth double: 14. and if he sweare in vaine, he shal not be iustified: for his house shal be filled with retribution. 15. There is an other (*d*) contrarie speach, also to death, be it not found in the inheritāce of Iacob. 16. For of the merciful al those things shal be taken away, and they wil not wallow in sinnes. 17. Let not thy mouth be accustomed to (*e*) vnvttered speach: for there is in it a word of sinne. 18. (*f*) Remēber thy father and thy mother, for thou sittest in the middest of great men: 19. lest perhaps God forget thee in their sight, & being besotted with thy dailie custome, thou suffer reproch, & hadst better not haue been borne, and curse the day of thy natiuitie. 20. A man accustomed to the words of reproch, wil not be instructed in al his daies. 21. Two sorts abound in sinnes, and the third bringeth wrath and perdition. 22. An (*g*) hot soule as a burning fire wil not be quenched, til it swallow somewhat. 23. and a wicked man in the mouth of his flesh wil not cease til he kindle a fire. 24. To a man that is (*h*) a fornicatour al bread is sweete, he wil not be wearie transgressing vnto the end. 25. Euerie man that passeth (*i*) beyōd his owne bed, contemning against his owne soule, and saying: Who seeth me? 26. arkenes compasseth me, and the walles couer me, and no man beholdeth me: whom doe I feare? the Highest wil not be mindful of my sinnes. 27. And he vnderstandeth not that his eie seeth al things, for that such feare of man expelleth from him the feare of God, & the eies of men fearing him: 28. and he knoweth not that the eies of our Lord are much more brighter then the sunne, beholding round about al the waies of man, and the botome of the depth, and the harts of men, looking into the hidden parts. 29. For al things were knowne vnto our Lord God, before they were created: so also after it is perfected he beholdeth al things. 30. (*k*) Reuenge shal be taken on this man in the streets of the citie, and as an horse-colt he shal be chased: and where he expected not, he shal be apprehended. 31. And he shal be in dishonour with al men, for that he vnderstood not the feare of our Lord. 32. So euerie woman also that forsaketh her husband, & getteth inheritance by mariage of an other. 33. For first she hath been vntaithful in the law of the Highest: and secondly she hath sinned against her husband: thirdly she hath fornicated in aduiterie, and hath gotten her children of an other man. 34. This womā shal be brought into the Church, and vpō her children there shal be examination. 35. Her childrē shal not take roote, & her boughs shal not yeald fruite. 26. She shal leaue her memorie to be cursed, and her dishonour shal not be wiped out. 37. And they that are leaft shal know, that nothing is better then the feare of God: and nothing sweeter, then to haue regard

Mat. 5.

Isa. 26

Leu. 20. Deu. 22.

(*c*) Against rash, vntrue, & vnlawful swearing. *Iere. 4.*

(*d*) In oathes God is called to witnes as he that can not lie, but blasphemie attributeth that to God which perteyneth not to him or attributeth to some creature that which only belongeth to God, and so is a contrarie sinne to vnlawful swearing. Both are mortal sinnes.

(*e*) Admonition against sinnes, of the tongue

(*f*) Reproach to parents, and other neighbours.

(*g*) Against couetousnes.

(*h*) Fornication.

(*i*) Adultrie.

(*k*) Seeing carnal adulterie is seuerely punished, much more spiritual: as schisme, heresie, and apostasie from Catholike Religion.

to the

to the commandments of our Lord. It is great glorie to folow our Lord: for length of dayes shal be taken of him.

CHAP. XXIIII.

True and laudable wisdom 5 proceeding from God, 6. shineth in his workes: 12. especially in his Church, where she bringeth forth al vertues. 26. She inuiteth al vnto her, 44. and lightneth her folowers with splendour of doctrine.

WISDOM shal praise (*a*) her soule, & shal be honoured in God, and shal glorie in the middes of her, people, 2. and shal open her mouth in the churches of the Highest and shal glorie in the sight of his power, 3. and in the middes of her people she shal be exalted, and in the holie assemblie she shal be admired, 4. and in the multitude of the elect she shal haue praise, and among the blessed she shal be blessed, saying: 5. I came forth from the mouth of the Highest, the first begotten before al creatures. 6. I made that in the heauens there should rise light: that faileth not, and as a cloud I couered al the earth. 7. I dwelt in the highest places, and my throne is in the pillar of a cloud. 8. I alone haue gone round about the compasse of heauen, and haue penetrated into the bottome of the depth, and haue walked in the waues of the sea, 9. and stood in al the earth: and in al people, 10. and in euerie natiō I haue had the primacie: 11. and I haue by strength trodē downe the harts of al the excellent, and the base; and in al these things (*b*) I sought rest, & I shal abide in the inheritance of our Lord. 12. Then the creatour of al commanded, and said to me: & he that (*c*) created me, rested in my tabernacle, 13. and he said to me: Inhabite (*d*) in Iacob, and inherite in Israel, and take roote in myne elect. 14. From the beginning and before the worlds was I created, and vnto the world to come I shal not cease, and in the holie habitation I haue miniſtred before him. 15. And so in Sion was I established, and in the sanctified citie likewise I rested, and my power was in Ierusalem. 16. And I tooke roote in an honourable people, and in the portion of my God his inheritance, and my abiding is in the ful assemblie of saints. 17. I am exalted as a cedar in Libanus, and as a cypres tree in mount Sion. 18. As a palme tree in Cades am I exalted, and as a rose plant in Iericho: 19. As a faire oliue tree in the fields, and as a plane tree by the water in the streets am I exalted. 20. I gaue an odour as cinnamon, & aromatical balme: as chosen myrrhe haue I giuen the sweetnes of odour 21. and as storax, and galbanum, and onyx, and aloes, and as Libanus not cut, haue I perfumed myne habitation, and myne odour is as balme not mingled. 22. I haue spred out my boughs as the terebinth, and my boughs are of honour & grace. 23. I as a vine haue fructified sweetnes of odour:

(*a*) Diuine wisedom, the Second Person of the B. Trinitie, begotten, not created, praiseth it self. According to the phrase of speach. *Ierem. 51. v. 14. The Lord of hostes hath sworne by his soule*, that is, by himself.

(*b*) God offereth his grace, but forceth not anie to accept it.

(*c*) Creation is not here taken in the strict signification, but for diuine production, in that God the Father by vnderstanding begetteth God the Sonne. As likewise the Father and the Sonne by loue produce the holie Gho.

(*d*) In the Church only is effectual grace.

odour: and my flowers are fruit of honour and honeſtie. 24. I am the mother of beautiful loue, and of feare, and of knowledge, and of holie hope. 25. In me is al grace of way and truth, in me al hope of life and vertue. 26. Paſſe to me al ye that deſire me, and be filled of my generations. 27. For my ſpirit is ſweete aboue honie, and myne inheritance aboue honie and the honie combe. 28. My memorie is vnto generations of worlds. 29. They that (e) eate me, ſhal yet hunger: and they that drinke me, ſhal yet thirſt. 30. He that heareth me, ſhal not be confounded: and they that worke in me, ſhal not ſinne. 31. They that explicate me, ſhal haue life euerlaſting. 32. Al theſe things are the book of life, and the teſtament of the Higheſt, & the knowledge of truth. 33. Moyſes commanded a law in the precepts of iuſtices, and an inheritance to the houſe of Iacob, and the promiſes to Iſrael. 34. He appointed to Dauid his ſeruant for to raiſe vp a King of him moſt ſtrong, and ſitting in the throne of honour (f) for euer. 35. Who filleth wiſdom as Phiſon, and as Tigris in the daies of new fruits. 36. Who repleniſheth vnderſtanding as Euphrates, who multiplieth it as Iordan in the time of harueſt. 37. Who ſendeth diſcipline as the light, and aſſiſting as Gehon in the day of vintage. 38. Who firſt hath perfect knowledge of it, & a weaker ſhal not ſearch it out. 39. For her cogitation ſhal aboud aboue the ſea, and her counſels aboue the great depth. 40. I wiſdom haue powred out riuers. 41. I as a fluſe of a mightie water out of the riuer, I as the riuer Dioryx, & as a water condite I came out of paradiſe. 42. I ſaid: I wil water my garden of plantes, and wil inebriate the fruit of my medow. 43. And behold my fluſe was made aboundant, and my riuer came neere to a ſea. 44. Becauſe I illuminated doctrine to al as the morning light, & I wil declare it far. 45. I wil penetrate al the inferiour parts of the earth, and wil behold al that ſleepe, and wil illuminate al that hope in our Lord. 46. I wil yet powre out doctrine as prophecie, and wil leaue it to them that ſeeke wiſdom, and wil not ceaſe vnto their progenies euen to the holie age. 47. See ye that I haue not laboured for my ſelf only, but for al that ſeeke out the truth,

Pſa. 18.

Ioſue. 3.

(e) The more grace any hath, the more he deſireth and receiueth.

(f) In Dauids progenie God preſerued the kinglie ſtate til the captiuitie: and the eſtimation of the royal bloud vnto Chriſt. But in al this Dauid was a figure of Chriſt, who ſitteth in the Throne of honour abſolutely for euer.

CHAP.

CHAP. XXV.

Concord betweene brethren, neighbours, and man and wife, much pleaseth God. 3. A poore man proud, a rich man a lier, and an old man doting in carnal or worldlie things, are very hateful. 9. He that seeth his children good; and his enimies ouerthrowne; hath a good wife; offendeth not in speach; consenteth not to sinne; hath a true freind; teacheth good doctrine; hath sacred and humane knowledge; hath vndoubtedly nine happie things: but to feare God conteyneth 14. and excelleth al. 17. A wicked woman (hereſie) is very detestable, 30. and most vntolerable, if she haue supreme dominion.

IN three things my spirit is pleased, which are approued before God, and men: 2. (a) The concord of brethren, and the loue of neighbours, and man and wife wel agreeing together. 3. Three sorts my soule hateth, and I am greatly greeued at their life: 4. (b) A poore man proud: & a rich man a lyer: an old man a foole, and doting. 5. The things that thou hast not gathered in thy youth, how shalt thou find them in thy old age? 6. How beautiful is iudgement for a gray head, and for ancients to know counsel! 7. How beautiful is wisdom for the aged, & vnderstanding glorious, and counsel! 8. Much cunning is the crowne of old men, and the feare of God is their glorie. 9. (c) Nine things not to be imagined of the hart haue I magnified, and the tenth I wil tel vnto men with my tong: 10. A man that hath ioy in his children; liuing and seeing the subuersion of his enemies. 11. Blessed is he that dwelleth with a wise woman; & that hath not offended with his tong; and that hath not serued such as are vnworthie of him. 12. Blessed is he that findeth a true freind; and that declareth iustice to an eare that heareth. 13. How great is he, that findeth wisdom and knowledge; but he is not aboue him (d) that feareth our Lord. 14. The feare of God hath set it-self aboue al things: 15. blessed is the man, to whom is giuen to haue the feare of God: he that holdeth it, to whom shal he be resembled? 16. The feare of God is the beginning of his loue: and the beginning of faith is to be fast ioyned vnto it. 17. The heauines of the hart is al plague: & al malice, (e) the wickednes of a woman. 18. And he wil see al plague, and not the plague of the hart: 19. & al wickednes, & not the wickednes of a woman: 20. and al obduction and not the obduction of them that hate him: 21. and al reuenge, and not the reuenge of the enemies. 22. There is no head worse then the head of a serpent: 23. and there is no anger aboue the anger of a woman. It shal be more pleasant to abide with a lyon and dragon, then to dwel with a wicked woman. 24. The wickednes of a woman changeth her face: and darke-

Iac. 3.

Pro. 21.

(a) Three very commendable things.

(b) Other three detestable.

(c) Nine happie things in this life.

(d) Al happines in this life is grounded in the feare of God.

(e) The description of hereſie vnder the figure of a wicked woman: whose malice is secretly couered vnder pretence of truth and pietie.

neth her countenance as a beare: and wil ſhew it as a ſacke. In the middes of her neighbours, 25. her huſband groned, and hearing he ſighed a litle. 26. Al malice is ſhort to the malice of a woman, the lot of ſinners fal vpon her. 27. As the goeing vp a grauelie way in the feete of the aged, ſo a woman ful of tong to a quiet man. 28. Looke not vpon a womans beautie, and deſire not a woman for beautie. 29. A womans anger, and impudencie, and confuſion is great. 30. A woman (*f*) if ſhe haue ſuperioritie, is contrarie to her huſband. 31. An humbled hart, and heauie countenance, and plague of hart, is a wicked woman. 32. Feeble hands, and diſiointed knees, a woman that doth not make her huſband happie. 33. From woman came the beginning of ſinne, and by her we doe al die. 34. Giue not iſſue to thy water, no not a litle: nor to a wicked woman leaue o goe forth. 35. If ſhe walke not at thine hand, ſhe wil confound thee in the ſight of thine enemies. 36. Cut her off from thy fleſh, leſt ſhe alwaies abuſe thee.

(*f*) Lay-headſhip in ſpiritual cauſes is ſo vnreaſonable and abſurde, that few heretikes wil indure it.

CHAP. XXVI.

The praiſes of a good woman. 5. The betraying of a citie, mutenie of people, and falſe accuſation are terrible, but a ielous woman is more grieuous. 10. Diuers il qualities of a bad woman. 16. More commendations of a good woman. 25. A doleful thing to ſee a valiant warrer wanting liuelihood, a wiſe man not regarded, and greateſt griefe to ſee a iuſt man become wicked. 28. A man ful of buſines hardly careth for his ſoule: and an Inne-keeper often ſinneth in words.

(*a*) An vnquiet life depriueth a man of much comfort: and therfore continual peace is as double life.

THE huſband of a good wife is happie: for the number of his yeares is (*a*) double. 2. A ſtrong woman delighteth her huſband, and ſhal accompliſh the yeares of his life in peace. 3. A good woman is a good portion, in the good portion of them that feare God ſhal ſhe be giuen to a man for good deeds: 4. And the hart of rich and poore is good, at al time their countenance is merie. 5. Of three things my hart hath been afraid, and at the fourth my face hath trembled: 6. The betraying of a citie, and a gathering together of the people: 7. falſe calumnie, al more grieuous then death. 8. A ielous woman is the ſorow and mourning of the hart. 9. In a ielous woman is a ſcourge of the tong, communicating with al. 10. As (*b*) a yoke of oxen that is moued, ſo alſo a wicked woman: he that holdeth her, is as he that taketh hold of a ſcorpion. 11. A woman giuen to drunkennes is great anger: & her contumelie and turpitude ſhal not be hid. 12. The fornication of a woman ſhal be knowen in the lifting vp of her eies, and in her eie-lids. 13. On thy daughter that turneth not away her ſelf, ſet ſure watch: leſt occaſion found ſhe abuſe her ſelf. 14. Take heede of the impudencie of her eies, and meruail not if ſhe contemne thee. 15. As a wayfaring man that thirſteth, wil ſhe open

(*b*) As when oxen moue, the yoke on their necks doth moue withal: ſo a wicked woman (to wit hereſie) can not reſt, nor let others reſt quiet.

her

her mouth to the fountaine, and wil drinke of euerie water that is next, & wil ſit againſt euerie hedge, and open her quiuer againſt euerie arrow, vntil ſhe faile. 16. (c) The grace of a diligent woman ſhal delight her huſband, and ſhal fatte his bones. 17. Her diſcipline is the guift of God. 18. A wiſe and ſtil woman, there is no exchange for a ſoule inſtructed. 19. A holie, and ſhamefaſt woman, is grace vpon grace. 20. And al weight is not worthie a continet ſoule. 21. As the ſunne ryſing to the world in the higheſt places of God, ſo is the beautie of a good woman for an ornament of her houſe. 22. A lampe ſhyning vpon the holie candleſticke, & the beautie of the face vpon ſtayed age. 23. Pillars of gold vpon ſeete of ſiluer, and ſtable feete vpon the ſoles of a ſtayed woman. 24. Eternal foundations vpon a ſound rocke, and the commandments of God in the hart of a holie woman. 25. At two things my hart is greeued, and at the third anger is come vpon me: 26. A man of warre decaying by pouertie: and a wiſe man contemned: 27. and he that tranſgreſſeth from iuſtice to ſinne, God hath prepared him to the ſword. 28. Two ſorts haue appeared vnto me hard and dangerous, a merchand is hardly rid of negligence: and (d) a viteler ſhal not be iuſtified from the ſinnes of the lips.

(c) The Catholike faith is the ground of al vertues.

(d) Thoſe that keepe innes or ale-houſes are alwayes talking, as willing to pleaſe al, but in much talke wanteth not ſinne. *Pro.* 10. *v.* 19.

CHAP. XXVII.

For want and deſire of riches manie commit ſinne, 4. from which the feare of God preſerueth. 6. Tentation proueth who is iuſt, 12. conſtant, and modeſt. 17. Freinds are bound to ſecreſie 25. and fidelitie.

THROVGH pouertie manie haue offended: and he that ſeeketh to be made rich, turneth away his eie. 2. As a ſtake is faſtned in the mids of ſtones compact together, ſo alſo in the mids of ſelling and buying, ſinne ſhal be ſtraytned. 3. Sinne ſhal be deſtroyed with the ſinner. 4. If thou hold not thy ſelf inſtantly in the feare of our Lord (a) thy houſe ſhal quickly be ſubuerted. 5. As in the ſhaking of a ſieue the duſt wil remaine: ſo (b) the perplexitie of a man in his cogitation. 6. The fornace tryeth the potters veſſels, and the tentation of tribulation iuſt men. 7. As the huſbandrie about a tree ſheweth the fruit thereof, ſo a word out of the thought of the hart of man. 8. Prayſe not a man before ful diſcourſe, for this is the trial of men. 9. If thou ſolow iuſtice, thou ſhalt apprehend it: and ſhalt put it on as a long robe of honour, and thou ſhalt dwel with it: and it ſhal protect thee for euer, and in the day of acknowledging thou ſhalt finde ſtedfaſtnes. 10. The ſouls flocke together to their like: and truth ſhal returne to them that worke it. 11. The lion alwayes lyeth in wayte for a prey: ſo ſinnes for them that worke iniquities. 12. A holie man continueth in wiſdom (c) as the ſunne: for a foole is changed as (d) the moone. 13. In the mids of the vnwiſe keepe the word til his time: but in the mids of deepe conſiderers be continually. 14. The narration of ſinners is odious, & their laughter is in the delights of ſinne. 15. Speach that

1. Tim. 6

Prou. 17

(a) The ſoule is kept in good ſtate by fearing God.

(b) After that ſinne is purged there remaine reliks in the ſoule, as duſt in a ſieue when the chaffe is caſt out, til it be more purged or waſhed. *Pſal. 50. v 4.*

(c) Whether the ſonne ſhineth forth or not, it is alwayes light: ſo is a wiſe man al-

ſweareth

waves vertuous, whether it appeare outwardly or no.

(d) A foole, or wicked man, hath no light of vertue in himself (like the moone) but sometimes seemeth to haue more light, sometimes lesse, sometimes none at al. *S. Bernard.*

(e) He that expresly doth iniurie to an other is iustly punished also in this world.

(f) How secretly so euer anie hurteth an other, he woundeth his owne conscience, and can not escape Gods iudgement.

(a) He that seeketh reuenge contrarie to the course of iustice, or of euil intention or of rancor of mind, sinneth grieuously.

(b) Charitie requireth that we remitte iniuries with

sweareth much shal make the haire of the head to stand vpright: and his lacke of reuerence is the stopping of the eares. 16. Sheading of bloud is in the brawling of the proud: and their cursing is a grieuous hearing. 17. He that discloseth the secret of a freind looseth credite, and he shal not finde a freind to his minde. 18. Loue thy neighbour, and be ioyned with him in fidelitie. 19. But if thou discouer his secrets, thou shalt not pursue after him. 20. For as a man that looseth his freind, so also he that looseth the freindship of his neighbour. 21. And as he that letteth a bird goe out of his hād, so hast thou leaft thy neighbour, & shalt not take him. 22. Folow him not, becausе he is far absent, for he is fled, as a doe out of the snare: becausе his soule is wounded. 23. Thou canst no more blinde him, and of a curse there is reconciliation: 24. but to discloſe the secrets of a freind, is the desperation of an vnhappie soule. 25. He that winketh with the eie, forgeth wicked things, and no man wil cast him off: 26. in the sight of thyne eyes he wil sweeten his mouth, and wil be in admiration vpon thy words: but at the last he wil peruert his mouth, and in thy words he wil lay a scandal. 27. I haue heard manie things, & haue not esteemed them equal to him, and our Lord wil hate him. 28. He that (e) casteth a stone on high, it wil fal vpon his head: & (f) the deceitful stroke wil diuide the wounds of the deceitful. 29. He that diggeth a pit, shal fal into it: and he that setteth a stone for his neighbour, shal stumble on it: & he that layeth a snare for an other, shal perish in it. 30. To a man that doth most wicked counsel, it shal be turned vpon himself, and he shal not know from whence it commeth to him. 31. Derision & reproch of the proud, and vengeance as a lyon shal lie in waite for him. 32. They shal perish in a snare that are delighted with the fal of the iust: and sorow shal consume them before they die. 33. Anger and furie, both are execrable, and the sinful man shal be subiect to them.

Pro. 10.

Pro. 26. Eccl. 10.

CHAP. XXVIII.

Abstaine from reuenge, 8. and strife, 15. from making debate, 28. from hearing, and speaking euil.

HE (a) that wil be reuenged, shal finde reuenge of our Lord, and keeping he wil keepe his sinne. 2. (b) Forgiue thy neighbour hurting thee: & then shal thy sinnes be loosed to thee when thou prayest. 3. Man to man reserueth anger, and doth he seeke remedie of God? 4. He hath not mercie on a man like vnto himself, and doth he intreate for his owne sinnes? 5. Himself whereas he is fleth, reserueth anger, and doth he aske propitiation of God? Who by prayer shal obteyne for his sinne? 6. Remember the last things, & ceasse to be at enmitie: 7. for consumption and death are imminent in his comman-

Deu. 32. 35. Mat. 6. 14. & 11. 25. Rom. 12. 19.

ments.

ments.8.Remember the feare of God, and be not angrie with thy neighbour.9.Remember the teſtament of the High,& contemne the ignorãce of thy neigbour.10.Refraine thy ſelf from ſtrife, and thou ſhalt diminiſh thy ſinnes:11.for an angrie man kindleth ſtrife,and a ſinful man wil trouble his freinds,and in the middes of them that are at peace he wil caſt in
Pro.26. enmitie.12. For according to the wood of the foreſt, ſo the fire burneth: and according to the power of a man,ſo ſhal his anger be, and according to his ſubſtance he wil increaſe his anger.13. Haſtie contention kindleth a fire:& haſtie ſtrife ſheedeth bloud:and an il teſtifying tongue bringeth death. 14. If thou blow vpon a ſparck,it wil burne as a fire:and if thou ſpitte thereon,it ſhal be quẽched:both procede out of the mouth.15.The whiſperer & double tounged is accurſt:for he hath troubled manie that were at peace.16.A(c)third tongue hath moued manie,and diſperſed thẽ from nation into natiõ.17.It hath deſtroyed the walled cities of the rich, and hath digged downe the houſes of great men.18.It hath cut the forces of peoples,and vndone ſtrong nations. 19. A third tongue hath caſt out manlie women,and depriued them of their labours.20.He that regardeth it,ſhal not haue reſt,neither ſhal he haue a freind in whom he may repoſe. 21.The ſtroke of a whip maketh a blew marke: but the ſtroke of the tongue wil breake the bones. 22. Manie haue fallen by the edge of the ſword, but not ſo as they that haue perished by their tongue. 23. Bleſſed is he that is couered from a wicked tongue, that hath not paſſed into the anger therof, and that hath not drawen the yoke therof, and hath not been tyed in the bands therof: 24. for the yoke of it is a yoke of yron: and the band of it is a band of braſſe. 25. The death of it, is a moſt wicked death: and hel is more profitable then it. 26.The continuance of it ſhal not be permanent, but it ſhal obteyne the waies of the vniuſt:and it ſhal not burne the iuſt in the flame therof. 27. They that forſake God,ſhal fal into it,and it ſhal burne in them, and ſhal not be quenched, and it ſhal be ſent in vpon them as a lion,and as a leopard it ſhal hurt them.28. (d) Hedge thine eares with thornes,and heare not a wicked tongue,and make doores to thy mouth,and lockes.29.Lay together thy ſiluer, and make balance to thy words,and right bridles to thy mouth: 30. and take heede leſt perhaps thou ſlip in thy tongue, & fal in the ſight of the enemies, that lie in wayte for thee,and thy fal be vncurable vnto death.

iniuries with three conditions,if the offender be truly penitent, if the remiſſion of puniſhment be not againſt iuſtice, nor againſt neceſſarie diſcipline.

(c) Vndiſcrete report to one what an other hath ſaide,is often cauſe of much diſcontentment and of diſſention.

(d) To heare detraction is as bad as to ſpeake it.

CHAP. XXIX.

Lend charitably, 3. and reſtore faithfully. 10. For the fault of il debters, omitte not to helpe the honeſt. 12. Rather giue almes where neede is. 19. Be thankeful for ſuretiſhip. 28. Liue frugally. 32. Goe not a gheſtning for delicate chere.

(a) Lending is a worke of mercie, & a kinde of almes. To repay that is borowed is a worke of iuſtice: wittingly notto reſtore is as bad as theft.

HE that (a) lendeth to his neighbour, doth mercie: and he that preuayleth with hand, keepeth the commandments. 2. Lend to thy neighbour in the time of his neceſſitie, and (a) againe repay thy neighbour in his time. 3. Confirme thy word, and doe faithfully with him: & thou ſhalt finde at al time that which is neceſſarie for thee. 4 Manie haue eſteemed a thing lent as a thing found, and haue giuen moleſtation to thē that did helpe thē. 5. Til they receiue, they kiſſe the hands of the lender, and in promiſes they humble their voice: 6. and in the time of repaying they wil aske a time, and wil ſpeake wordes of tediouſnes and murmurings, and wil make the time an excuſe: 7. and if he be able to pay, he wil reſiſt, he wil pay ſcarſe half of the whole, and wil account it as a thing found: 8. but if not, he wil defraude him of his money, and poſſeſſe him an enemie without cauſe: 9. and wil repay him reproches and curſes, and for honour and benefite wil repay him contumelie. 10. Manie haue not lent, not becauſe of wikednes, but they were afraid to be defrauded without cauſe. 11. But yet vpon the humble beſtronger of minde, & for almes differre him not. 12. Becauſe of the commandment receiue the poore: and becauſe of his pouertie, ſend him not away emptie. 13. Loſe money for thy brother and thy freind: and hide it not vnder a ſtone vnto perditiō. 14. Put thy treaſure in the precepts of the Higheſt, (b) & it ſhal profite thee more then gold. 15. Shut vp almes in the hart of the poore, and the ſame ſhal obteyne for thee againſt al euil. 16. The almes a man giueth is as a purſe with him: it wil conſerue his grace as the bal of the eye. 17. And furthermore wil raiſe vp and render reward to euerie one vpon their heads. 18. Aboue the ſhilde of the mightie, & aboue the ſpeare, it ſhal fight againſt, thyne enemie. 19. A good man becometh ſuretie for his neighbour: and he that hath loſt ſhame, wil leaue him to himſelf. 20. Forget not the kindnes of a ſuertie: for he hath giuen his life for thee. 21. The ſinner and vncleane perſon flyeth from his ſuretie. 22. A ſinner counteth the goods of his ſuretie to himſelf: and vnthankful in minde wil forſake him that deliuered him. 23. A man is ſuretie for his neigbour: and when he hath loſt ſhame, he ſhal be forſaken of him. 24. Naughtie ſuretieſhip hath vndone manie that were in good caſe, and hath toſſed them as a waue of the ſea. 25. Whurling round about, it hath made mightie men to remoue, and they haue wandred in ſtrange nations. 26. A ſinner that tranſgreſſeth the commandement of our Lord, ſhal fal into naughtie

(a) Great fruite of workes of mercie.

Exo. 22. Deu. 14.

Tob. 4.

fal

surtieship : and he that endeauoureth to doe manie things , shal fal into iudgement. 27. Recouer thy neighbour according to thy power, and (c) take heede to thy selfe that thou fal not. 28. The beginning of mās life water & bread, and garment , and house couering his turpitude. 29. Better is the poore mans fayre vnder a roofe of boordes , then sumptuous cheere in a strange place without a house. 30. Let the least thing please thee in stead of a great, and thou shalt not heare the reproach of peregrination. 31. It is a naughtie life to change lodging frō house to house: and where he shal lodge, he shal not deale boldly , nor open his mouth. 32. He shal lodge, and feede, and make the vnthankeful drinke, and beside these things he shal heare bitter words. 33. Passe thou stranger, & furnish the table , & with the things thou hast in thy hand, feede the rest. 34. Depart from the presence of the honour of my freinds: for the necessitie of my house my brother is to be lodged with me. 35. These things be grieuous to a man that hath vnderstanding : rebuke for the house, and the reproch of the lender.

(c) Prudence requireth that by helping an other, thou doest not ouerthrow thy self.

CHAP. XXX.

Chastisment of children is necessarie, and indulgence very dangerous. 14. Health is better then riches. 17. A troublesome life is worse then death. 22. Be not pensiue but chereful in mind.

Pro. 13 & 23

HE that loueth his sonne, doth accustome him to stripes, that he may reioyce in his later end , and not grope after the doores of his neighbours. 2. He that teacheth his sonne, shal be praised in him, & in the middes of them of his houshold he shal glorie in him. 3. He that teacheth his sonne, doth cast the enemie in o emulation, and in the middes of his freinds he shal glorie in him. 4. His father is dead, & he is as it were not dead : for he hath left behind him the like to himself. 5. In his life he sawe and reioyced in him: in his death he was not made sorie, neither was he confounded before the enemies. 6. For he left a defender of his house against the enemies , & one that should render thank to his freinds. 7. (a) For the soules of his sonnes he wil binde vp his wounds , & at euerie voice his bowels shal be troubled. 8. An vntamed horse becommeth stubburne, and a dissolute childe wil become headie. 9. Pamper thy sonne, and he wil make thee afraid : play with him , and he wil make thee sorowful. 10. Laugh not with him, lest thou be sorie , and at the last (b) thy teet shal be on edge. 11. Giue him not power in his youth, and contemne not his cogitations. 12. Curbe his necke in youth , and knock his sides whiles he is a childe , lest perhaps he be hardned , and beleeue thee not, and he shal be sorow of minde to thee. 13. Teach thy sonne , and worke in him , that thou offend not in his dishonestie. 14. Better is a poore man whole and strong of force , then a rich man weake and

Deut. 6.

(a) The eldest sonne being heyre to his fater, is to haue special care of the other children, euen to the aduenturing of his owne hurt for their liues.

(b) Teeth on edge or gnashing of teeth, is a part of hel paines. *Mat* 8. & 13. & sometimes beginneth in this life.

scourged with miſcrie. 15. The (c) health of the ſoule in holines of iuſtice, is better then al gold and ſiluer: and a ſound bodie, then infinite reuenewes. 16. There is no riches aboue the riches of the health of the bodie: and there is no delight aboue the ioy of the hart. 17. Better is death then a bitter life: and euerlaſting reſt, then continual ſicknes. 18. Good things hid in a mouth that is shut, are as meſſes of meates ſet about a graue. 19. What ſhal ſacrifice profite an idol? for neither shal he eate, nor ſmel: 20. ſo he that is chaſed away of our Lord, beareth the rewards of iniquitie: 21. ſeeing with his eies, & groning, as an eunuch embracing a virgin and ſighing. 22. (d) Giue not heauines to thy ſoule, & afflict not thy ſelf in thy counſel. 23. Ioyfulnes of the hart, this is the life of a man, and a treaſure without defect of holines: and the ioy of a man is lōg life. 24. Haue mercie on thine owne ſoule, (e) pleaſing God, and refraine: and cōfort thy hart in his holines: and expel ſorow far from thee. 25. For ſorow hath killed manie, and there is no profite in it. 26. Enuie and anger diminish the daies, and thought wil bring old age before the time. 27. A magnifical hart is good in bankets: for his bankets are made diligently.

(c) Pietie is aboue al riches and honour.

(d) Suffer not vnneceſſarie penſiuenes to afflict thy mind, through puſillanimitie

(e) But relie wholly vpon Gods wil and prouidence, reſigning thy wil vnto his.

Deu. 14.

Pro. 12 15. & 17.

CHAP. XXXI.

By ſeeking vertue, and labouring for neceſſaries, the fleſh is ſubdued to the ſpirite. 8. *Moderate riches are beſt,* 12. *with temperance in diet, eſpecially in drinking.*

(a) They that imploy al their ſtudie to get vertues, shal be more free from tentations of the flesh.

(b) And from drawſines of mind: whereupon S. Ierom admonisheth: *Loue the ſtudies of holie Scriptures, and thou wilt not loue the vices of the fleſh. Epiſt. ad Ruſticum. Monach.*

(c) It is in mās freewil to tranſgreſſe, & therfore they

WATCHING (a) after honeſtie ſhal pine the fleſh, & the thought thereof (b) taketh away ſleepe. 2. The thought of foreknowledge turneth away the vnderſtanding, & grieuous infirmitie maketh a ſober ſoule. 3. The rich man hath laboured in gathering of ſubſtance together, & in his reſt he ſhal be repleniſhed with his goods. 4. The poore man hath laboured in the diminiſhing of his liuing, and in the end he is made poore. 5. He that loueth gold ſhal not be iuſtified: & he that foloweth after corruption, ſhal be repleniſhed of it. 6. Manie haue been giuen into falles for gold, and their perdition hath come by the beautie thereof. 7. The gold of them that ſacrifice is a wood of offence: wo to them, that folow after it, and euerie vnwiſe man ſhal perish in it. 8. Bleſſed is the rich man that is found without ſpot: and that hath not gone after gold, nor hoped in money and treaſures. 9. Who is this? & we wil praiſe him, for he hath done meruelous things in his life. 10. Who is proued therin, & perfect, ſhal haue eternal glorie. He that (c) could trāſgreſſe, & hath not tranſgreſſed: and doe euils, and hath not done: 11. therfore are his good things eſtabliſhed in our Lord, & al the church of ſaints shal

declare

declare his almes. 12. Art thou ſet at a great table? open not thy iawe therevpon firſt. 13. Say not this: There be manie things which are vpon it. 14. Remember that a naughtie eie is euil. 15. What is created worſe then the eie? therefore ſhal it weepe at euerie face. When it ſhal ſee, 16. ſtretch not out thy hand firſt, & ſo contaminated with enuie thou be aſhamed. 17. Be not oppreſſed in a feaſt. 18. Vnderſtand by thy ſelf what thy neighbours things are. 19. Vſe as a frugal man thoſe things, that are ſet before thee: *Pro. 23.* leſt thou be hated when thou eateſt much. 20. Leaue off firſt for manners ſake, and exceede not, leſt thou perhaps offend. 21. And if thou be ſet in the middes of manie, ſtretch not forth thy hand before them: neither doe thou firſt aske to drinke. 22. How ſufficient is a little wine for a man wel taught, and in ſleeping thou ſhalt not be pained with it, and thou ſhalt feele no griefe. 23. Watching, & choler, & torment to an vnſatiable man: 24. ſleepe of health is in a man of ſpare diet: he ſhal ſleepe vntil morning, and his ſoule with him ſhal be delighted. 25. And if thou haſt been forced with eating much, riſe from the middes, and vomite, and it ſhal refreſh thee, and thou ſhalt not bring infirmitie to thy bodie. 26. Heare me my ſonne, and deſpiſe me not: and in the end thou ſhalt finde my words. 27. In al thy workes be quicke, and al infirmitie ſhal not chance vnto thee. 28. The lippes of manie ſhal bleſſe him *Pro. 22.* that is magnifical in breads, and the teſtimonie of his truth is faithful. 29. In (*d*) naughtie bread the cittie wil murmur, and the teſtimonie of the naughtines thereof is true. 30. Prouoke not them that loue wine: for wine hath deſtroyed very manie. 31. Fire tryeth hard yron: ſo wine drunken in drunkennes ſhal rebuke the harts of the proud. 32. Equal life to al men, wine in ſobrietie: if thou drinke it moderately, thou ſhalt be ſober. 33. What is his life that is diminiſhed with wine? 34. What defraudeth life? death. 35. Wine was created for ioy tulnes, and not for drunkennes *Pro. 31.* from the beginning. 36. Wine drunken moderately is the ioy of the ſoule *Pſ. 103* and the hart. 37. Sober drinking is health to ſoule and bodie. 38. Much wine drunken maketh prouocation, & wrath, & manie ruines. 39. Much wine drunken is bitternes of the ſoule. 40. The courageouſnes of drunkennes is offence of the vnwiſe, leſſening the ſtrength, and making wounds. 41. In a banquet of wine rebuke not thy neighbour: and deſpiſe him not in his mirth. 42. Speake not to him words of reproch: and preſſe him not in demanding againe.

are happie, that through Gods grace doe not breake his commandments.

(*d*) As bread is the chiefe ſuſtenance of the bodie, ſo doctrine is of the minde, which being good nourisheth, & if it be had corrupteth them that receiue it.

CHAP. XXXII.

Superiours muſt rule with meekenes, 4. teaching thoſe wiſdom that are capable thereof. 7. Be moderate in muſike, and in wine. 9 Let yong men be diligent to heare, and ſparing to ſpeake 13. eſpecially before their betters. 15. Be alwayes wel occupied. 17. Serue, and feare God. 21. Admitte correction, 24. doe nothing without counſel.

(a) Humilitie is neceſſarie in al, but moſt eſpecially in men of auctoritie. The greateſt art in this life is to contemne vaine glorie in height of auctoritie. S Greg. de cura paſtorali.



HAVE they made thee Ruler? (a) be not extolled: be among them as one of them. 2. Haue care of hem, and ſo ſitte thou ſtil, and al thy care being diſpatched, repoſe. 3. That thou maiſt reioyce for their ſakes, & receiue a crowne as an ornament of grace, and obteyne the dignitie of the contribution. 4. Speake thou that art elder: for it becommeth thee, 5. the firſt word to him that loueth with knowledge, & hinder not muſike. 6. Where there is no hearing, power not out ſpeach, and extol not thy ſelf out of time in thy wiſdom. 7. A litle pearle of the carbuncle in an ornament of gold, and the compariſon of muſicians in a banket of wine. 8. As a ſignet of the emerauld is in the working of gold: ſo the melodie of muſike is ioyful and moderate wine. 9. Heare holding thy peace, & for thy reuerence good grace ſhal come to thee. 10. Yong man ſpeake in thine owne cauſe ſcarſely. 11. If thou be asked twiſe, let thyne anſwer haue an head. 12. In manie things be as it were ignorant, and heare holding thy peace and withal asking. 13. In the middes of great men preſume not: & where ancients are, ſpeake not much. 14. Before haile there ſhal goe lightning: & grace ſhal goe before ſhamefaſtnes, & for thy reuerence good grace ſhal come to thee. 15. And at the houre of ryſing ſlacke not thy ſelf: but runne before firſt into thy houſe, and there withdraw thy ſelf, and there play, 16. and doe thy conceits, and not in ſinnes and proud word. 17. And aboue al theſe things bleſſe our Lord that made thee, & that doth repleniſh thee with al his goods. 18. He that feareth our Lord, ſhal receiue his doctrine: and they that wil watch after him, ſhal finde bleſſing. 19. He that ſeeketh the law ſhal be repleniſhed with it: and he that doth deceitfully, ſhal be ſcandalized by it. 20. They that feare our Lord, ſhal finde iuſt iudgement, and ſhal kindle iuſtices as light. 21. A ſinneful man wil flye reprehenſion, and according to his wil, wil finde excuſe. 22. A man of counſel wil not deſtroy vnderſtanding, an alien and proud man wil not dread feare: 23. Yea after he hath done with feare without counſel, he ſhal be controled euen by his owne purſuites. 24. Sonne (b) doe nothing without counſel, and after the fact thou ſhalt not repent. 25. Goe not in the way of ruine, and thou ſhalt not ſtumble at ſtones: commite not

(b) God directeth mens reſolutions, and actions, when they vſe the meanes of conſultation, as he

thy

thy ſelf to a laborious way, leſt thou ſet a ſcandal to thy ſoule. 26. And beware of thy children, and take heede of them of thy houſehold. 27. In al thy worke beleue thy ſoule (c) by faith: for this is the keeping of the commandments. 28. He that beliueth God, attendeth to the commandments: and he that truſteth in him, ſhal not be leſſened.

(c) Doe not againſt thy conſcience.

CHAP. XXXIII.

Feare of God defendeth from al aduerſaries. 5. Follie is Vnconſtant. 8. God diſpoſeth al to the beſt. 13. Man is in Gods hand, as clay in the potters. 20. Superiours muſt keepe their authoritie, and their ſubiects in diſcipline.

TO him that feareth our Lord euils ſhal not happen, but in tentation God wil keepe him, and deliuer him from euils. 2. A wiſe man hateth not the commandments and iuſtices, and he ſhal not be ſhaken as a ſhippe in a ſtorme. 3. A man of vnderſtanding beliueth the law of God, and the law is ſure to him. 4. He that repeateth an interrogation, ſhal better prepare his anſwer, and ſo ſhal be heard, and ſhal keepe diſcipline. 5. (a) The hart of a foole is a wheele of a carte: & his cogitation as a turning axeltree. 6. A ſtalion horſe neyeth vnder euerie one that ſitteth vpon him ſo: a freind that is a ſcorner. 7. Why doth one day excel an other, and one light an other, and one yeare an other yeare of the ſunne? 8. By the knowledge of our Lord they were ſeparated, the ſunne being made, and keeping the precept. 9. And he changed times, and the feſtiual dayes thereof, and in the ſame they celebrated the feſtiual daies at an houre. 10. Of them God exalted and magnified, and of them he put into the number of daies. And al men are of the ground, and of the earth, from whence Adam was created. 11. In the multitude of the diſcipline of our Lord he ſeparated them, and changed their waies. 12. Of them he bleſſed, and exalted: and of them he ſanctified, and applied to himſelf: and of them he curſed and humbled, and conuerted them from their ſeparation. 13. As potters clay is in his hand, to faſhion and diſpoſe it. 14. Al his wayes according to his diſpoſition: ſo man in the hand of him, and he wil render to him according to his iudgement. 15. Againſt euil is good, and againſt death life: ſo alſo againſt a iuſt man a ſinner. And ſo looke vpon al the workes of the Higheſt. Two againſt two, and one againſt one. 16. And I awaked laſt, and as he gathereth beries after the grape gatherers. 17. In the bleſſing of God I alſo haue hoped: and as he that gathereth grapes, haue I filled the wine preſſe. 18. See

(a) Men led with paſsions runne from one vice into an other without ceaſing. Eſpecially heretikes runne into manie errours. Againſt which S. Paul preſcribeth this rule: *Is is beſt that the hart be eſtablished with grace. Heb. 13. v. 9.*

Rom. 3.

that

rhat I haue not laboured for my ſelf only, but for al that ſeeke out diſcipline. 19. Heare me ye great men, and al peoples, and ye rulers of the Church harken with your eares. 20. To ſonne and wife, brother and freind, giue not power ouer thee in thy life: and giue not thy poſſeſſion to an other: leſt perhaps thou repent thee, and thou entreat for them. 21. Whiles thou art yet aliue and takeſt breath, al fleſh ſhal not change thee. 22. For it is better that thy children aske of thee, then that thou looke toward the hands of thy children. 23. In al thy workes be exquiſite. 24. Giue no ſtaine to thy glorie. In the day of the conſummation of the dayes of thy life, and in the time of thy deceaſe diſtribute thine inheritance. 25. Fodder, and wande, and burden for an aſſe: bread, and diſcipline, and worke for a ſeruant. 26. He worketh in diſcipline, and ſeeketh to reſt: releaſe him his hands, and he ſeeketh libertie. 27. The yoke and the reyne bend a ſtiff necke, and continual workes doe bowe a ſeruant. 28. For a malicious ſeruant torment & fetters, ſend him into worke, that he be not idle. 29. For idlenes hath taught much naughtines. 30. Set him to worke: for ſo it becometh him. And if he be not obedient, bow him with fetters, and exceede not ouer al fleſh: but without iudgement doe no grieuous thing. 31. If thou haue a faithful ſeruant, let him be vnto thee as thy ſoule: as a brother ſo entreate him: becauſe in the bloud of thy ſoule thou haſt gotten him. 32. If thou hurt him vniuſtly, he wil runne away: 33. if riſing vp he depart, thou knoweſt not whom to aske, and what way to ſeeke him.

CHAP. XXXIIII.

Truſt not vaine dreames, ſouthſayings, nor lies. 9. Much good is got by experience 14. and more by fearing God. 21. God reiecteth the oblations of the wicked: 24. Defrauding the poore is like to manſlaughter. 28. Deſtroy not that an other buildeth. 30. Repentance without amendment is nothing worth.

(a) Vaine dreames are not to be regarded: but ſome are good, & from God. *Gen.* 37. 40. 41. *Dan.* 2. 4. *Mat.* 1.

VAINE hope & lying is to a fooliſh man: & (a) dreames extol the vnwiſe. 2. As he that apprehendeth a ſhadow, and purſueth the winde: ſo is he alſo that attendeth to lying viſions. 3. According to this is the viſion of dreames: as a mans ſimilitude before the face of a man. 4. Of the vncleane what ſhal be made cleane? and of a lyer what truth ſhal be ſaid? 5. Diuination of errour, and lying ſouthſayings, and the dreames of them that doe euil, are vanitie. 6. And as a woman that traueleth, thy hart ſuffereth phantaſies: vnleſſe it be a viſion ſent forth from the Higheſt, ſet not thy hart vpon them. 7. For dreames haue made manie to erre, and they that hoped in them haue failed. 8. (b) The word of the law ſhal be fulfilled

(b) Whatſoeuer is written in holy Scripture is vndoubtedly true: and no iote of the law ſhal perish.

without

without lying, and (c) wiſedom in the mouth of the faithful ſhal be made plaine. 9. He that hath not been proued, what knoweth he? A man expert in manie things, ſhal think manie things: and he that hath learned manie things, ſhal declare vnderſtanding. 10. He that is not tryed, knoweth few things: and he that hath been in manie things, multiplyeth wickednes. 11. He that hath not been proued, what manner of things knoweth he? He that is deceiued, ſhal abound with wickednes. 12. I haue ſeen manie things in wandring to and fro, and very manie faſhions of words. 13. Sometimes I haue been in danger vnto death for theſe things, and I was deliuered by the grace of God. 14. The ſpirit of them that feare God is ſought, & at his ſight ſhal be bleſſed. 15. For their hope is on him that ſaueth them, and the eies of God vpon them that loue him. 16. He that feareth our Lord ſhal tremble at nothing, and ſhal not dread: becauſe he is his hope. 17. His ſoule is bleſſed that feareth our Lord. 18. *Pſal.32.* To whom doth he looke, and who is his ſtrength? 19. The eies of our Lord are vpon them that feare him, a protectour of might, a ſtay of ſtrength, a couer from the heate, and ſhadow for the noone time, 20. a ſauing from offence, and helpe from falling, exalting the ſoule, and *Pro. 21. v. 17.* illuminating the eies, giuing health, and life, and bleſſing. 21. The oblation of him that immolateth of an vniuſt thing is ſpotted, and the ſcornings of the vniuſt are not acceptable. 22. Our Lord is onlie theirs that *Pro. 15. v. 8.* expect him in the way of truth and iuſtice. 23. The Higheſt alloweth not the guifts of the wicked: neither hath he regard to the oblations of the vniuſt, neither wil he be made propitious for ſinnes by the multitude of their ſacrifices. 24. He that offereth ſacrifice of poore mens ſubſtance, is as he that ſacrificeth the ſonne in the preſence of his father. 25. The bread of the needie, is the life of the poore: he that defraudeth it, is a man of bloud. 26. He that taketh away bread in ſwet, is as he that killeth his *Leui. 19.* neighbour. 27. He that ſheddeth bloud, and that defraudeth the hired man, are brethren. 28. (d) One building, and an other deſtroying: what profite haue they but the labour? 29. One praying, and an other curſing: whethers voice wil God heare? 30. He that is waſhed from the dead, (e) and toucheth him againe, what doth his waſhing profit? 31. ſo a man that faſteth in his ſinnes: and doing the ſame againe, what doth he profite in humbling himſelf? who wil heare his prayer?

(c) God alſo prouideth that alwayes there be ſome which truly explicate his law.

(d) He that deſtroyeth that an other buildeth, bringeth two mens labours to nothing.

(e) Recidiuation into ſinne maketh the former repentance fruſtrate. *Mat. 18. v. 33.*

CHAP. XXXV.

Obſeruation of the commandments, 4. and ſacrifice of the iuſt pleaſe God, 12. not the ſacrifice of the wicked. 14. God protecteth the poore and deſolate, 19. heareth the prayer of the humble, and rendereth to al as they deſerue.

HE (a) that keepeth the law, multiplieth oblation. 2. It is an holſome ſacrifice to attend to the commandments, and to depart from al iniquitie. 3. And to offer propitiation by ſacrifice for iniuſtices, and to retire from iniuſtice is prayer for ſinnes. 4. He who offereth the flower of wheat, ſhal giue thanks: and he that is merciful offereth ſacrifice. 5. To depart from iniquitie is a thing that pleaſeth our Lord wel, and to depart frō iniuſtice is an intreating for ſinnes. 6. (b) Thou ſhalt not appeare before the ſight of our Lord emptie. 7. For al theſe things are done becauſe of the cōmandmēt of God. 8. The oblation of the iuſt maketh a fatte altar, and is an odour of ſweetnes in the ſight of the Higheſt. 9. The ſacrifice of the iuſt is acceptable, and our Lord wil not forget the memorie thereof. 10. Rēder glorie to God with a good minde: and diminiſh not the firſt fruits of thine hands. 11. In euerie guiſt make thy countenāce chereful, and in ioyfulnes ſanctifie thy tithes. 12. Giue to the Higheſt according to his guift, and with a good eie doe according to the abilitie of thine hāds: 13. becauſe our Lord is a rewarder, and wil repay thee (c) ſeuen times ſo much. 14. Offer not wicked guifts, for he wil not receiue thē. 15. And looke not vpō an vniuſt ſacrifice, becauſe our Lord is iudge, and there is not with him the glorie of perſon. 16. Our Lord wil not accept perſon againſt the poore, and he wil heare the prayer of him that is hurt. 17. He wil not deſpiſe the prayers of the pupil: nor the widow, if ſhe power out ſpeach of mourning. 18. Doe not the widows reares rūne downe to the cheeke, & her exclamatiō vpon him that cauſeth them to runne? 19. For from the cheeke they goe vp euen to heauen, and our Lord the hearer wil not be delighted in them. 20. He that adoreth God in delectation, ſhal be receiued, & his petition ſhal approch euen to the cloudes. 21. The prayer of him that humbleth himſelf, ſhal penetrate the cloudes: and til it approch he wil not be comforted: and he wil not depart til the Higheſt behold. 22. And our Lord wil not be long, but wil iudge the iuſt, and wil doe iudgement: and the ſtrongeſt wil not haue patience in them, that he may cruſh their backe: 23. and be wil repay vengeance to the Gentiles, til he take away the multitude of the proude: & breake the ſcepters of the vniuſt, 24. til he reward men according to their doings: and according to the workes of Adam, and according to his preſumption. 25. til he iudge the iudgement his people, and ſhal delight the iuſt with his mercie: 26. The mercie of God is beautiful in the time of tribulation, as a cloude of raine in the time of drought.

1. *Reg.* 15. v 22. *Ier.* 7.

Exo. 23. & 34 *Deu.* 16.

2. *Cor.* 9. *Tob.* 4. *Leuit.* 22. *Deu.* 15. 2. *Paral.* 19. *Rom.* 2. *Act.* 10.

(a) Sacrifices of penance, *Pſal.* 50. of iuſtice Pſal. 4. and of praiſe, Pſal. 49. are better then external ſacrifices.

(b) Neuerthe-les external ſacrifice is alſo neceſſarie.

(c) Oftentimes ſo much. *As Prou* 24 *Seuen times ſhal the iuſt fal, & ſhal riſe againe.*

CHAP.

CHAP. XXXVI.

A prayer for conuerſion of al nations: 14 and for conſeruation of the Iſraelites 20. Diſcretion is neceſſarie in al actions, and deſires.

HAVE mercie vpon vs ô God of al, and reſpect vs, and ſhew vs the light of thy mercies: 2. and ſend in thy feare vpon (*a*) the natiõs, that haue not ſought after thee, that they may know that there is no God but thou, and that they may ſhew forth thy glorious things. 3. Lift vp thy hand ouer the ſtrange Nations, that they may ſee thy might. 4 For as in their ſight thou art ſanctified in vs, ſo in our ſight thou ſhalt be magnified in them, 5. that they may know thee, as we alſo haue knowen, that there is no God beſide thee ô Lord. 6. Renewe ſignes, and change meruels. 7. Glorifie thy hand, and thy right arme. 8. Raiſe vp furie, and powre out wrath 9. Take away the aduerſarie, and afflict the enemie. 10. Haſten the time, and remember the end, that they may declare thy meruels. 11. Let him that is ſaued be deuoured in the wrath of flame: and let them that euil intreate thy people, find perdition. 12. Breake the head of Princes of the enemies, that ſaie: There is none other beſide vs. 13. Gather together al the tribes of Iacob: and let them know that there is no God but thou, that they may declare thy great workes: & thou ſhalt inherite them as from the beginning. 14. Haue mercie on thy people, vpon
Exo. 4. which thy name is inuocated: and vpon Iſrael, whom thou haſt made equal to thy firſt begottẽ. 15. Haue mercie on the citie of thy ſanctificatiõ Ieruſalem, the citie of thy reſt. 16. Replenith Sion with thy words that can not be vttered, & thy people with thy glorie. 17. Giue the teſtimonie to them that are thy creatures from the beginning, and raiſe vp the prophecies, which the former prophets ſpake in thy name. 18. Giue reward to them that patiently expect thee, that thy prophets may be found faithful: and heare the prayers of thy ſeruants, 19. according to Aarons benediction of thy people, and direct vs into the way of iuſtice, and let al
Num. 6. knowe that inhabite the earth, that thou art God the beholder of the words. 20. The (*b*) bellie wil eate al meate, and one meate is better then an other meate. 21. The iawes taſt veniſon, & (*c*) the wiſe hart lying words, 22. A peruerſe hart wil giue ſorow, and a cunning man wil reſiſt it. 23. Some woman wil receiue euerie man: and one daughter is better then an other daughter. 24. The beautie of a woman cheereth the face of her husband, and increaſeth the deſire aboue al mans concupiſcence. 25. If there be a tongue of curing, there is alſo of mitigating and of mercie: her husband is not according to the ſonnes of men. 26. He that poſſeſſeth a good woman beginneth riches: ſhe is an helpe like vnto him, & a piller as (*d*) reſt. 27. Where there is no hedge, the poſſeſſion ſhal be ſpoiled: and where there is no wife, he mourneth wanting. Who doth credite him that hath no neſt, and turning aſide whereſoeuer it waxeth darke, as a robber girded, leaping from citie to citie.

(*a*) This prayer implieth alſo a prophecie of the conuerſion of the Gentils, as the like very often in the Pſalmes. 58. 64. 65. &c.

(*b*) As there is difference of meates: (*c*) ſo there ought to be diſcretion in words, in chooſing a wife, & in al actions, and deſires.

(*d*) In concord ſmal things increaſe, by diſcord al things goe to hauoke.

CHAP. XXXVII.

Beware of a feined, & loue a ſure freind. 7. Conſult with the wiſe, truſtie, 15. and vertuous, 19. eſpecially relying vpon God. 21. The tongue is cauſe of much good, or much euil. 30. Be temperate in diet.

(a) As freindſhip is a moſt neceſſarie thing in humane life; ſo feined freindſhip is moſt dangerous.

VERIE freind wil ſay: I alſo haue ioyned freindſhip: (a) but there is a freind, in name only a freind. Doth there not ſorow remaine euen to death? 2. But a companion and freind wil be turned to enmitie. 3. O moſt wicked preſumption, whence waſt thou created to couer the dric land with malice, and with the deceitfulnes thereof? 4. A companion is pleaſant with his freind in delectations, and in the time of tribulation he wil be an aduerſarie. 5. A companion is ſorie with his freind for his bellies ſake, and he wil take a ſhield againſt the enemie. 6. Forget not thy freind in thy minde, and be not vnmindeful of him in thy riches. 7. Conſult not with him which betraieth, and hide thy counſel from them that enuie thee. 8. Euerie counſeler vttereth counſel, but there is a counſeler in himſelfe. 9. From ſuch a counſeler keepe thy ſoule. Firſt know what his neceſſitie is: for he wil deuiſe to his owne minde: 10. leſt perhaps he thruſt a ſharpe ſtake into the ground and ſay to thee: 11. Thy way is good; and ſtand ouer againſt thee to ſee what wil befal thee. 12. With an irreligious man treate not of holines, & with the vniuſt of iuſtice, and with a woman of the thing whereof ſhe is iealous: with a feareful man of warre, with a marchant of traficke, with a byer of ſelling, with an enuious man of giuing thankes, 13. with the impious of pietie, with the vnhoneſt of honeſtie, with the field labourer of al worke, 14. with him that worketh by the yeare of the ending of the yeare, with a ſlouthful ſeruant of much working: attend not to theſe in al counſel. 15. But be cõtinual with a holie mã, whomſoeuer thou ſhalt know to obſerue the feare of God, 16. whoſe ſoule is according to thine owne ſoule: and who whẽ thou ſhalt ſtumble in the darke, wil be ſorie for thee. 17. And eſtabliſh with thy ſelf an hart of good counſel: for there is none other thing more worth to thee then it. 18. The ſoule of a holie man vttereth ſometime true things, more then ſeuen warchmen that ſitte in a high place to watch. 19. And in al theſe (b) beſeech the Higheſt, that he direct thy way in truth. 20. Before al workes let a true word 21. goe before thee, and ſtable counſel before euerie act. 21. A wicked word ſhal change the hart: out of which, riſe foure partes, good, and euil, life, and death: and the tongue is a continual ruler of them. There is a ſubtile man teacher of manie, & to his owne ſoule he is vnprofitable. 12. A cunning mã hath taught manie, and is ſweet to his owne ſoule. 23 He that ſpeaketh ſophiſtically, is odious: in euerie thing he ſhal be defrauded. 24. Grace is not giuen him

(b) Mã is bound to vſe al prudẽt endeauour, & withal moſt eſpecially to pray for Gods direction.

of our

of our Lord: for he is defrauded of al wiſdom. 25. There is a wiſe mā, wiſe to his owne ſoule: and the fruit of his vnderſtanding is laudable. 26. A wiſe man teacheth his people, and the fruits of his vnderſtanding are faithful. 27. A wiſe man ſhal be filled with bleſſings, and they that ſee wil praiſe him. 28. The life of a man is in the number of dayes: but the dayes (*c*) of Iſrael are innumerable. 29. A wiſe man in the people ſhal
1.Cor.6. inherite honour, and his name ſhal liue for euer. 30. Sonne in thy life (*d*) proue thy ſoule: & if it be wicked, giue it not power: 31. for al things are not expedient for al, and euerie kinde pleaſeth not euerie ſoule. 32. Be not greedie in al feaſting, and powre not out thy ſelf vpon al meate: 33. for in manie meates there ſhal be infirmitie, and greedines ſhal approch euen to choler. 34. Becauſe of ſurfet manie haue died: but he that is abſtinent, ſhal adde life.

(*c*) The dayes of the Bleſſed in heauen, who ſee God, are eternal.

(*d*) The ſame which S. Paul admoniſheth (1.Cor.11.) *Let euerie one proue himſelf*, by examining & rectifying his conſcience.

CHAP. XXXVIII.

God hath ordained corporal 9. and ſpiritual medicines. 16. Vſe moderate, not exceſſiue ſorow for the dead. 26. Tradeſmen and artificers are neceſſarie, much more ſpiritual paſtours.

HONOVR the phiſition (*a*) for neceſſitie: for the Higheſt hath created him. 2. For al medicine is of God, & it ſhal receiue guift of the King. 3. The knowledge of the phiſition ſhal exalt his head, and in the ſight of great men he ſhal be praiſed.
Exo.15. 4. The Higheſt hath created medicines of the earth, and a wiſe man wil not abhorre them. 5. Was not bitter water made ſweete by wood? 6. The vertue of the things is come to the knowledge of men, and the Higheſt hath giuen knowledge to men, for to be honoured in his merueious things. 7. Curing with theſe things he ſhal mitigate paine, and
Iſa.38. the apothecarie ſhal make confections of ſweetnes, and ſhal make ointments of health, and his workes ſhal not be conſummated. 8. For the peace of God is vpon the face of the earth. 9. Sonne (*b*) in thine infirmitie contemne not thy ſelf, but pray our Lord, and he wil cure thee. 10. Turne away from ſinne, and direct thy hands, and from al offence cleanſe thy hart. 11. Giue ſweetnes and a memorial of fine floure, and make a fat oblation, and giue place to the phiſition. 12. For our Lord created him: and let him not depart from thee, becauſe his workes be neceſſarie. 13. For there is a time when thou maiſt fal into their hands: 14. and they shal beſeech our Lord, that he direct their reſt, and healing; for their conuerſation. 15. He that ſinneth in his ſight, that made him, ſhal fal into the hands of the phiſition. 16. Sonne, vpon the dead ſhed teares, and begin to weepe as hauing ſuffered doleful things, and according to iudgement couer his bodie, and neglect not his burial.
Pro.15. & 17. 17. But (*c*) for detraction beare bitterly the mourning of him one day, and be comforted for the heauines, 18. and make mourning according

(*a*) Mans bodie naturally needeth ſuſtenāce, & ſometimes phiſike, and ſo doth his ſoule; which as it is more excellēt, ſo it ought to be more regarded.

(*b*) Spiritual infirmitie requireth ſpiritual phiſike.

(*c*) To auoide euil ſpeach, ſhew that thou art truly ſorie for the death of thy freind. But moderate thy ſorow, leſt it hurt thy ſelf.

to his desert one day, or two, because of detraction. 19. For by heauines death hasteneth, and it couereth the strength, and sorow of the hart boweth the necke. 20. In abstraction sorow is permanent: and the substance of the poore is according to his hart. 21. Giue not thine hart into heauines, but expel it from thee: and remember the latter endes, 22. and forget not: for neither is there returne, and him thou shalt profit nothing, and thou shalt hurt thy self. 23. Be mindful of my iudgement: for thine also must be so: to me yesterday, and to thee to day, 24. In the repose of the dead make the memorie of him to rest, and comfort him in the departing of his spirit. 25. (*d*) The wisdom of a scribe in the time of vacance: and he that is lesse in action, shal receiue wisdom. 26. With what wisdom shal he be replenished, that holdeth the plough, and glorieth in the goade, drigueth oxen with the prickle, and conuerseth in their workes, and his talke is in the breede of buls? 27. He wil giue his hart to turne vp furrowes, and his watching in the feeding of kine. 28. So euerie craftsman and workemaster that passeth the night as the day, that maketh grauen seales, and his continual diligence varieth the picture: he wil giue his hart to the similitude of the picture, and his watching wil perfect the worke. 29. So the yronsmith sitting by the anuil and considering the worke of yron. The vapour of the fire wil parch his flesh, and he striueth in the heate of the fournace: 30. The noyse of the hammer reneweth his eare, and his eye is against the similitude of the vessel. 31. He wil giue his hart to the finishing of the workes, and his watching wil polish to perfection. 32. So the potter sitting at his worke, turning the wheele with his feete, who is alwayes set in carefulnes for his worke, and al his working is in number: 33. With his arme he wil fashion the clay, and before his feete he wil bend his strength: 34. He wil giue his hart to finish the vernishing thereof, and his watching wil make cleane the fournace. 35. Al these haue hoped in their hands, and euerie one is wise in his owne art. 36. Without these a citie is not built. 37. And they shal not inhabite, nor walke therein, and they shal not leape high into the congregation. 38. Vpon the iudges seate they shal not sitte, and the ordinance of iudgement they shal not vnderstand, neither shal they declare discipline and iudgement, and in parables they shal not be found: 39. but they shal confirme the creature of the world, and their prayer shal be in the worke of their art, applying their soule, & searching in the law of the Highest.

2. Reg. 12.

(*d*) When pastours haue leysure frō preaching, they may then profite others by writing. So S. Paul not only preached, but also writte. So likewise the Doctours of the Church and other holie Fathers.

CHAP.

CHAP. XXXIX.

Godlie knowledge, 16. puritie of foule, 20. humble conceipt of our ſelues, 27. and conſideration of eternal reward, are good diſpoſitions to ſpiritual contemplation.

THE (*a*) wiſe man wil ſearch out the wiſdom of al the ancients, and wil be occupied in the prophets. 2. He wil keepe the narration of famous men, and wil enter withal into the ſubtilities of parables. 3. He wil ſearch out the hidden ſenſes of prouerbs, and wil conuerſe in the ſecrets of parables. 4. In the middes of great men he wil miniſter, and in the ſight of the preſident he ſhal appeare. 5. He ſhal paſſe into the land of ſtrange nations: for he ſhal trie good and euil in men. 6. He wil giue his hart to watch early vnto our Lord, that made him, and he wil pray in the ſight of the Higheſt. 7. He wil open his mouth in prayer, and wil entreate for his ſinnes. 8. For if it ſhal pleaſe our great Lord, he wil fil him with (*b*) the ſpirit of vnderſtanding: 9. and he wil power forth the words of his wiſdom as ſhowres, and in prayer wil confeſſe to our Lord. 10. And he wil direct his counſel, and diſcipline, and in his ſecrets he wil conſult. 11. He wil open the diſcipline of his doctrine, & wil glorie in the law of the teſtament of our Lord. 12. Manie wil praiſe his wiſdom, and it ſhal not be aboliſhed for euer. 13. The memorie of him ſhal not depart, and his name ſhal be required from generation to generation. 14. Nations ſhal declare his wiſdom, & the Church wil ſhew forth his praiſe. 15. If he continue, he ſhal leaue a name more then a thouſand: and if he reſt, it ſhal profite him. 16. I wil yet conſult that I may declare: For as with furie I am replenifhed. 17. In voice he ſaith: Heare me ye diuine fruits, and as the roſe plãted vpon the riuers of waters fructifie ye. 18. As Libanus (*c*) haue ye the odours of ſweetnes. 19. Floriſh ye flowres, as the lilie, and giue forth an odour, and bring forth leaues in grace, and praiſe with ſong, and bleſſe our Lord in his workes. 20. (*d*) Giue magnificence to his name, and confeſſe vnto him in the voice of your lippes, and in ſongs of the lippes, and harps, & thus ſhal ye ſay in confeſſion: 21. Al the workes of our Lord are exceeding good. 22. At his word the water ſtood as an heape: and at the word of his mouth as it were receptacles of waters: 23. becauſe in his commandment placabilitie is made, and there is no diminiſhing of his ſaluation. 24. The workes of al fleſh are before him, and there is nothing hid from his eyes. 25. From world to world he beholdeth, and nothing is meruelous in his ſight. 26. It is not to be ſayed: What is this, or what is that? for al things ſhal be ſought in their time. 27. (*e*) His bleſſing hath ouerflowed as a ſtreame. 28. And as a flood hath watered the drie land, ſo his wrath ſhal inherite the nations, that haue not ſought him:

Gen. 1. *Exo. 14.*

Gen. 7.

(*a*) Beſides actiue life commended in the former chap. it is neceſſarie that vertuous men vſe alſo meditation & cõtemplation. Vnto which foure diſpoſitions are requiſite, deſcribed in this chap.

1.

(*b*) True knowledge of holie Myſteries: without the which meditation wil be erronious.

2.

(*c*) Puritie of ſoule free from grieuous ſinnes, and endowed with vertues.

3.

(*d*) Humilitie is eſpecially required in contemplatiue perſons.

4.

(*e*) Hope of eternal reward comforteth, & encourageth the ſeruants of God.

him: 29. euen he turned waters into drought, & the earth was made drie: and his waies are direct to the waies of them: so to sinners stumbling blocks in his wrath. 30. Good things were created for the good from the beginning, so for the wicked, good things and euil. 31. (*f*) The beginning of the thing necessarie for the life of men, water, fire, and yron, salt, milke, and bread of flower, and honie, and the cluster of grape, and oyle, & clothing. 32. Al these shal be conuerted to saints into good, so also to the impious and to sinners into euil. 33. There are spirits, that were created (*g*) for vengeance, and in their furie they haue confirmed their torments: 34. in the time of consummation they shal powre out strength: and they shal accomplish the furie of him, that made them. 35. Fire haile, famine, and death, al these were created for vengeance: 36. the teeth of beasts, and scorpions, and serpents, and sword reuenging the impious vnto destruction. 37. In his commandments they shal make merrie, and on the earth they shal be prepared when neede is, and in their times they shal not pretermit a word. 38. Therefore from the beginning I was confirmed, and I haue consulted, and thought, and least written. 39. Al the workes of our Lord are good, & he wil giue euerie worke in his houre. 40. It is not to be said: This in worse then that: for al shal be approued in their time. 41. And now with al hart and mouth praise ye, and blesse the name of our Lord.

(*f*) In the meane time God giueth necessaries for this life. Which the good vse rightly to their merite, & the wicked vse euil to their damnation.

(*g*) Diuels were created in state of grace, & of their owne wil fel from God, & consequently were punished.

CHAP. XL.

The first matter of spiritual meditation may be mans miserie, contracted by original sinne, 4. and increased by actual, 17. relieued by Gods grace: 22. which giueth manie benefits, 27. man adding his voluntarie cooperation.

GREAT trauail is created to al men, and an heauie yoke vpon the children of Adam, from (*a*) the day of their comming forth of their mothers wombe, vntil the day of their burying, into the mother of al. 2. Their cogitations, and feares of the hart, imagination of things to come, and the day of their ending: 3. from him that sitteth vpon the glorious seate, vnto him that is humbled in earth & ashes. 4. From him that weareth hyacinth, and beareth the crowne, euen to him, that is couered with rude linen: furie, enuie, tumult, wauering, and the feare of death, anger perseuering, and contention, 5. and in the time of repose in bed, the sleepe of night changeth his knowledge. 6. A litle is as nothing in rest, and afterward in sleepe, as in the day of watch. 7. He is troubled in the vision of his hart, as he that hath escaped in the day of battel. In the tune of his safetie he rose vp, and merueleth at no feare: 8. With al flesh, from man euen to beast, and vpon sinners seuenfold.

(*a*) The penalties which al men euen new borne infants suffer, doe shew that al in general are guiltie of original sinne, for if they were not guiltie, their punishment were not iust. That Christ also would be subiect to the same penalties was for the sinnes of others. And

9. Beside

9. Beſides theſe things, death, bloud, contention, and ſword, oppreſſions,
Gen. 7. famine, and contrition, and ſcourges: 10. for the wicked al theſe were
Eccle. 1. created, and for them the floud was made. 11. Al things that are of the earth, ſhal turne into the earth, and al waters ſhal returne into the ſea. 12. Al bribing, and iniquitie ſhal be cleane taken away, and fidelitie ſhal ſtād for euer. 13. The riches of the vniuſt ſhal be dried vp as a riuer, and they ſhal ſound as great thunder in rayne. 14. In opening his hands he ſhal reioyce: ſo tranſgreſſours ſhal pine away in conſumption. 15. The nephewes of the impious ſhal not multiplie boughes, nor vncleane roots ſound vpō the top of a rocke. 16. Ouer al water greennes, and at the brinke of the riuer it ſhal be plucked vp before al graſſe. 17. Grace is as paradiſe in bleſſings, and mercie remayneth for euer. 18. The life of a workeman that is ſufficient for himſelf ſhal be ſweete, and in it thou ſhalt finde a treaſure. 19. Children, and building of a citie ſhal confirme the name, and an vnſpotted woman ſhal be counted aboue this. 20. Wine and muſicke make a ioyful hart: and the loue of wiſedom is aboue both. 21. Shalmes, and Pſalterie make ſweete melodie, and a ſweete tongue is aboue both. 22. Thine eye wil deſire grace and beautie, and (*b*) greene ſowen fields are aboue this. 23. A freind and companion meeting together in time, & aboue them both is a woman with her husband. 24. Bretheren are an helpe in the time of tribulation, and mercie ſhal deliuer more thē they. 25. Gold & ſiluer are the eſtabliſhing of the feete: and counſel is wel accepted aboue thē both. 26 Riches & ſtrength exalt the hart, and aboue theſe is the feare of our Lord. 27. There is no diminution in the feare of our Lord, and in it there is no neede to ſeeke for helpe. 28. The feare of our Lord is as a paradiſe of bleſſing, and they haue couered it aboue al glorie. 29. Sonne in thy life time (*c*) want not: for it is better to die then to want. 30. A man that looketh toward an other mās table, his life is as not in thinking how to liue, for he feedeth his ſoule with an other mans meates. 31. But a man nurtered and taught, will looke to himſelfe. 32. Pouertie wil be ſweete in the mouth of the vnwiſe, and in his bellie a fire wil burne.

others. And though his B. mother was preſerued from this ſinne, yet ſhe was not exempted from the general penaltie of al mākinde.

(*b*) The ſocietie of Ghriſts Church flouriſhing in al vertues excelleth the benefits of the old Teſtament.

(*c*) Euerie one is bound to labour that he want not neceſſaries.

CHAP. XLI.

An other mater of meditation is death: 8. Wherof ſinne is the cauſe. 15. Care of a good fame is neceſſarie. 19. Let ſhamfaſtnes be a bridle to auoide fornication, 22. iniquitie, 24. theft, and other ſinnes.

O DEATH how bitter is thy memorie to a man that hath peace in his riches: 2. to a man that is at reſt, and whoſe wayes are proſperous in al things, and that is yet able to take meate! 3. O death, thy iudgement is good to a needy man, and him that is diminiſhed in ſtrength, 4. and fayleth in age, and that is caretul of al things, and to the incredulous, that loſeth

patience! 5. Feare not the iudgement of death. Remember what things haue been before thee, and what come after thee: this is the iudgement from our Lord to al flesh: 6. and what shal come vpon thee by the good pleasure of the Highest: whether it be ten, or an hundred, or a thousand yeares. 7. For in hel there is no (a) accusing of life. 8. The children of sinners become children of abominations, and they that conuerse neere the houses of the impious. 9. The inheritance of the children of sinners shal perish, and with their seede shal be continuance of reproch. 10. The childrē complaine of an impious father, because for him they are in reproch. 11. Woe to you ye impious men, which haue forsakē the law of our Lord the Highest. 12. And if ye be borne, ye shal be borne in malediction: and if ye die, in malediction shal be your portion. 13. Al things that are of the earth, shal returne into the earth: so the impious from malediction to perdition. 14. The mourning of men is in their bodie, but the name of the impious shal be cleane wyped out. 15. Haue care of a good name: for this shal be more permanēt to thee then a thousand treasures precious and great. 16. There is a number of the daies of a good life: but a good name shal continue for euer. 17. Children, keepe ye discipline in peace. For wisdom hid, and treasure not seen, what profite is there in them both? 18. Better is the man that hideth his follie, then the man that hideth his wisdom. 19. But yet (b) haue reuerence to these things, which proceed from my mouth. 20. For it is not good to obserue al shamfastnes: & (c) al things doe not please al men in opinion. 21. Be ashamed before father & before mother, of fornication: and before the president and before the migthie, of lying: 22 before the Prince, and before the iudge, of offerce: before the synagogue and the people, of iniquitie: 23. before companion and freind, of iniustice: and before the place where thou dwellest, 24. of theft, of the truth of God, and his testament: of leaning on the bread, and of reproofe for the thing giuen and taken: 25. before them that salute thee, of silence: of beholding a woman that is an harlot: and of turning away thy countenance from thy kinsman. 26. Turne not away thy face from thy neighbour, & of taking away part & not restoring. 27. Behold not an other mans wife, and search not his handmayde, neither stand by her bed. 28. Before freinds, of opprobrious words: and when thou hast giuen, vpbrayde not. *Mat. 5. v. 28.*

(a) It is to no purpose after death to accuse the shortnes, or length of life, pretending the same to haue been cause of sinne. For God loth al iustly, yea and for the best, if men would so vse his benefites.

(b) It behoueth children, and scholers to esteeme that which their elders teach:

(c) though the same doth not seeme reasonable in their owne opinion.

CHAP. XLII.

Further admonition to auoide sinnes in words, and deeds: 6. with care that others offend not by our negligence. 15. An other matter of meditation is Gods excellencie appearing in his workes.

REPEATE not the word (*a*) which thou hast heard, neither reueale thou of a secret word, & thou shalt indeed be without confusion, and shalt finde grace in the sight of al men: be not ashamed for al these things, and accept not person therby to sinne. 2. Of the law of the Highest, and his testament, and of iudgement to iustifie the impious, 3. of the word of companions and wayfaring men, and of the giuing of the inheritance of freinds, 4. of the equalitie of balance and weightes, of the getting of manie things and few, 5. of the corruption of buying, and of marchandises, and of much discipline of thy children, and to make bloudie the side of a wicked seruant. 6. Ouer a naughtie woman a seale is good. 7. Where there are manie hands, shut vp, and what soeuer thou shalt deliuer, number, and weigh it: and write euerie thing giuen and receiued. 8. Of the discipline of the vnwise and foolish, and of ancients, that are iudged of yong men: and thou shalt be wel instructed in al things, and approued in the sight of al the liuing. 9. A daughter is the secret watch of the father, and the care of her taketh away sleepe, lest perhaps in her youth she become past age, & abiding with an husband she become odious: 10. lest at anie time she be corrupted in her virginitie, and in her fathers house she be found with childe: lest perhaps abyding with her husband she transgresse, or at the least become barren. 11. Ouer a dissolute daugther keepe sure watch: lest at anie time she make thee come into reproch with thine enemies, because of detraction in the citie, and the obiection of the people, and she confound thee in the multitude of the people. 12. Looke not on euerie bodie for beautie sake: & among women tarie not. 13. For out of garments commeth forth the moth, and from a woman the iniquitie of a man. 14. For (*b*) better is the iniquitie of a man, then a woman doing a good turne, and a woman shaming vnto reproch. 15. I therefore wil be mindeful of the workes of our Lord, and I wil shew forth which I haue seen. By the words of our Lord are his workes. 16. The sunne illuminating hath looked throughout al, and ful of the glorie of our Lord is his worke. 17. Hath not our Lord made the saints to declare al his meruelous things, which our Lord the omnipotent confirmed to be established in his glorie? 18. He hath searched out the depth, and the hart of men: & in their subtilitie he hath considered. 19. For our Lord hath knowen al knowledge, and hath beheld the signe of age,

Leuit. 19. Deut. 1. 16. Prou. 24. Iacob. 2.

(*a*) It is not lawful to reueale that, which we iustly promise to conceale.

(*b*) There is lesse danger in conuersing familiarly with a wicked man, then with a freindlie woman. In which conuersation, much prudence is required, as is before admonished. chap. 9.

declaring what things are paſt, and what are to come, reuealing (c) the toknens of ſecret things. 20. No cogitation eſcapeth him, and no word hideth it ſelf from him. 21. The glorious workes of his wiſdom he hath beautified: who is before the world & world without end, neither is there added, 22. nor diminiſhed, and he needeth not anie mans counſel. 23. How are al his workes to be deſired, and which is as it were a ſparke to conſider! 24. Al theſe liue, and remaine for euer, and in al neceſſitie al things obey him. 25. Al things double, one againſt one, and he hath made nothing to want. 26. He hath confirmed the good things of euerie one. And who ſhal be filled ſeeing his glorie?

(c) The excellencie of God, which can not be ſeen with mortal eye (*Exo.* 33.) is propoſed to our meditation in his workes. The like in, *Iob.* 38. 39. 40. 41. and in manie places of holie Scripture.

CHAP. XLIII.

Gods incomparable excellencie appeareth in the heauens, 2. in the ſunne, 6. moone, 9. other ſtarres. 12. rainebow. 14. ſnow, 15. cloudes, 16. hayle, 17. winde, 18. thunder, 21. froſt 22. chriſtal, 24. dew, 26. the ſea, and innumerable things therein. 29. No man is able to praiſe God ſufficiently.

THE firmament of height is his beautie, the beautie of heauen is in the viſion of glorie. 2. The (a) ſunne in ſight declaring at his cõming forth, a meruelous inſtrument, the worke of the Higheſt. 3. At noone it burneth the earth, and who can abide in the preſence of the heate thereof: keeping a fornace in the workes of heate: 4. the ſunne three times ſo much burning the mountaines, caſting out fyrie beames, and ſhining with his beames blindeth the eyes. 5. Great is our Lord that made it, and by his words it hath haſtened his courſe. 6. And the moone in al in her time, is the ſhewing of ſeaſon and the ſigne of age. 7. By the moone is the ſigne of a feſtiual day, a light that diminiſheth in conſummation. 8. The month is according to her name, increaſing meruelouſly in conſummation. 9. An inſtrument of the cãpe on high, ſhining gloriouſly in the firmament of heauen, 10. The glorie of the ſtarres is the beautie of heauen, our Lord illuminating the world on high. 11. In the words of the holie one they ſhal ſtand to iudgement, and ſhal not faile in their watches. 12. See the bow, and bleſſe him that made it: it is very beautiful in his brightnes. 13. It hath cõpaſſed heauẽ in the circuite of his glorie, the hãdes of the Higheſt haue opened it. 14. But by his cõmandemẽt he hath haſtened ſnow, & he haſteth to ſẽd forth the lightnings of his iudgement. 15. Therefore are the treaſures opened, & the cloudes flie forth as birdes. 16. By his greatnes he hath ſet the cloudes, & the haileſtones are broken. 17. In his ſight the mountaines ſhal be moued, & at his wil the ſouth winde hath blowen. 18. The noyſe of his thunder

(a) Of al ſenſles creatures, yea & of ſenſible alſo, that haue not reaſon, the ſunne is moſt excellent. Of which al corporal creatures receiue their light: & by whoſe influence al generation of creatures proceedeth: wherof is this Maxime in Philoſophie, that *The ſunne and man beget a man.* And Ariſtotel calleth the ſunne the father of men and of gods. *li. 2. de anim.* But the faithful know it is a creature inferiour to man, in reſpect of

ſhal beate the earth, the tempeſt of the northwind, and the gathering together of wind: 19. and as the bird lighting downe to ſitte, he ſcattereth ſnow, and the falling thereof, is as the locuſt dyuing downeward. 20. The eye ſhal admire the beautie of the whitenes thereof, and the hart quaketh at the ſhower thereof. 21. He ſhal power out froſt vpon the earth as ſalt: and when it freeſeth, it ſhal be made as the toppes of a thiſtle. 22. The cold north wind blewe, & of water there froſe chryſtal, vpon al gathering together of waters it ſhal reſt, & as a breſtplate it ſhal put it ſelf vpon the waters. 23. And it ſhal deuoure the mountaines, & burne the deſert, & extinguiſh that which is grene as fire. 24. The remedie of al is in the haſtie comming of a cloude, and a dew meeting it by the heare that commeth, ſhal make it quaile. 25. At his word the wind was ſtil, and with his thought he appeaſed the depth, and our Lord planted Ilandes therein. 26. They that ſaile on the ſea, tel the perils therof: & hearing with our eares we ſhal meruail. 27. There are goodly workes, & meruailous: diuers kindes of beaſtes, & of al cattel, & the creature of mightie beaſtes. 28. Through him is the end of their iourney confirmed, and by his word al things are ſet in order. 29. We ſhal ſay manie things, & ſhal faile in words; but the ſumme of our words is, He is in al. 30. Glorifying him how far ſhal we be able? for the omnipotent himſelf is aboue al his workes. 31. Our Lord is terrible, & exceeding great, & his might is meruelous. 32. Glorifying our Lord as much as euer you can, he ſhal yet ſurpaſſe, and his magnificence is meruelous. 33. Bleſſing our Lord, exalt him as much as you can: for he is greater then al praiſe. 34. Exalting him be ye replenished with ſtrength. Labour not: for you ſhal not comprehend. 35. Who ſhal ſee him, and ſhal declare him? and who ſhal magnifie him as he is from the beginning? 36. Manie things hid are greater then theſe: for we haue ſeen few of his workes. 37. But our Lord made al things, and to them that liue piouſly he hath giuen wiſdom.

his reaſonable ſoule, and in them both, & in al other creatures, acknowledge ſuperexcellent & infinite Maieſtie in God. (b) Which alſo appeareth euen in the leaſt creatures, whoſe natural ſubſtances & qualities, with other accidēts, the more anie man conſidereth, the more he ſhal admire God, the onlie Creatour of al.

CHAP. XLIIII.

Praiſes of holie fathers in general: 16. and in particular of Enoch, 17. Noe, 20. Abraham, 24. Iſaac, and Iacob.

The 2. part. Examples and praiſes of holie men: with praiſe & thankes to God.

LET vs praiſe glorious men, and our fathers in their generation. 2. Much glorie hath our Lord made by his magnificence from the beginning of the world. 3. Ruling in their (a) dominions, men great for force, and endued with their wiſdom, declaring in the prophets the dignitie of prophets, 4. and ruling in the people that was preſent, and by the vertue of wiſdom moſt holie words to the peoples, 5. In their skil ſeeking out muſical melodies, & vttering ſongs of ſcri-

(a) Vertuous men are rightly called Lords, and Princes; ſo the children of Heth ſayd to Abraham.

My Lord, thou art a Prince of God among vs. Gen. 23.

ptures. 6. Rich men in force ſtudying beautifulnes: liuing at peace in their houſes. 7. Al theſe in the generations of their nation haue obteyned glorie, and in their daies are praiſed. 8. They that were borne of them haue leaft a name tel their praiſes: 9. and there are ſome of whom there is no memorie: they are periſhed, as they that neuer were; & are borne, as not borne at al, & their children with them. 10. But they are men of mercie, whoſe godlie deedes haue not failed: 11. good things continue with their ſeede, 12. their nephewes are an holie inheritance, and their ſeede hath ſtoode in the teſtaments: 13. and their children becauſe of them abide for euer: their ſeede and their glorie ſhal not be forſaken. 14. Their bodies are buried in peace, and their name liueth vnto generation and generation. 15. (*b*) Let peoples tel their wiſdom, and the Church declare their praiſe. 16. Henoch pleaſed God, and was tranſlated into paradiſe, that he may giue repentance to the nations. 17. Noe was found (*c*) perfect, iuſt, and in the time of wrath he was made a reconciliation. 18. Therefore was there a remnant leaft to the earth, when the flood was made. 19. The teſtaments of the world were made with him, that al fleſh ſhould no more be deſtroyed with the flood. 20. Abraham the great (*d*) father of the multitude of the nations, and there was not found the like to him in glorie, who kept the law of the Higheſt, and was in couenant with him. 21. In his fleſh he made the couenant to ſtand, and in tentation he was found faithful. 22. Therefore by an oath he gaue him glorie in his nation, that he should encreaſe as an heape of earth, 23. and that he would exalt his ſeede as the ſtarres, and they ſhould inherite from ſea to ſea, and from the riuer to the ends of the earth. 24. And he did in like manner in Iſaac for Abraham his father. 25. Our Lord gaue him the (*e*) bleſſing of al nations, and confirmed his couenant vpon the head of Iacob. 26. He knew him in his bleſſings, and gaue him an inheritance, & diuided him his portion in twelue tribes. 27. And he preſerued vnto him men of mercie, and found grace in the eies of al fleſh.

(*b*) Enoch shal preach penance in the time of Antichriſt.

(*c*) Noe was perfect.

(*d*) Abraham father of al the beliewers in Chriſt.

(*e*) Iſaac and Iacob were bleſſed in Abraham.

Gen. 5. Gen. 6. Gen. 9. Gen. 12. Gen. 22. Heb. 11.

CHAP. XLV.

Praiſes of Moyſes. 7. Aaron, 16. and his prieſtlie progenie. 22. Againſt whom Core with his complices rebelling, were deſtroyed.

MOYSES beloued of God, and men: whoſe memorie is in benediction. 2. He made him like in the glorie of ſaints, and magnified him in the feare of his enemies. And with his words he appeaſed monſters. 3. He glorified him in the ſight of Kings, and gaue him commandment before his people, & ſhewed him his glorie. 4. In his faith and meekenes he made him holie, and choſe him of al flesh. 5. For he heard him, and his voice, and brought him into a cloud. 6. And he gaue him precepts (*a*) face to face, and a law of life and diſcipline, to

(*a*) Moyſes saw Gods workes more cleerely

Exo. 3. Nu. 21.

teach

teach Iacob his teſtament, and Iſrael his iudgements. 7. He exalted Aaron
Exo. 28. his brother high, and like to himſelf of the tribe of Leui. 8. He eſtabliſhed vnto him (b) an euerlaſting teſtament, and gaue him the Prieſthood of the nation, and made him bleſſed in glorie, 9. and he girded him about with a girdle, and put vpon him a robe of glorie, and crowned him in furniture of power. 10. Garments to the feete, and breches, and an Ephod he put vpon him, and compaſſed him with litle belles of gold very manie round about, 11. to giue a ſound in his going, to make ſound heard in the temple for a memorie to the children of his nation. 12. An holie robe, of gold, and hyacinthe, and purple, a wouen worke, of a wiſeman, indued with iudgement and truth: 13. Of twiſted ſcarlet the worke of an artificer, with precious ſtones figured in the cloſure of gold, and grauen by the worke of a lapidarie for a memorial, according to the number of the tribes of Iſrael. 14. A crowne of gold vpon his miter grauen with a ſeale of holines, and the glorie of honour: a worke of power, & the adorned deſires of the eies. 15. There were none ſuch ſo faire before him, euen from the beginning. 16. No ſtranger was clothed with them, but only his children
Leui. 8. alone, and his nephewes for euer. 17. His ſacrifices were cõſumed with fire euerie day. 18. Moyſes filled his hands, & anoynted him with holie oile. 19. It was made vnto him for an euerlaſting teſtament, and to his ſeede as the daies of heauen, to doe the function of Prieſthood, and to haue praiſe and to glorifie his people in his name. 20. He choſe him of al that liued, to offer ſacrifice to God, incenſe, and good odour, for a memorial to pacifie for his people: 21. and he gaue them power in his precepts, in the teſtaments of his iudgements, to teach Iacob his teſtimonies, and in his
Nu. 16. law to giue light to Iſrael. 22. Becauſe ſtrangers ſtood againſt him, and for enuie men compaſſed him about in the deſert, they that were with Dathan and Abiron, and the congregation of Core in anger. 23. Our Lord God ſaw, and it pleaſed him not, and they were conſumed in the violence of wrath. 24. He did prodigious things vnto them, and conſumed them in flame of fire. 25. And he added glorie to Aaron, and gaue him an inheritance, and diuided vnto him the firſt fruits of the increaſe of the earth. 26. He prepared them bread in the firſt vnto ſatietie: for the ſacrifices alſo of our Lord they ſhal eate, which he gaue to him, and to his ſeede. 27. But
Nu. 25. (c) he ſhal not inherite the nations in the land, and he hath no part in the nation: for himſelf is his portion & inheritance. 28. Phinees the ſonne of Eleazar is the third in glorie, in imitating him in the feare of our Lord: 29. and to ſtand in the reuerẽce of the nation: in the goodnes and alacritie of his ſoule he pacified God for Iſrael. 30. Therefore did he eſtabliſh vnto him a couenant of peace, to be the Prince of the holies, and of his nation, that the dignitie of Prieſthood ſhould be to him and to his ſeede for euer. 31. And the teſtament to (d) Dauid King, the ſonne of Ieſſe of the tribe of Iuda, and inheritance to him and to his ſeede, that he might giue wiſdom into our hart to iudge his nation in iuſtice, that their good things might not be aboliſhed, & their glorie in their nation he made euerlaſting.

then other Prophets, yet ſaw not his ſubſtance, *a is noted Exod. 33.*

(b) Aarons Prieſthood continued ſo long as Moyſes law: that was til Chriſt. And now the Prieſthood according to the order of Melchiſedech continueth to the end of the world.

(c) The tribe of Leui had not a portion of inheritance ſeparate from the reſt, but had tithes, firſt fruits, and oblations for their temporal prouiſion.

(d) King Dauid gaue ſpecial aſſiſtance to the Prieſts, and greatly aduanced Gods ſeruice. *1. Paral. 23. &c.*

CHAP.

CHAP. XLVI.

Praises of Iosue, 9. Caleb, 13. the Iudges of Israel, 16. Namely of Samuel Iudge and Prophet.

(a) Iosue succeeded in the temporal gouernement: for the spiritual perteyned to the successours of Aaron. *Num.* 27.

STRONG in battel was Iesus the sonne of Naue (a) successour of Moyses among the prophets, who was great according to his name, 2. most great in the saluation of Gods elect, to ouerthrow the enemies rising vp, that he might get the inheritance of Israel. 3. What glorie obteyned he in lifting vp his hands, and casting swords against the cities? 4. Who before him did so resist? for our Lord himself brought the enemies. 5. Whether was not the sunne hindered in his anger, and one day was made as two? 6. He inuocated the mightie soueraigne in assaulting of the enemies on euerie side, and the great and holie God heard him in haile-stones of exceeding great force. 7. He made violent assault against the nation of his enemies, and in the goeing downe he destroyed the aduersaries, 8. that the nations might know his might, that it is not easie to fight against God. And he folowed at the back of the mightie. 9. And in the daies of Moyses did mercie, and (b) Caleb the sonne of Iephone, did stand against the enemie, and stayed the nation from sinnes, and appeased the murmuring of malice. 10. And they two being appointed, were deliuered out of danger from among the number of six hundred thousand foote men, to bring them into their inheritance, into the land that yealdeth milke and honie. 11. And our Lord gaue strength to Caleb himself, and his strength continued euen vntil old age, so that he went vp into the high place of the land, & his seede obteyned inheritance. 12. That al the children of Israel might see, that it is good to obey the holie God. 13. And (c) al the iudges by their name, whose hart was not corrupted: which were not turned away from our Lord, 14. that their memorie might be blessed, and their bones spring out of their place, 15. and their name continue for euer, the glorie of the holie men remayning vnto their children. 16. The beloued of our Lord his God Samuel the Prophet of our Lord renewed the empire, and (d) anoynted Princes in his nation. 17. By the law of our Lord he iudged the congregation, and the God of Iacob saw, and in his fidelitie was proued a prophet. 18. And he was knowen faithful in his words, because he saw the God of light: 19. and inuocated our Lord Omnipotent, in assaulting the enemies besetting him on euerie side, in the oblation of an immaculate lambe. 20. And our Lord thundered from heauen, and in great sound he made his voice heard, 21. and he discomfited the Princes of the Tyrians, and al the dukes of the Philisthiims: 22. and before the time of the end of his life, and the world, he gaue testimonie before

Iosue 10.

Nu. 14.

Iosue 14.

1. *Reg.* 17.

1. *Reg.* 7.

1. *Reg.* 12.

(b) Only Iesue and Caleb remained of those which came out of Aegypt, al the rest dyed in the desert; and their children entered into Chanaan. *Num.* 14.

(c) Though some of the Iudges were sometimes great sinners, yet they were finally iust, & for their good actes much renowmed.

(d) Samuel annointed Saul and Dauid Kings.

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our Lord, and his Chriſt, money and what ſoeuer beſides vnto the verie ſhoes he tooke not of al fleſh, and no man accuſed him. 23. And after this he ſlept, and (c) he notified to the King, and ſhewed him the end of his life, and he exalted his voice out of the earth in prophecie, to take cleane away the impietie of the nation.

1. Reg. 28.

(a) If Samuel himſelf had not appeared, (but ſome other ſpirite) it could not haue been noted in his praiſes. See. 1. Reg. 28.

CHAP. XLVII.

Praiſes of Nathan, 2. Dauid, 14. and Salomon, in whoſe progonie (21. notwithſtanding his fal) 27. the royal ſcepter remained for Dauids ſake, though for his and the peoples ſinnes tenne tribes were cut off, and fel into ſchiſme.

2. Reg. 11. AFTER theſe things aroſe Nathan the Prophet in the daies of Dauid. 2. And as the fatte ſeparated from the fleſh, ſo was Dauid from the children of Iſrael. 3. He plaied with lyons as it were with lambes: and with beares he did in like manner as with lambes of theepe in his

1. Reg. 17. youth. 4. Did not he kil the giãt, & tooke away reproch

Ibidem. from his natiõ? 5. In lifting vp his hand, with a ſtone of the ſling he ouerthrew the boaſting of Goliah: 6. for he inuocated our Lord the omnipotẽt, and he gaue in his right hand, to take away the man ſtrong in battel, and

1. Reg. 18. to exalt the horne of his nation. 7. So in ten thouſand did he glorifie him, and praiſed him in the bleſſings of our Lord, in offering to him a crowne of glorie: 8. for he deſtroyed the enemies on euerie ſide, and rooted out the Philiſthijms the aduerſaries euen vntil this preſent day: he brake their horne for euer. 9. In euerie worke he gaue confeſſion to the Holie one, and to the Higheſt, in the word of glorie. 10. Frõ (a) al his hart he praiſed

1. Par. 25. our Lord, & loued God, that made him, and gaue him might againſt his enemies: 11. and he made ſingers to ſtand before the altar, and by their ſound he made ſweete tunes. 12. And in the ſolemnities he gaue honour, and adorned the times euen to the end of his life, that they ſhould praiſe the holie name of our Lord, and magnifie the holines of God in the morning. 13. Our Lord purged his ſinnes, and exalted his horne for euer: and

2. Reg. 12. he gaue him a teſtament of the kingdom, and the ſeate of glorie in Iſrael.

3. Reg. 3. 14. After him aroſe a wiſe ſonne, and for (b) him did he ouerthrowe al the might of the enemies. 15. Salomon reigned in dayes of peace, to whõ God ſubdewed al his enemies, that he might build an houſe in his name,

1. Reg 4. & prepare holines for euer: as (c) thou art inſtructed in thy youth. 16. And thou art replenifhed as a riuer with wiſdom, and thy ſoule diſcouered the earth. 17. And thou didſt multiplie darke ſayings in compariſons: thy name was bruited to the ilands far off, and thou waſt beloued in thy peace. 18. The landes merueled at the ſongs and prouerbs, and compariſons, and interpretations, 19. and at the name of our Lord God, whoſe name is, God of Iſrael. 20. Thou didſt gather gold as copper, and filledſt

(a) Amongſt al the renoumed actes of Dauid his pure and ſincere hart moſt pleaſed God.

(b) For Dauids ſake God gaue wiſdom to Salomon, and peace in his kingdom.

(c) By Apoſtrophe the authour turneth his ſpeach to Salomon.

siluer as lead, 21. and bowedst thy thighes to women: thou hast had power on thy bodie. 22. Thou (c) hast made a blotte in thy glorie, & profaned thy seede to bring wrath to thy childrē, & thy follie to be kindled, 23. to make the Kingdom diuided, and a stubburne kingdom to reigne of Ephraim. 24. But God wil not leaue his mercie, and he wil not corrupt, nor abolish his owne workes, neither wil he destroy from the stocke the nephewes of his elect: and he wil not corrupt the seede of him, that loueth our Lord. 25. But he gaue a remnant to Iacob, and to Dauid of the same stocke. 26. And Salomon had an end with his fathers. 27. And he leaft after him of his seede, the follie of the nation, 28. and Roboam hauing litle wisedom, who turnēd away the nation by his counsel, 29. and Ieroboam the sonne of Nabat, who made Israel to sinne, and made a way of sinning to Ephraim, and their sinnes did abound very manie. 30. They remoued them away from their land very far. 31. And he sought al iniquities, til there came defense vnto them, and he rid them from al sinnes.

(c) Salomons sinnes were punished, but Gods mercie continued in conseruing his posteritie. *Psal.* 88.

3. *Reg.* 10. 3. *Reg.* 11. *Psa.* 88. *v.* 34. 3 *Reg.* 12.

CHAP. XLVIII.

Praises of Elias, 13. Eliseus, 19. Ezechias, 23. and Isaias.

AND there arose Elias the prophet, as it were fire, and his word burnt as a litle torche. 2. Who brought famine vpon them, and they prouoking him in their enuie were made fewe, for they could not abide the precepts of our Lord. 3. By the word of our Lord he stayed heauen, and he brought downe fire from heauen (a) thrise. 4. So was Elias magnified in his meruelous workes. And who can so glorie like vnto thee? 5. Who didst rayse vp the dead frō hel, from the lotte of death, in the word of our Lord God. 6. Who didst cast downe Kings to destruction, and didst easily breake their might, and the glorious from their bed. 7. Who heardst iudgement in Sina, and in Horeb iudgements of defence. 8. Who anoyntest Kings to repentance, and makest Prophets successours after thee. 9. Who wast receiued in a whirlewind of fire, in a chariot of fierie horses. 10. Who art written in the iudgements of times, to appease the wrath of our Lord, to reconcile the hart of the father to the sonne, and to restore the tribes of Iacob. 11. Blessed are they that saw thee, and were honoured in thy freindshipe. 12. For we liue by life only, but after death our name shal not be such. 13. Elias was indeed hid in the whirlewind, & his spirit was complete in Eliseus: in his dayes he feared not the Prince, and no man ouercame him by might. 14. Neither did any word ouercome him, and his bodie (b) propheciad being dead. 15. In his life he did wonders, and in death he wrought meruelous things. 16. In al these things the people repented not, and they departed not from their sinnes, til they were cast out of their land, and were dispersed into al

(a) Elias procured fire from heauen to burne his sacrifice, 3. *Reg.* 18. and twise more to burne an hundred men which persecuted him. 4. *Reg.* 1.

8. *Reg.* 17. 3. *Reg.* 19. 4 *Reg.* 2.

(b) The miracle wrought by his dead bodie shewed that he was an holie Prophet.

4. *Reg.* 13.

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the earth 17. And there was left a verie small nation, and a Prince in the house of Dauid. 18. Some of them did that which pleased God: but others committed manie sinnes. 19. Ezechias fenced his citie, and brought in water into the middes thereof, and digged a rocke with yron, and built a wel for water. 20. In his dayes came vp Sennacherib, and sent Rabsaces, and lifted vp his hand against them, and put forth his hand vpon Sion, and became proude by his mightines. 21. Then were their harts and hands moued: and they were in sorow as trauailing women. 22. And they inuocated our merciful Lord, and spredding their hands, they lifted them vp to heauen, and the holie Lord God (c) quickly heard their voice. 23. He was not mindful of their sinnes, neither did he giue thē to their enemies, but purged them by the hand of Isaie the holie Prophet. 24. He ouerthrew the campe of the Assirians, and the Angel of our Lord destroyed them. 25. For Ezechias did that which pleased God, and went strongly in the way of Dauid his father, which Isaie commanded him, the great prophet, and faithful in the sight of God. 26. In his daies the sunne returned backward, & added life to the King. 27. By a great spirite he saw the last things, and comforted the mourners in Sion. 28. For euer he shewed the things to come, & secret things before they came to passe.

4. Reg. 20. 4 Reg. 18. 4. Reg. 19 Isa. 38. 4. Reg. 20. Isa. 38.

4. Reg. 19. See the miracles of Elias, & Eliseus. To. 1. 4. Reg. 2.

(c) Prayer prevailed, when forces were not sufficient. See. 4. Reg. 19.

ANNOTATIONS.

CHAP. XLVIII.

10. *Who are written.*) Amongst other quarels, Protestants except against the authentical authoritie of this booke, because the Authour saith, that Enoch and Elias shal come againe, to appease the wrath of our Lord, to reconcile the father to the sonne, and to restore the tribes of Iacob. But that this is no iust exception, is clere by other holie Scriptures, where the same vniforme doctrine of the whole Church is no lesse euident, then in this booke. For God himself saith the same also by the mouth of his Prophet Malachie: Behold I wil send you Elias the Prophet, before the day of our Lord come, the great and dreadful. Christ also sayth: Elias indeed shal come, and restore al things. Wherupon S. Chrysostom, after he hath shewed how terrible Antichrist shal be, by reason of his temporal power, crueltie, and wicked lawes, he addeth: Feare thou not: He shal only haue force in the reprobate, that perish. For then also Elias shal come, to fortifie the faithful. Likewise the words in the Apocalyps: I wil giue to my two witnesses, & they shal Propheeie a thousand two hundred & three score dayes, were euer inuariably vnderstood by tradition, from the first preachers of Christ (as the ancient writer Aretas testifieth) that Enoch and Elias shal come, & admonish al, not to giue credite to the deceiptful wonders of Antichrist: and that they shal trauel in this testimonie the space of three yeares and a half. For 1260 dayes come very nere to that space of time.

Mal. 4. Ma. 17. In 2. Thes 2. Apo. 11.

Not only this booke but other holie scriptures also witnes that Elias shal returne and preach before the end of the world S. Chrysostom Aretas, and other Doctours testifie the same. See. *Annot. Gen. 5.*

CHAP. XLIX.

Praise of Iosias, who (like to Dauid, and Ezechias) tooke away occasions of idolatrie. 8. Praises of Ieremie, 10. Ezechiel, 12 and the twelue Prophets. 13. Also of Zorobabel, Iesus the sonne of Iosedech, Nehemias, Enoch, Ioseph, Seth, Sem, and Adam.

THE memorie of Iosias is according to the confection of perfume made by the worke of an apothecarie. 2. His remembrance shal be sweete as honie in euerie mouth, & as musick in a banket of wine. 3. He was directed by God into the repentance of the nation, and he tooke away the abominations of impietie. 4. And he gouerned his hart toward our Lord, and in the daies of sinners he strengthned pietie. 5. Except Dauid, and Ezechias, and Iosias, (*a*) al committed sinne. 6. For the Kings of Iuda forsooke the law of the Highest, and contemned the feare of God. 7. For they gaue their kingdom to others and their glorie to a strange nation. 8. They burnt the chosen cities of holines, & made the waies thereof desolate in the hand of Ieremie. 9. For they euil intreated him, who was consecrated a prophet from his mothers wombe, to ouerthrow, & pluck vp, and destroy, and to build againe, and renewe. 10. Ezechiel who saw the sight of glorie, which he shewed him in the chariot of Cherubs. 11. For he made mention of the enemies in rayne, to doe good vnto them, that haue shewed right waies. 12. And the bones of the twelue prophets wel may they spring out of their place: for they haue strengthned Iacob, and haue redeemed themselues in the fidelitie of power. 13. How may we magnifie Zorobabel? for he also was as a signet on the right hand, 14. and so Iesus the sonne of Iosedec: who in their daies built the house, and erected the holie temple to our Lord, prepared to euerlasting glorie. 15. And Nehemias in the memorie of much time, who erected vs our walles ouerthrowen, and set vp the gates and lockes, who built our houses. 16. No man hath been borne in the earth like to Henoch: for (*b*) he also was taken vp from the earth. 17. Neither as Ioseph, who was a man borne Prince of his brethren, the stay of the nation, the ruler of his brethren, the stay of the people: 18. and his bones were visited, and after death (*c*) they prophecied. 19. Seth, and Sem obteyned glorie with men: and aboue euerie soule, in the beginning Adam.

4. *Reg.* 22.

2. *Par.* 34.

4. *Reg.* 23.

4. *Reg.* 25. *Ier.* 1.

Eccc. 1.

Agg. 2. 1. *Esd.* 3. 3. *Esd* 5. *Zach* 3. 2. *Esd* 2.

Gen. 5. *Gen.* 39. 40 &c.

(*a*) Manie other Kings of Iuda refrained alwayes from committing idolatrie, but these three destroyed al places of idolatrie in their kingdom, which the others did not.

(*b*) See the Annotation. *ch.* 38. *v.* 10.

(*c*) Ioseph prophecying that the people should depart from Aegypt, willed them to carie his bones with them. *Gen.* 50. So by carying his bones they professed, that he had truly prophecied.

CHAP. L.

Praises of Simon the High Priest. 27. Detestation of certaine persecuting aduersaries. 29. With conclusion that the obseruers of this doctrine shal be wise and happie.

SIMON (a) the sonne of Onias, the high priest, who in his life held vp the house, and in his daies strengthned the temple. 2. The height also of the temple was founded by him, the double building and high walles of the temple. 3. In his daies the welles of waters flowed out, and they were filled as the sea aboue measure. 4. Who had care of his nation, and deliuered it from perdition. 5. Who preuailed to amplifie the citie, who obteyned glorie in conuersing with the nation: and amplified the entrance of the house, and the court. 6. As the morning starre in the middes of a cloude, and as the ful moone he shineth in his dayes. 7. And as the sunne shining, so did he shine in the temple of God. 8. As the rainbow that shineth among the clouds of glorie, and as a flower of roses in the daies of the spring, and as the lilies that are in the passage of water, and as frankinsence smelling in summer daies. 9. As fire glistering, and frankinsence burning in the fire. 10. As a massie vessel of gold, adorned with euerie precious stone. 11. As an oliue tree budding, and a cypresse tree aduancing it self on high, when he tooke the robe of glorie, and was reuested to the consummation of strength. 12. In going vp to the holie altar, he made the vesture of holines, glorie. 13. And in receiuing the portions out of the hand of the Priests, himself also standing by the altar. About him was the ring of his brethren: and as the ceder plant in mount Libanus, 14. so stoode they about him as boughes of the palme tree, & al the children of Aaron in their glorie. 15. And the oblation of our Lord in their hands, before al the synagogue of Israel: and executing the consummation on the altar, to amplifie the oblation of the high King, 16. he stretched forth his hand in * oblation of moist sacrifice, and offered of the blood of the grape. 17. He powred out on the foundation of the altar a diuine odour to the high Prince. 18. Then cried out the children of Aaron, they sounded with beaten trumpets, and made a great voice to be heard for a remembrance before God. 19. Then al the people together made hast, and fel on their face vpon the earth, to adore our Lord their God, and to make prayers to God Omnipotent the Highest. 20. And the singers amplified in their voices, and in the great house the sound was encreased ful of sweetenes. 21. And the people in prayer desired our Lord the Highest, vntil the honour of our Lord was perfected, and they finished their office. 22. Then comming downe, he lifted vp his hands ouer al the congregation of the

(a) This Simon called Iustus, and Priscus, was high Priest when this booke was written (in the time of Ptolomie the first, King of Aegypt) a very holie man, and dead before it was translated into Greeke about the time of Ptolomie the third called Euergetes, nere 300. yeares before Christ.

Iosephus lib. 12. Antiq.

* *Libationē.*

Num. 6. v. 23.

children of Iſrael, to giue glorie to God from his lips, and to glorie in his name, 23. and he repeated his prayer, willing to ſhew the power of God. 24. And now pray ye the God of al, who hath done great things in al the land, who hath encreaſed our daies rom our mothers wombe, and hath done with vs according to his mercie: 25. giue he vnto vs ioyfulnes of hart euerlaſting: 26. that Iſrael may beliue that the mercie of God is with vs, to deliuer vs in his dayes. 27. Two nations my ſoule hateth: and the third is (*b*) no nation, which I hate: 28. they that ſitte in mount Seir, and the Philiſthijms, and the (*c*) fooliſh people that dwel in Sichem. 29. Ieſus the ſonne of Sirach, a man of Ieruſalem, wrote the doctrine of wiſdom and diſcipline in this book, who renewed wiſdom from his hart. 30. Bleſſed is he, that conuerſeth in theſe good things: and he that layeth them in his hart, ſhal be wiſe alwayes. 31. For if he doe them, he ſhal be able to doe al things: becauſe his ſteps are in the light of God.

(*b*) Three nations; the Idumeans, Philiſtiimes, and Samaritans, did moſt perſecute the Iſraelites: the Samaritans were no one pure nation, but mixt of Aſſirians and Iewes: and ſo here called *no nation*.

(*c*) They are alſo called a *fooliſh people*, becauſe they knowing true religion, mixe idolatrie therwith, according to diuers ſects, as appeareth 4. *Reg.* 17. *v* 29.

(*a*) Where we are not able to render recompence to benefactours, eſpecially to God, we are the more bound to acknowledge his manie great benefits, altogether vndeſerued by vs.

CHAP. LI.

The Authour rendereth praiſes and thankes to God; 18. and inuiteth others to doe the ſame, by his owne example, 31. and by earneſt exhortation.

THE prayer of Ieſus the ſonne of Sirach. (*a*) I wil confeſſe to thee ô Lord King, and wil praiſe thee God my Sauiour. 2. I wil confeſſe to thy name: becauſe thou art become my helper and protectour, 3. & haſt deliuered my bodie from perdition, from the ſnare of an vniuſt tong, and from the lips of them that worke lying, and in the ſight of them that ſtoode vp thou art become my helper. 4. And thou haſt deliuered me according to the multitude of the mercie of thy name from them that did roare, prepared to deuoure, 5. out of the hands of them that ſeeke my ſoule, and from the gates of tribulations which haue compaſſed me: 6. from the oppreſſion of the flame, which hath compaſſed me, and in the mids of fire I was not burnt. 7. From the depth of the bellie of hel, and from a defiled tong, and from the word of lying, from a wicked King, and from an vniuſt tong: 8. my ſoule ſhal praiſe our Lord euen to death, 9. and my life was approching to hel beneath. 10. They haue compaſſed me on euerie ſide, & there was none that would helpe. I looked toward the helpe of men, & there was none. 11. I remembred they mercie ô Lord, and thy operation; which are from the beginning of the world. 12. Becauſe thou deliuereſt them that patiently expect thee ô Lord, and ſaueſt them out of the hands of the nations 13. Thou haſt exalted my habitation vpon the earth, and I haue prayed for death to paſſe away. 14. I haue inuocated our Lord the father of my Lord, that he

leaue

leaue me not in the day of my tribulation, and in the time of the proud without helpe. 15. I wil praiſe thy name continually, and wil collaude it in confeſſion, and my prayer was heard. 16. And thou haſt deliuered me from perdition, and haſt reſcued me from the wicked time. 17. Therfore wil I confeſſe, & ſay praiſe to thee, and bleſſe the name of our Lord. 18. When I was yet (*b*) yong, before I erred, I ſought for wiſdom openly in my prayer. 19. Before the temple I prayed for it, and vnto the later end I wil ſeeke after it, and it ſhal flouriſh as the grape timely ripe, 20. my hart hath reioyced in it, my foote hath walked the right way, from my youth I ſearched after it. 21. I bowed mine eare a litle, and receiued it. 22. I found much wiſdom in my ſelf, & I haue much profited therein. 23. To him that giueth me wiſdom, wil I giue glorie. 24. For I haue conſulted to doe it: I haue had a zele to good, and ſhal not be confounded. 25. My ſoule hath wreſtled in it, and in doing it I was confirmed. 26. I ſtretched forth my hands on high, & I lamented fooliſhnes. 27. I directed my ſoule to wiſdom, and in knowledge I found it. 28. I poſſeſſed with it an hart from the beginning: for this cauſe I ſhal not be forſaken. 29. My bellie was troubled in ſeeking it: therefore ſhal I poſſeſſe a good poſſeſſion. 30. Our Lord hath giuen me a tong for my reward: and with the ſame I wil praiſe him. 31. Approch vnto me ye vnlearned, and gather your ſelues together into the houſe of diſcipline. 32. Why ſlacke ye yet: and what ſay you herein? your ſoules are exceeding thirſtie. 33. I haue opened my mouth, and haue ſpoken: Eye it for you without ſiluer, 34. and ſubmit your necke to the yoke, and let your ſoule receiue diſcipline: for it is very neere to finde it. 35. See with your eyes that I haue laboured a litle, and haue found much reſt to my ſelf. 36. Take ye diſcipline in a great ſumme of ſiluer, and poſſeſſe aboundance of gold in it. 37. Let your ſoule reioyce in his mercie, and you ſhal not be confounded in praiſe. 39. Worke your worke (*c*) before the time, and he wil giue you your reward in his time.

(*b*) When ſenſe is are moſt ripe, and the ſoule moſt free from great ſinnes, is the apteſt time to ſerue God, & to get al vertues, and true knowledge. *Eccl.* 12.

(*c*) In ſtead of riches labour to get wiſdom, for it is much better then al gold & ſiluer. Merite is in this life, and reward in the next.

The end of the Sapiential Books.

THE

THE FOVRTH PART OF THE OLD TESTAMENT CONTEINING PROPHETICAL BOOKS.

The argument of Prophetical books in general.

God's ſpecial benefite of ſending Prophets to the people.

The function of Prophets, to exhorte to repentance, with hope of Gods mercie by Chriſt.

Foure greater Prophets, and twelue leſſer were Authours

AMongſt manie great benefites, which God beſtowed vpon his peculiar people in the old Teſtament, one principal, and very excellent was, that beſides their ordinarie Paſtours, and gouerners in ſpiritual cauſes, the Prieſts of Aarons progenie, and other clergie men of the ſame tribe of Leui, in Ierarchical ſubordination of one chief, with other ſuperiours and ſubiects, diſpoſed in ſacred functions; he alſo gaue them other extraordinarie Prophets of ſundrie tribes, as admonitours and guides, to reduce them from errours of ſinne, into the right way of vertue. Which office the ſame Prophets performed, as wel by threatning the offenders with Gods wrath, and punishment, as by exhorting them to repentance, and ſo to truſt in Gods aſſured mercie, that he would giue them better times, and reliefe from their miſeries. But moſt eſpecially theſe holie Prophets did foreſee, and foretel the happie times of Grace in the New Teſtament: The comming of the Meſsias, Chriſt our Redeemer and Sauiour: with the myſteries of his Incarnation; Birth, Paſsion, Death, Reſurrection, Aſcenſion, Cõming of the Holie Ghoſt, Foundation, Propagation, perpetual Stabilitie of his Church; and finally the General Iudgement, Eternal Glorie of the bleſſed, and Euerlaſting paine of the damned. For albeit they preached and prophecied manie things, properly and immediately perteyning to the particular ſtate, and people of the Iewes, and other nations, where they cõuerſed, yet the principal ſumme of al the prophetical books, is of Chriſt and his Church. Yea al the old Teſtament is a general prophecie, and foreſhewing of the New. Which (as we noted in the beginning) is conteyned, and lieth hid in the old. Neuertheles ſpeaking more diſtinctly of the proper arguments, or contents of the foure parts of the old Teſtament, the former three more peculiarly ſet forth the Law, the Hiſtorie, and Sapiential precepts: and this laſt part chiefly conteyned Prophecies of things to come. Of which the greateſt part is now come to paſſe, or dayly fulfilled; and the reſt ſhal likewiſe be performed in due time. So now in order after the Legal, Hiſtorical, and Sapiential books, folow the Prophetical: and are theſe, according to the names of the Prophets that writ them.

Iſaye,

Isaie, Ieremie *with* Baruch, Ezechiel, *and* Daniel, *commonly called the greater* Prophets: *and the twelue lesser are* Osee, Ioel, Amos, Abdias, Ionas, Micheas, Nahum, Abacuc, Sophonias, Aggeus, Zacharie *and* Malachie. *Who were al singularly inspired, and gouerned in their preachings and writings by the Holie Ghost, that they could not erre. Yea they were so illuminated in their vnderstanding, that they cleerly saw that which they vttered. And therfore their Prophecies are called* Visions, *for the assured infallibilitie of truth, which they auouch. For as nothing is more certaine in vulgar knowledge, then that which we see with our corporal eyes, and therfore of al witnesses the eye-witnes is esteemed the sureſt: and as in al natural knowledge, that is most certaine, which is seen by discourse of reason: so in supernatural knowledge nothing is more assured then that which is seen by supernatural light. Whereof there be three sorts: the light of Faith, of Prophecie, and of Glorie. Al three certaine, and vndoubted; but most cleere and manifeſt is the vision by light of glorie: wherby God is seen in himself, and al things in him, that perteyne to the state of euerie glorious Saint. Next therto is the vision by light of prophecie, wherwith God illuminateth the vnderstanding of the Prophet by a special, extraordinarie, and transitorie light of grace, that either he cleerly seeth the reuealed truths, or at least perfectly knoweth that he is moued by the Holie Ghost, though he vnderstand not al that the Holie Ghost intendeth, and so when and where it is Gods wil, he vttereth the same for instruction of others. The last, which is also certaine, but more obscure, is the supernatural knowledge, which al Catholike Christians haue by light of faith, assuredly believing al things which God reuealeth by his Church.*

authours of the prophetical books following, Baruchs booke being inserted *in Ieremie.*

Prophecies are called visions, for their certaintie.

Light of prophecie is next to the light of glorie, and more cleere then the light of faith.

Concerning therfore this excellent diuine guift of Prophecie, granted to few for the benefite of al Gods seruants, we are here to informe the vulgar reader, that whereas these Prophecies are for most part hard to be vnderstood, and as S. Peter teacheth, not knowen by priuate interpretatio, but must be interpreted by the same Spirite, wherwith they were written, *our purpose is not to explicate them, nor yet to produce large explications of the godlie learned Fathers, but rather fewer and briefer notes then heertofore, and for the rest we remitte the more learned and studious readers according to their capacities, to search the same in the commentaries of ancient and late Expositers, wishing others to content themselues, with the more easie partes of holie Scriptures, and other godlie bookes, and daylie instructions of spiritual teachers. And such as doe also read these, may obserue with vs, these (amongst other) special causes of the hardnes of the Prophets. One cause is the frequent interruption of sentences, with suddaine change from one person or matter to an other, without apparent coherence.* Which *S. Ierom noteth in sundrie places. As Isaie 7. after that the Prophet hath seuerely reprehended King Achab, for his distrust of Gods assistance against his temporal enimies (v. 13.) in the next words he prophecieth, that a* Virgin shal conceiue, and beare a sonne, *Christ our Sauiour: and the like in other places. An other cause is, that the Prophets speake things of some persons, which are to be fulfilled in others, either of their progenie, or prefigured by them. As the prophecie of the Iewes and Gentils, comprised in the historie of Esau & Iacob. Likewise that which Iacob Prophecied (Gen. 49.) of Simeon an Leui, not fulfilled in themselues, but in the Scribes, and*

Prophecies are hard to be vnderstood, for diuers causes.

2. Pet. 1.

S. Ierom. in c. 2. & 3. Nahū.

Sodaine transition from one thing to an other.

S. Chry. ho. 8 in Math. 2.

That which is spoken of certaine persons is ment of others.

Prophecies are often vttered in figuratiue ſpeaches. Some cõſiſt in things done, others are mixt with hiſtories, and temporal things with ſpiritual.

Prieſts deſcẽding of their ſtock. Alſo much of that which Dauid ſeemeth to ſpeake of Salomon, Pſal. 88. can only be vnderſtood of Chriſt. Other examples wil occurre in the Prophets enſuing. Briefly, for we can not here expreſſe al the cauſes in few words, Prophecies are oftentimes vttered in figuratiue ſpeaches, and often not in words but in factes; other times ſo mixed with hiſtories, and tẽporal things with ſpiritual againe ſome things perteyning to the old Teſtamẽt, ſo ioyned with myſteries of the new & the like, that moſt hard it is to diſcerne, nay, not poſſible without ſpecial reuelation or inſtruction of others, to know to what purpoſe or thing euerie part perteyneth, or is to be applied: for ſome things are ſpoken onlie of the hiſtorie, ſome things of myſteries, manie things of both. And the reaſon why the Holie Ghoſt doth ſo vtter theſe Prophecies *is noted by S. Ierom (in Nahum. 3.) that the proud and malicious enimies of Religion may not vnderſtand them: Leſt (ſayth he) a* holie thing should be giuen to dogges, pearles caſt to ſwine, moſt ſacred myſteries laide open before prophane perſons. *S. Gregorie alſo alleadgeth another reaſon (ho. 17. in Ezech.)* That occaſion of humilitie may be giuen vs by thoſe things, which are hidden in holie Scriptures. *And increaſe alſo of merite by believing more then we vnderſtand,* becauſe faith hath not merite, where reaſon giueth experiment.

S. Aug. de caſe. rudibus c. 3.

Et cont. Mend. c. 10.

Eutym. in Pſal. 117.

THE ARGVMENT OF THE PROPHECIE OF ISAIE.

Iſaie of noble lineage, and a Martir, prophecied a long time.

Is called the Euangelical Prophet.

He writ in a high ſtile.

ISaie the ſonne of Amos, and nephew (as S. Ierom inſinuateth) to King Amaſias, Prophecied in the times of Oſias, Ioathan, Achaz, Ezechias, and in the beginning of Manaſſes, Kings of Iuda; in al about three ſcore yeares, and was cruelly put to death, ſawed into parts by commandment of Manaſſes. He is commonly called the Euangelical Prophet, *for his ample and particular ſpeaches of Chriſt, more large and more plaine then in anie other of the old Prophets. His ſtile is high & eloquent, according to his liberal education beeing of the royal bloud. For ſo it pleaſeth the Holie Ghoſt to vtter his diuine Prophecies diuerſly, according to the qualities and conditions of the perſons by whom he ſpeaketh: by Iſaie in a loftie, and by Amos in a meane ſtile: as a muſitian ſoundeth the ſame ſong, by a ſimple pipe, & by a cornet, trumpet, or other muſical inſtrument.* Which S Paul alſo witneſſeth, ſaying: Diuerſly and by diuers meanes God ſpake to the fathers in the Prophets. *Iſaie therfore conuerſing in the Kingdom of Iuda, eſpecially in the* Imperial *and Metropolitan citie of Iuruſalem, preached & Prophecied manie things perteyning to the Tribes of Iuda and Beniamin, as alſo to the tribe of Leui. Which after the ſchiſme of Ieroboam repayred in mãner al to the Kingdom of Iuda, where God was righly ſerued: He prophecied alſo of the tenne Tribes, the Kingdom of Iſrael, & of the future captiuities of them both,*

Prefat. ad Paul. & Euſt.

S. Iero. Epiſt. ad Paulin. Et in com. Iſa. S. Aug. l. 18. c. 27. ciuit. & lib. 9. c. 1. confeſſ. Heb. 1.

Liued in the Kingdom of Iuda.

and

and of the reduction of Iuda. Alſo he prophecied of other nations, and peoples, with whom the Iewes had either emnitie, or freindlie conuerſation: and of al the world. But moſt eſpecially of the comming of Chriſt, to redeeme, & deliuer mankind from captiuitie of ſinne.

The contents, diuided into two general parts.

The whole Prophecie conteyneth two general parts. Firſt more principally the Prophet admoniſheth, and threatneth the people, that they shal be punished for their manifold ſinnes in the 39. former chapters. In the other 27. he comforteth them, ſignifying that God of his mercie wil after chaſtiſement, & their repētance, deliuer them from their aduerſaries. Yet ſo that ech part participateth of the principal contents with the other. More particularly the whole booke may be diuided into eight parts. In the twelue firſt chapters, the Prophet admoniſheth al ſortes in the Kingdom of Iuda, of their ingratitude towards God, with manie other ſinnes, and of iuſt punishment, but mixt with conſolation of Gods mercie, and thanks-giuing for the ſame. In eleuen chapters folowing, he directeth his ſpeach to other Nations aduerſaries to the the Iewes. In foure more he extendeth his admonitions to al the world, ſtil intermixing ſome conſolations. In other foure he reprehendeth both the Kingdom, of Iſrael & Iuda, for ſeeking helpe of ſtrange nations. In the next eight chapters he prophecieth of diuers dangers imminent to the Kingdom of Iuda, of their captiuitie in Babylon, of Gods benignitie deliuering them, & very much in euerie part of Chriſt, and his Church. Then in fiue chapters he prophecieth very particularly of the comfortable deliuerie from ſinne by Chriſt. In other foure from temporal captiuitie by Cyrus King of Aſſirians. And finally in the laſt eighteene chapters he prophecieth largely of the perfect deliuerie by Chriſt, conuerſion of al Nations, reiection of the Iewes, til nere the end of the world, when they shal alſo returne to Chriſt.

And into eight particular.



THE PROPHECIE OF ISAIE.

CHAP. I.

Isaie prophecying in the dayes of foure Kings of Iuda, 2. admonisheth both Princes and people of their ingratitude, and other ſinnes againſt God: 7. for which they ſhal be led captiue. 11. Neither ſhal ſacrifices, nor prayers ſaue them, 16. except they cleanſe their ſoules from ſinnes. 20. Which they not doing ſhal be ſeuerely punished. 26. Wherby the relikes ſhal be purged, and the Church ſhal flourish.

The firſt part. The Kingdom of Iuda ſhal be captiue in Babylon, for their ingratitude towards Gods, and other ſinnes.

THE viſion of Iſaie the ſonne of (*a*) Amos, which he ſawe concerning Iuda and Ieruſalem in the dayes of Ozias, Ioathan, Achaz, and Ezechias, Kings of Iuda. 2. Heare ye heauens, & giue eare ô earth, becauſe our Lord hath ſpoken. I haue brought vp children, and exalted them: but they haue deſpiſed me. 3. The oxe hath knowen his owner, and the aſſe his maſters crib: but Iſrael hath not knowen me, and my people hath not vnderſtood. 4. Woe to the ſinful natiõ, the people lodẽ with greeuous iniquitie, the wicked ſeede, vngracious children: they haue forſaken our Lord, they haue blaſphemed the holie one of Iſrael, they are reuolted backewards. 5. For what ſhal I ſtrike you anie more, which adde preuaricatiõ? (*b*) euerie head is ſicke, & euerie hart in heauines. 6. From the ſole of the foote vnto the toppe of the head, there is no health therein: wound, and wayle, and ſwelling ſtroke: it is not bound vp, nor cured with medicine, nor mollified with oile. 7. Your land is deſolate, your cities burnt with fire: your countrie ſtrangers deuout before your face, and it ſhal be made deſolate as in the ſpoile of enemies. 8. And (*c*) the daughter of Sion ſhal be left as a vineyard, and as a cottage in a place of cucumbers, and as a citie that is waſted. 9. (*d*) Vnleſſe the Lord of hoſtes had left vs ſeed, we had been as Sodom, and we ſhould be like to Gomorrha. 10. Heare the word of our Lord ye Princes of Sodom, giue eare to the law of our God ye people of Gomorrha. 11. To what purpoſe doe you offer me the multitude of your victimes, ſaith our Lord? I am ful, the holocauſt of rammes, and the fatte of fatlings, and the bloud of

(*a*) Not Amos the third of the leſſe prophets, for his name is written in other letters in Hebrew: but one of the royal bloud, as S. Ierom. teſtifieth.

(*b*) Prince, Prieſt, and people are al ſicke of ingratitude againſt God, & other iniquities.

(*c*) Ieruſalem defaced and deſtroyed.

(*d*) God continually preſerueth ſome holie ſeede, that his Church neuer faileth. *Rom. 9.*

of calues, and lambes, and buck goates I haue not deſired. 12. When you ſhould haue come before my ſight, who ſought for theſe things at your hands, that you ſhould walke in my courts ? 13. Offer ſacrifice no more in vaine : incenſe is abomination to me. The Newe moone, and the Sabbath, and other feſtiuities I wil not abide, your aſſemblies are wicked. 14. My ſoule hateth your Calendes, and your ſolemnities: they are become tedious to me, I haue laboured in ſuſteyning. 15. And when you ſhal ſtreach forth your hands, I wil turne away mine eies from you: & when you ſhal multiplie prayer, I wil not heare : for your hands are ful of bloud. 16. Waſh you, be cleane, take away the euil of your cogitations from mine eies : ceaſe to doe peruerſely. 17. Learne to doe good : ſeeke iudgement, ſuccour the oppreſſed, iudge for the pupil, defend the widow. 18. And come, and accuſe me, ſayth our Lord : if your ſinnes ſhal be as ſcarlet, they ſhal be made white as ſnow : and if they be red as vermelon, they ſhal be white as wool. 19. If you be willing, and wil heare me, you ſhal eate the good things of the earth. 20. But if you wil not, and wil prouoke me to wrath : the ſword ſhal deuoure you, becauſe the mouth of our Lord hath ſpoken. 21. How is the faythful citie ful of iudgement (e) become an harlot ? iuſtice hath dwelled in it, but now mankillers. 22. Thy ſiluer is turned into droſſe: thy wine is mingled with water. 23. Thy Princes are vnfaithful, companions of theeues: al loue guifts, folow rewards. They iudge not for the pupil: and the widowes cauſe goeth not in to them. 24. For this cauſe ſayth our Lord the God of hoſtes the mightie one of Iſrael: Alas ! I wil comfort my ſelfe vpon mine aduerſaries : and wil be reuenged of mine enemies. 25. And I wil turne mine hand to thee, and I wil boyle out thy droſſe til it be pure, & wil take away al thy tinne. 26. And I wil reſtore (f) thy iudges as they haue been before, and thy counſelers as of old. After theſe things thou ſhalt be called the iuſt, a faithful citie. 27. Sion ſhal be redeemed in iudgement, and they ſhal bring her backe in iuſtice. 28. And he ſhal deſtroy the wicked and the ſinners together: and they that haue forſaken our Lord, ſhal be conſumed. 29. For they ſhal be confounded for the idols, to which they haue ſacrificed: and you ſhal be aſhamed of the gardens, which you choſe. 30. When you ſhal be as an oke the leaues falling off, and as a garden without water. 31. And your ſtrength ſhal be as the iſles of towe, and your worke as a ſparke : and both ſhal be ſet on together, and there ſhal be none to quench it.

(e) Much wickednes reigned in Ieruſalem before their captiuitie in Babylon; but much more at Chriſts paſsiō, when they perſecuted him euen to the Croſſe: and his diſciples, and al Chriſtians, til their citie was taken by the Romans, and the whole nation diſperſed.

(f) The Rabbins vnderſtād thoſe Iudges and Prieſts that gouerned the people after their deliuerie from captiuitie: but S. Ierom expoundeth this and the like places of the Apoſtles, and their ſucceſſours.

Chap. II.

All nations shal come to the Church of Christ; which shal beginne in Ieruſalem. 6 And the Iewes shal be reiected for their idolatrie, auarice, and other ſinnes 11. Proud men shal be humbled, & Gods glorie shal increaſe, 18. Idolatrie shal be deſtroyed.

THE word that Iſaie the ſonne of Amos ſaw vpon Iuda and Ieruſalem. 2. And in (a) the later dayes the mountaine of the houſe of our Lord shal be prepared, in the toppe of mountaines, and it shal be eleuated aboue the litle hils: and al nations shal flowe vnto it. 3. And manie peoples shal goe, & shal ſay, come and let vs goe vp to the mount of our Lord, and to the houſe of the God of Iacob, and he wil teach vs his wayes, and we shal walke in his pathes: becauſe the law shal come forth from Sion, and the word of our Lord from Ieruſalem. 4. And he shal iudge the Gentiles, and rebuke manie peoples: and they shal turne their ſwords into culters, and their ſpeares into ſithes: nation shal not lift vp ſword againſt natiõ, neither shal they be exerciſed any more to battel. 5. Houſe of Iacob come ye and let vs walke in the light of our Lord. 6. For thou haſt (b) reiected thy people, the houſe of Iacob: becauſe they are filled as in times paſt, and haue had ſouthſayers as the Philiſthijms, and haue ſtucke faſt to ſtrange children. 7. The land is replenished with ſiluer and gold: and there is no end of their treaſures. 8. And their land is replenished with horſes: and their chariots are innumerable. And their land is ful of idols: they haue adored the worke of their hands, which their fingers made. 9. And man bowed himſelf, and man was humbled: therfore forgiue them not. 10. Enter thou into the rocke, and be hid in a pitte, in the ground from the face of the feare of our Lord, & from the glorie of his maieſtie. 11. The loftie eies of man are humbled, and the height of men shel be made to ſtoupe: & our Lord onlie ſhal be exalted in that day. 12. Becauſe the day of the Lord of hoſtes ſhal be vpon al the proude and loftie, and vpon euerie one that is arrogant, and he shal be humbled. 13. And vpon al the ceders of Libanus high & eleuated, & vpõ al the okes of Baſan. 14. vpon al the high mountaines, and vpon al litle hils eleuated. 15. And vpon euerie high towre, and euerie fenſed wal. 16. And vpon al the shippes of Tharſis, and vpon al that is fayre to behold. 17. And the loftines of men shal be bowed, and the height of men shal be humbled, and our Lord onlie shal be exalted in that day. 18. And idols shal (c) vtterly be deſtroyed. 19. And they shal enter into the caues of rockes, and into the pittes of the earth from the face of the feare of our Lord, and from the glorie of his maieſtie, when he shal riſe vp to ſtrike the earth. 20. In that day shal a mã caſt away the idols of his ſiluer,

and

(a) It is not only certaine, but alſo euident that the prophet ſpeaketh here, and in innumerable other places, of the Church of Chriſt, which is the citie ſet vpon a mountaine, *Mat.* 5. vnto which al nations are gathered, and al the time of the new Teſtament is called the laſt houre, 1. *Ioan.* 2. becauſe no time shal folow after this, but al eternitie.

(b) The Iewes were reiected after Chriſts death: before which they were ſtil conſerued: though often ſeuerely punished. And ſo now the Church of Chriſt shal neuer be reiected.

(c) It is moſt abſurde, and contrarie to this and other Scriptures, that Proteſtants feyne of great idolatrie in the

and the idols of his gold, which he had made him to adore, mowles and battes. 21. And he shal goe into the clefts of rockes, and into the caues of stones from the face of the feare of our Lord, and from the glorie of his maiestie, when he shal rise vp to strike the earth. 22. Cease therfore from the man, whose spirit is in his nosthrels, because he is reputed high.

Christian world, for a thousand or more yeares together, professing Chrsts name & Religion, and yet continually committing (as these new masters imagine) grosse idolatrie.

CHAP. III.

The Iewes shal be depriued of wise men, 4. and be subiect to childish and effeminate gouerners, 8. for their grieuous sinnes. 16. The proud, curious, and lasciuious attyre of their women, 24. shal be turned into ignominie and sorow.

FOR behold the dominatour the Lord of hostes (a) shal take away from Ierusalem, and from Iuda the valiant & the strong, al strength of bread, and al strength of water. 2. The strong, and the man of warre, the iudge, and the Prophete, and south layer, and the ancient. 3. The Prince ouer fiftie, and the honuorable of countenance, and the counseler, and the wise of workemasters, and the skilful of mystical speach. 4. And I wil giue children to be their Princes, and the effeminate shal rule ouer them. 5. And the people shal rush violently, man against man, and euerie one against his neighbour: the childe shal make tumult against the ancient, and the base against the noble. 6. For a man shal take hold of his brother, one of the house of his father: Thou hast a garment, be thou our Prince, and let this ruine be vnder thy hand. 7. He shal answer in that day, saying: I am no physicion, & in my house there is no bread, nor garment: doe not appoint me Prince of the people. 8. For Ierusalē is gone to ruine, and Iuda is fallē: because their tongue & their inuentions were against our Lord, to prouoke the eyes of his maiestie. 9. The knowledge of their face hath answered them: and they haue proclaimed their sinne as Sodom, neither haue they hid it: woe to their soule, because euils are rendred to them. 10. Say to the iust that it is wel, because he shal eate the fruite of his inuentions. 11. Woe to the impious vnto euil: for the reward of his handes shal be made to him. 12. My people their exactours haue spoyled, & women haue ruled ouer them. My people, (b) they that cal thee blessed, the same deceiue thee, & dissipate the way of thy steppes. 13. Our Lord standeth to iudge, & he standeth to iudge peoples. 14. Our Lord shal come to iudgement with the ancients of his people, and his Princes: for you haue deuoured the vineyard, and the spoile of the poore is in your house. 15. Why doe you consume my people, and grinde the faces of the poore, sayth our Lord the God of hostes? 16. And our Lord sayd: for that (c) the daughters of Sion are haughtie, and haue walked with stretched out necke, and went with twinglings

(a) This was fulfilled first in the captiuitie of Babylon, and more notoriously after Christs passiō, in the destruction of Ierusalem, and dispersion of the Iewes, euen to this day: and yet forward, til nere the end of this world.

(b) An Ecclesiastical preacher must not flatter the people He must moue teares (sayth S. Ierom) not laughter.

(c) By the metaphor of women, S. Ierom.

of eies,

vnderſtandeth the cities of Iurie, of which Ieruſalem was the head, and Sion the chiefe place thereof, al which were defaced by the Babylonians, but more fully deſtroyed by Tytus and Veſpatian, fourtie yeares after Chriſts paſſiõ.

of eies, and clapped their hands, walked on their feete, and ietted in a ſet pace. 17. Our Lord ſhal make balde the crowne of the daughters of Sion, and our Lord ſhal diſcouer their haire. 18. In that day ſhal our Lord take away the ornament of ſhoes, and litle moones. 19. And cheynes, and ouches, and bracelets, and bonnets. 20. And the ſheading combes, and ſloppes, and tablets, and ſweete balles, and earlets. 21. And rings, and pearles hanging on the forehead. 22. And changes of apparel, and ſhorte clokes, and the fine linen, and needles, 23. and looking glaſſes, and launes, and headbands, and bonegraces. 24. And for ſweete ſauour there ſhal be ſtinke, and for a girdle a corde, and for friſled haire baldnes, and for ſtomacher haire cloth. 25. Thy fayreſt men alſo ſhal fal by the ſworde, and thy ſtrong ones in battle. 26. And her gates ſhal lament and mourne, and ſhe ſhal ſit deſolate on the ground.

CHAP. IIII.

After the deſtruction of the Iewes, manie women ſhal ſeeke to marie with one man. 2. But the relikes, repenting of their ſinnes ſhal returne to God, 5. and flourish vnder his protection.

(a) After the reduction of heathnish or heretical people to catholike religion, there wil be great want of ſpiritual paſtours.

AND (a) ſeuen women ſhal take hold of one man in that day, ſaying: We wil eate our owne bread, and be couered with our garments: only let thy name be called vpon vs, take away our reproch. 2. In that day the bud of our Lord ſhal be in magnificence, and glorie, and the fruit of the earth high, and exultation to them, that ſhal be ſaued of Iſrael. 3. And it ſhal be: Euerie one that ſhal be leaft in Sion, and (b) ſhal remaine in Ieruſalem, ſhal be called holie, euerie one that is written in life in Ieruſalem. 4. If our Lord ſhal cleanſe the filth of the daughters of Sion, and ſhal waſh the bloud of Ieruſalem out of the middes thereof in the ſpirit of iudgement, and ſpirit of heate. 5. And our Lord ſhal create vpon euerie place of mount Sion, and where he is inuocated, a cloud by day, and ſmoke, and the brightnes of flaming fyre in the night: for vpon al glorie protection. 6. And there ſhal be a tabernacle for a place of ſhadow in the day from the heate, and for ſecuritie, and couert from the whyrlewind, and from rayne.

(b) Not al the Iewes that eſcaped temporal death in the deſtruction of Ieruſalem, but thoſe only ſhal be eternally ſaued, that beleiuing ſhal be baptized and liue wel.

CHAP. V.

vnder the figure of a barren vineyard, is prophecied the reiection of the Iewes, 7. for their sinnes of auarice, 11. intemperance, & other wickednes, 18. one iniquitie drawing an other, 20. iudging good to be euil, and euil good. 25. For which the Gentils of diuers nations shal afflict them.

Mat. 21.

I WIL sing to my beloued (a) the canticle of my cosin concerning his vineyard. A vineyeard was made to my beloued in horne, the sonne of oile. 2. And he hedged it, and chose stones out of it, and planted it elect, and built a towre in the middes thereof, and set vp a presse therein: and looked that it should yeald grapes, and it yealded wilde grapes. 3. Now therfore ye inhabitants of Ierusalem, and men of Iuda, iudge betweene me and my vineyeard. 4. What is there that I ought to doe more to my vineyeard, and haue not done to it? Whether that I looke dit should yeald grapes, and it hath yealded wilde grapes? 5. And now I wil shew you what I wil doe to my vineyeard. (b) I wil take away the hedge therof, and it shal be into spoile: I wil throw downe the wal thereof, and it shal be to be troden vpon. 6. And I wil lay it wast: it shal not be pruned, and it shal not be digged: and bryers and thornes shal ouergrowe it: and I wil command the clouds that they rayne no shower vpon it. 7. For the vineyearde of the Lord of hostes, is the house of Israel: and the man of Iuda, his delectable bud: & I looked that it should doe iudgement, and behold iniquitie: and iustice, and behold clamour. 8. Woe to you that ioyne house to house, and lay fielde to fielde, euen to the end of the place: why shal you alone dwel in the middes of the earth? 9. These things are in my eares, sayth the Lord of hostes: vnles manie great and fayre houses become desolate, without an inhabiter. 10. For ten acres of the vineyards shal yeald one litle flagon, and thirtie bushels of seede shal yeald three bushels. 11. Woe to you that rise vp earely to folow drunkennes, & to drinke euen vntil euenning, that you may be inflamed with wine. 12. Harpe, and viol, & timbrel, and shalme, & wine in your feastes: and (c) the worke of our Lord you regard not, nor consider the workes of his handes. 13. Therfore is my people led away captiue, because they had not knowledge, and their nobles died with famine, and the multitude therof dried away with thirst. 14. Therfore hath hel dilated his soule, and opened his mouth without anie limite: and their strong ones, and their people, and their high and glorious ones shal descend into it. 15. And man shal be bowed, and man shal be humbled, and the eies of the loftie shal be brought low. 16. And the Lord of hostes shal be exalted in iudgement, and the holie God shal be sanctified in iustice. 17. And the lambes shal feede according to their order, and

(a) Isaie of the tribe of Iuda here prophecieth the dolefal song which Christ vttered weeping ouer Ierusalem, foreseeing & foretelling their destruction. Luc. 19. v. 41.

(b) Al this sheweth that God only subtracting his protection, no man nor people is able to stand; of whose ruine God is not the authour, but only permitteth that they fal into sinnes, and so into other miseries.

(c) An admonition to celebrate festiual dayes with holy religious exercises, and not to folow drunkennes nor other wicked or vayne things.

ſtrangers ſhal eate the deſerts turned into frutefulnes. 18. Woe to you that draw iniquitie in cordes of vanitie, & ſinne as the linke of a wayne. 19. Which ſay: let him make haſt, & let his worke come quickly, that we may ſee it: & let the counſel of the holie one of Iſrael come, and we ſhal know it. 20. Woe vnto you that cal euil good, & good euil: putting darknes light, and light darknes: putting bitter for ſweete, & ſweete for bitter. 21. Woe to you that are wiſe in your owne eies, and prudent before your ſelues. 22. Woe to you that are mightie to drinke wine, & ſtout men in drunkennes. 23. Which iuſtifie the impious for gifts, and take away the iuſtice of the iuſt from them. 24. For this, euen as the tongue of fire deuoureth ſtuble, and the heate of the flame burneth it vp: ſo ſhal their roote be as iſles, and their bud ſhal riſe vp as duſt, for they haue caſt away the law of the Lord of hoſtes, and haue blaſphemed the word of the holie one of Iſrael. 25. Therfore is the furie of our Lord wrath againſt his people, and he hath ſtretched out his hand vpon them, & ſtrucken them: and the mountaines were troubled, and their carcaſſes were made as dung in the middes of the ſtreets. In al theſe things his furie is not turned away, (d) but yet is his hand ſtretched forth. 26. And he ſhal lift vp a ſigne in the nations afarre, and ſhal whiſtle to him of the ends of the earth: and behold he ſhal come in haſt ſpeedily. 27. There is none that faynteth, nor that laboureth in him, he wil not ſlumber, nor ſleepe, neither ſhal the girdle of his reines be looſed, neither shal the latchet of his ſhoe be broken. 28. His arrowes ſharpe, and al his bowes bent. The hooſes of his horſes as the flint, & his wheels as the violence of a tempeſt. 29. His roaring as a lions, he ſhal roare as lions whelps: and he wil gnaſh, and hold the praye, and claſpe it, and there ſhal be none to plucke it away. 30. And it ſhal ſound vpon him in that day, as the ſound of the ſea: we ſhal looke toward the earth, and behold darkenes of tribulation, and the light is darkened in the miſt therof.

Rom. 11.

(d) Grieuous ſinnes muſt be grieuouſly punished. Such as was the ſinne of the Iewes perſecuting Chriſt.

(a) Neither Iſaie, nor Moyſes, nor anie other mortal man did euer ſee God in himſelfe, but only ſhadowed. Yet the wicked calumnioufly accuſed, condemned, and put Iſaie to cruel death, vpon pretence of blaſphemie, for ſaying that he ſaw God. Which he otherwiſe ſaid not but *couered by the wings of the Seraphims.*

CHAP. VI.

The Prophet after a glorious viſion 5. lamenteth his former ſilence; 6. his lippes being purified by an Angel with a hote coal. 8. he is willingly ſent, & ſo prophecieth that the peoples hart wil be hardned; their cities ſhal be deſtroyed, but good relikes ſhal be conſerued.

IN the yeare that King Ozias died, I ſaw our Lord ſitting vpon an high throne and eleuated: and thoſe things that were vnder him filled the temple. 2. Seraphims ſtoode vpon the ſame: ſix wings to one, and ſix wings to the other: with two (a) they couered his face, and with two they couered his feete, and with two they flew. 3. And they cried one to an other, and ſayd: Holie, holie, holie, the Lord God of

4. Reg. 15. 2. Par. 26.

Hoſts

Apo. 4. *Rom.* 11 hostes, al the earth is ful of his glorie. 4. And the lintles of the dores were moued at the voice of him that cried, & the hovse was filled with smoke. 5. And I said: Woe is me because I haue held my peace, because I am a man of polluted lippes, and I dwel in the middes of a people that hath polluted lippes, and the King the Lord of hostes I haue seen with mine eies. 6. And one of the Seraphims flewe to me, & in his hand an hote cole, which he had taken with tongs from the altar. 7. And he touched my mouth, and said: Behold this hath touched thy lippes, and thine iniquitie shal be taken away, & thy sinne shal be cleansed. 8. And I heard the voice of our Lord saying: Whom (*b*) shal I send? and who shal goe for vs? And I sayd: Loe I am here, send me. 9. And he sayd: Goe, and thou shalt say to this people: Heare ye that heare, and vnderstād not: and see the vision, & *Mat.* 21. knowe it not. 10. Blinde the hart of this people, and make their eares heauie, and shut their eies: lest perhaps they may see with their eies, and heare with their eares, and vnderstand with their hart, and be conuerted and I heale them. 11. And I said: How long Lord? And he said: Vntil the cities be made desolate without inhabiter, and the houses without man, and the land shal be leaft desert. 12. And our Lord shal make mē goe farre off, and he shal be multiplied that was leaft in the middes of the earth. 13. And yet there shal be tithing in it, and she shal be conuerted, and shal be to the shew as a terebinth, and as an oke, that spreadeth his boughes: that which shal stand in it, shal be an holie seed.

Origen in hunc locum, & S. Ierom Tradi. Hebraikis in Paral.

(*b*) Isaie was not only an Enangelical but also an Apostolical Prophet, with whom God here treateth & proceedeth, as with an *Apostle*, saying: *Whom shal I send?* and the prophet answering: *Send me*, God sent him, saying: *Goe* &c. S. *Ierom in Proœmio Isaiæ.*

CHAP. VII.

Ierusalem being besieged 3. the Prophet telleth the King, that the enemies shal not preuaile (8. but the Kingdom of Israel shal be destroyed) 10. giueth for a signe that a Virgin shal conceiue and beare a Sonne: 17. prophecieth also the captiuitie, and desolation of the Kingdom of Iuda.

4 Reg. 16. AND it came to passe (*a*) in the dayes of Achaz the sonne of Ioathā, the sōne of Ozias King of Iuda, there came vp Rasin the King of Syria, and Phacee the sonne of Romelia the King of Israel, to Ierusalē to fight against it: and they could not ouercome it. 2. And they told the house of Dauid, saying: Syria hath rested vpō Ephraim, and his hart was moued, and the hart of his people, as the trees of the woods are moued at the face of the winde. 3. And our Lord sayd to Isaie: Goe forth to meete Achaz, thou, and Iasub thy sonne that is leaft, to the conduite of the vpper poole, in the way of the Fullers fielde. 4. And thou shalt say to him: See thou be stil: feare not, and let not thine hart be afrayd of the two tailes of these smoking fyrebrands, in the wrath of the furie of Rasin the King of Syria, and of the sonne of Romelia.

(*a*) Before this the Kings of Syria and of Israel had taken King Achaz in battel, and caried away great spoyles, 2. *Paral.* 28. But presuming, to do the like again, God suffered them not to preuaile. Mystically this signified

that heretikes of diuers ſectes conſpire together, to impugne the Catholike Church. Which they doe much afflict, and terrifie, but can neuer ouerthrow it. S. Ierom *in hunc locum.*

7. For that Syria hath take counſel againſt thee, vnto the euil of Ephraim, and the ſonne of Romelia, ſaying: 6. Let vs goe vp to Iuda, and rayſe it vp, and plucke it a ay to vs, and make the ſonne of Tabeel King in the middes therof. 7. Thus ſayth our Lord God: It ſhal not ſtand, & this ſhal not be. 8. But the head of Syria Damaſcus, & the head of Damaſcus, Raſin: and yet threeſcore and fiue yeares, and Ephraim ſhal ceaſe to be a people: 9. And the head of Ephraim Samaria, and the head of Samaria the ſonne of Romelia. If you wil not beleiue, you shal not be permanent. 10. And our Lord added to ſpeake to Achaz ſaying. 11. Aske a ſigne for thee of the Lord thy God vnto the depth of hel, or vnto the height aboue. 12. And Achaz ſaid: I wil not aske, and (*b*) I wil not tempte our Lord. 13. And he ſaid: Heare ye therfore ô houſe of Dauid: Is it a ſmal thing for you, to be grieuous to men, that you are grieuous to my God alſo? 14. Therfore ſhal our Lord himſelfe (*c*) giue you a ſigne. Behold a Virgin ſhal conceiue, and beare a ſonne, & his name ſhal be called Emmanuel. 15. He ſhal eate butter and honie, that he may know to refuſe euil, and chooſe the good. 16. For before the childe know to refuſe euil, and chooſe good, the land which thou doeſt deteſt ſhal be forſaken of the face of her two Kings. 17. Our Lord wil bring vpon thee, & vpon thy people, and vpon the houſe of thy father, daies that came not ſince the daies of the ſeparation of Ephraim from Iuda, with the King of the Aſſirians. 18. And it ſhal be in that day: our Lord ſhal hiſſe to the flie, that is in the vttermoſt part of the riuers of Aegypt, and to the bee, that is in the land of Aſſur. 19. And they ſhal come, and ſhal reſt al in the torrents of valleyes, and in the caues of rockes, and in al thrubb places, and in al holes. 20. In that day our Lord ſhal ſhaue with a raſer hyred by them, that are beyond the riuer, by the King of the Aſſirians, the head, and the haires of the feete, and the whole beard. 21. And it ſhal be in that day: a man ſhal nouriſh a yong cowe, and two ewes. 22. And for the aboundance of milke he ſhal eate butter: for butter and honie ſhal euerie one eate, that ſhal be leaft in the middes of the land. 23. And it ſhal be in that day: euerie place where there ſhal be a thouſand vines, for a thouſand peeces of ſiluer, they ſhal be into thornes and bryers. 24. With arrowes & bow they ſhal goe in thither: for bryers and thornes ſhal be in al the land. 25. And al mountaines, that ſhal be weeded with a weeding hooke, the terrour of thornes and bryers ſhal not come thither, and it ſhal be for the oxe to feede on, and cattle to treade vpon.

(*b*) Though Achaz was very wicked and committed idolatrie, 4. *Reg.* 16. 1. *Par.* 28. yet he beliued in God Almightie, knowing that he ought not to tempt him.

(*c*) Vpon occaſion of Gods mercie prouiſed without mans deſert, which King Achaz hardly beliued, to confirme the ſame with a farre greater example, God inſpired the Prophet alſo to foreſhew the greater myſterie of Chriſts Incarnation, his conception & birth of a Virgin, for the redemption of al mankind.

4 *Reg.* 9.

CHAP. VIII.

vnder the figure of a new name, Christs birth of a Virgin is againe prophecied, 4. but first the Kindomes of Syria and Israel shal be destroyed: and Iuda sore afflicted: 8. yet conserued with losse of manie. 16. Which is a mysterie hidden from the Iewes. 21. Great euils hang ouer them, that depart from the law.

AND our Lord sayd to me: Take thee (a) a great booke, & write in it with the pē of mā. Take away the spoiles speedily, quickly take prayes 2. And I tooke to me faithful witnesses, Vrias the Priest, & Zacharias the sonne of Barachias. 3. And I went to the Prophetesse, and she conceiued, and bare a sonne. And our Lord sayd to me: Cal his name, (b) Hasten to take away the spoiles: make hast to take prayes. 4. For before the childe know to cal his father and his mother, the strength of Damascus shal be taken away, and the spoiles of Samaria before the King of the Assirians. 5. And our Lord added yet to speake vnto me, saying: 6. For that (c) this people hath cast away the waters of Siloe, that runne with silence, and rather taken Rasin, and the sonne of Romelia: 7. for this cause behold our Lord wil bring vpon them the waters of the riuer strong and manie, the King of the Assirians, and al his glorie: and he wil ascend ouer al their riuers, and wil flowe ouer al their bankes. 8. And wil goe through Iuda, ouerflowing, and passing through shal come euen to the necke. And the stretching out of his wings shal fil the bredth of thy land o Emmanuel. 9. Gather ye together ô peoples, and be ouercome, and heare al ye lands far off: Take courage, and be ouercome, gird your selues, & be ouercome. 10. Take counsel and it shal be defeated: speake a word, and it shal not be done: because God is with vs. 11. For thus sayth our Lord to me: As in a strong arme he hath taught me, that I should not walke in the way of this people, saying: 12. Say not, Conspiracie: for al things that this people speaketh, is conspiracie: and feare ye not their feare, neither dread ye. 13. The Lord of hostes him sanctifie ye: be he your dread, and he your terrour. 14. And he shal be a sanctification to you. But for a stone of offence, and for a rocke of scandal to the two houses of Israel, for a snare & a ruine to the inhabitants of Ierusalem. 15. And verie manie of them shal stumble and fal, and shal be broken in peeces, and shal be snared, and taken. 16 Binde the testimonie, seale the law in my disciples. 17. And I wil expect our Lord, who hath hid his face from the house of Iacob, and I wil wayte for him. 18. Behold I and my children, whom our Lord hath giuen me for a signe, and for a wonder in Israel from the Lord of hostes, which dwelleth in mount Sion. 19. And when they shal say to you: Aske of Pythones, and of diuiners, which whisper in their inchantments: shal not

Luc 2. Rom. 9. 1. Pet. 2.

(a) The mysterie here prophecied is of so great importance, as would require a very great book for ful explication therof.

(b) Christ the Sonne of God and a Virgins child quickly taketh the pray from the diuel, who before possessed almost al the world.

(c) The Prophet speaketh of the tenne tribes, which ioyned forces with the King of Syria against Ierusalem, but themselues were first brought into captiuity by the assyrians, God protecting Ierusalem for that time, and long after.

the people aske vision of their God, for the liuing of the dead? 20. To the law rather, and to the testimonie. And if they speake not according to this word, they shal not haue the morning light. 21. And he shal passe by it, shal fal, and be hungrie: and when he shal be hungrie, he wil be angrie, and curse his King, and his God, and (*d*) wil looke vpwards. 22. And he wil looke to the earth, and behold tribulation and darknes, dissolution and distresse, and mist persecuting, and he can not fly away from his distresse.

(*d*) Whether they seeke to God in their extreme distresse, not sincerely, but coasted, or seeke worldlie help, they shal not escape miserie.

CHAP. IX.

Theglath Phalasar carieth some Israelites captiue, and Salmanasar manie more; in figure of a few disciples conuerted to Christ in Galilee, and al Iewrie, but manie more in the whole world. 7. Whose Empyre shal be great, and durable: 8. but the Iewes glorie, especially of the tenne tribes, shal be obscured, for their pride, hypochrisie, and other sinnes.

(*a*) S. Mathew expoundeth this prophecie of Christ, first preaching in Galilee. Where his disciples beliued in him & folowed him.

(*b*) But after his passion few Iewes beliued in him, in comparison of the Gentiles.

(*c*) He that is great, yea omnipotent God, is borne a litle one in this world, and without violence conquereth & ruleth al the world.

AT (*a*) the first time was the land of Zabulon alleuiated, and the land of Nepthali: and at (*b*) the last was aggrauated the way of the sea beyond Iordan of Galilee of the Gentiles. 2. The people that walked in darknes, hath seen great light: to them that dwelt in the countrie of the shadow of death, light is risen. 3. Thou hast multiplied the nation, & not magnified the ioy. They shal reioyce before thee, as they that reioyce in haruest, as conquerours reioyce after a pray is taken, when they diuide the spoiles. 4. For the yoke of their burden, and the rod of their shoulder, and the scepter of their exactour thou hast ouercome, as in the day of Madian. 5. Because al violent taking of pray with tumult, and garment mingled with bloud, shal be to be burnt, and foode for the fyre. 6. For (*c*) A LITLE CHILD IS BORNE TO VS, and a sonne is giuen to vs, and his principalitie is made vpon his shoulder: and his name shal be called, Meruelous, Counseler, God, Strong, Father of the world to come, the Prince of peace. 7. His empire shal be multiplied, and there shal be no end of peace: he shal sit vpon the throne of Dauid, and vpon his Kingdom: that he may confirme it, and strengthen it in iudgement and iustice, from this time & for euer: the zeale of the Lord of hostes shal doe this. 8. Our Lord hath sent a word into Iacob, and it is fallen in Israel. 9. And al the people of Ephraim shal know, & the inhabitats of Samaria, saying in pride & greatnes of hart: 10. Brickes are fallen, but we wil build with square stones: they haue cut downe sycomores, but we wil change them into ceders. 11. And our Lord

Mat. 4.

Iudic. 7.

Luc. 2.

shal

ſhal liſte vp the enemies of Raſin ouer him, and ſhal turne his enemies into tumult. 12. Syria from the Eaſt, and the Philiſthims from the Weſt: and they ſhal deuoure Iſrael with ful mouth. In al theſe things his (d) furie is not turned away, but his hand is yet ſtretched forth. 13. And the people is not returned to him, who hath ſtrucken them, and haue not ſought after the Lord of hoſtes. 14. And our Lord ſhal deſtroy from Iſrael the head & the tayle, the peruerter and reſtrayner in one day. 15. The aged and honourable, he is the head, & the prophet that teacheth a lie, he is the tayle. 16. And they that cal this people bleſſed, ſeducing them: and that are called bleſſed, ſhal be throwen headlong. 17. For this cauſe our Lord ſhal not reioyce vpon their yong men: and on their pupilles and widowes he ſhal not haue mercie: becauſe euerie one is an hypocrite & wicked, and euerie mouth hath ſpoken follie. In al theſe things his furie is not turned away, but his hand is yet ſtretched forth. 18. For impietie is kindled as a fyre, it ſhal deuoure bryer & thorne: & it ſhal be kindled in the thicket of the foreſt, and it ſhal be wrapped vp together in the pride of ſmoke. 19. In the wrath of the Lord of hoſtes the earth is troubled, and the people ſhal be foode for the fyre: man ſhal not ſpare his brother 20. And he ſhal decline to the right hand, and ſhal be hungrie: and ſhal eate on the left hand, and ſhal not be filled: euerie one ſhal eate the flesh of his arme: Manaſſes Ephraim, and Ephraim Manaſſes, they together againſt Iuda. 21. (e) In al theſe things his furie is not turned away, but his hand is yet ſtretched forth.

(c) God puniſhing ſinners, and they not repenting, his iuſt furie ſtil increaſeth: punishing eternally al thoſe that neuer repent.

(e) Where is no repentanee, there can be no remiſſion. *Aſu.* 12. 17. & *ch.* 10. v. 4. &c.

CHAP. X.

Makers of wicked lawes are curſed. 3. For which the Iſraelites ſhal be afflicted by the Aſſirians. 5 The Aſſirians ouerthrowne by extraordinarie meanes ſent from God: 21. and the Iewes deliuered from imminent danger: with diuers myſteries of Chriſt intermixed.

WOE to them that make (a) wicked lawes: and writing haue written iniuſtice. 2. That they might oppreſſe the poore in iudgemēt, & doe violence to the cauſe of the humble of my people: that widowes might be their praye, and they might ſpoile pupils. 3. What wil you doe in the day of viſitation & of calamitie cōming from farre? to whoſe helpe wil ye flye? and where wil ye leaue your glorie? 4. That you be not bowed vnder the bond, and fal with the ſlaine? In al theſe things his furie is not turned away, but his hand is yet ſtretched forth. 5. Woe to Aſſur, he is the rod of my furie, & the ſtaffe: myne indignatiō is in

(a) Wheras good lawes are the ſtabilitie of the cōmonwealth, wicked are the ruine therof. Such as Ieroboam made forbidding to goe to Ieruſa-

their

their handes. 6. I wil ſend him to (b) a deceitful nation, & I will giue him commandment againſt the people of my furie, that he take away ſpoiles, and catch the praye, and put them to be troden vpon, as the mire of the ſtreetes. 7. But he ſhal not ſo thinke, and his hart ſhal not eſteeme it ſo: but his hart ſhal be ſet to deſtroy, and to the deſtruction of no few natiõs. 8. For he ſhal ſay: 9. Are not my Princes with al Kings? Is not as Charcamis, ſo Calano: and as Arphad, ſo Emath? Is not as Damaſcus, ſo Samaria? 10. Euen as my hand hath found the Kingdomes of the idol, ſo alſo their idols of Ieruſalem, & of Samaria. 11. Shal I not as I haue done to Samaria and her idols ſo doe to Ieruſalem and her idols? 12. And it ſhal be: when the Lord ſhal haue accompliſhed al his workes in mount Sion, and in Ieruſalem, I wil viſite ouer the fruite of the magnifical hart of the King of Aſſur, and ouer the glorie of the hautines of his eyes. 13. For he hath ſaid: In the ſtrength of mine owne hand haue I done it, and in mine owne wiſdome haue I vnderſtood and I haue taken away the borders of peoples, and haue ſpoiled their: Princes, and haue pulled downe as a mightie man, them that ſate on high. 14. And my hand hath found the ſtrength of peoples as a neſt: and as egges be gathered that are leaft, ſo haue I gathered together al the earth: and there was none that moued wing, and opened mouth, and once muttered. 15. Shal (c) the axe glorie againſt him, that cutteth with it: or ſhal the ſaw exalt itſelfe againſt him, by whom it is drawen? As if a rod ſhould lift vp itſelf againſt him, that lifteth it vp, and a ſtaffe exalt itſelf, which is certes but wood. 16. For this cauſe the Dominatour the Lord of hoſtes ſhal ſend leannes in his fat ones: and vnder the glorie ſhal burne as it were the burning of fyre kindled. 17. And his light of Iſrael ſhal be in fyre, and the Holie one therof inflame: and his thorne ſhal be kindled, and be deuoured, and the briars in one day. 18. And the glorie of his foreſt, and of his carmelus ſhal be conſumed, from the ſoule euen to the flesh, and he ſhal be a fugitiue for feare. 19. And the remaynes of the woode of his foreſt for the fewnes ſhal be numbred, and a child ſhal write them. 20. And it ſhal be in that day, the reſidue of Iſrael, and they that ſhal eſcape of the houſe of Iacob, ſhal not adde to leane vpon him, that ſtriketh them: but they ſhal leane vpon our Lord the holie one of Iſrael in truth. 21. The remnant ſhal be conuerted, the remnant I ſay of Iacob, to the ſtrong God. 22. For if thy people ô Iſrael ſhal be as the ſand of the ſea, the remnant therof ſhal be conuerted, conſummation abbridged ſhal make iuſtice ouerflow. 23. For our Lord the God of hoſtes ſhal make conſummation, and abbridgement in the middes of al the earth. 24. For this cauſe, thus ſayth our Lord the God of hoſtes: O my people inhabiter of Sion, be not afrayd of Aſſur: he ſhal ſtrike thee with his rod, and ſhal lift vp his ſtaffe ouer thee in the way of Aegypt. 25. For yet a litle, and a very litle, & mine indignation and furie vpon their wickednes ſhal be conſummate. 26. And the Lord of hoſtes ſhal rayſe vp a ſcourge vpon

him,

4. Reg. 19.

Iudi. 7.

'em, and ſetting vp goldē calues in Bethel and Dan: cauſing the people to ſerue them as the Gods of Iſrael, 3. Reg. 12. v. 28. Such alſo as the Scribes and Phariſees made deuiſing wicked traditiõs, contrarie to Gods commandments. Mat. 5. v. 5.

(b) The Iewes are called a deceiptful nation, becauſe they broke their promiſe made to God, that they would ſerue him and keep his commandments. Exo. 19. v. 8.

(c) Senacharib not by his owne power, but as Gods inſtrument & miniſter afflicted the Iſraellites. Neuertheles he perſecuted them of his owne free wil, which God vſed for the punishment of his people. In general therfore euil men are like to inſtruments without ſeaſe, but differ in that mens

him, according to the plague of Madian in the Rocke Oreb. and his rod vpon the ſea, and he ſhal lift it vp in the way of AEgypt. 27. And it ſhal be in that day: his burden ſhal be taken away from of thy ſhoulder, and his yoke from of thy necke, and the yoke ſhal putrifie at the face of oile. 28. He ſhal come into (*d*) Aiath, he ſhal paſſe into Magron: at Machmas he ſhal commend his veſſels. 29. They haue paſſed in haſt, Gaba is our ſeat: Rama was aſtoniſhed, Gabaath of Saul fled. 30. Neay with thy voice o daughter of Gallim, attend Laiſa, ſeelie poore Anathoth. 31. Medemena is remoued: ye inhabitants of Gabim take courage. 32. Yet there is day, to ſtand in Nobe: he ſhal ſhake his hand ouer the mountaine of the daughter of Sion, the litle hil of Ieruſalem. 33. Behold the dominatour the Lord of hoſtes ſhal breake the litle flagon in terrour, and the high of ſtature ſhal be cut downe, and the lofti ſhal be humbled. 34. And the thicke places of the foreſt ſhal be ouerthrowen with iron, and Libanus with the high ones ſhal fal.

(*d*) By theſe places Senacherib paſſed with his armie from AEgypt to Ieruſalem

CHAP. XI.

Chriſt borne of the ſtock of Ieſſe, replenished with ſeuen guifts of the Holie Ghoſt, + ſhal haue a ſpiritual Kindom, moſt iuſt and potent. 10. *Wherto al nations wil repaire.*

AND a (*a*) rod ſhal come forth of the roote of Ieſſe, and a (*b*) flowre ſhal riſe vp out of his roote. 2. And the Spirite of our Lord ſhal reſt vpon him: the ſpirit of wiſdom, and vnderſtanding, the ſpirit of counſel, and ſtrength, the ſpirit of knowlege, and pietie, 3. and the ſpirit of the feare of our Lord ſhal replenish him. He ſhal not iudge according to the ſight of the eies, nor rebuke according to the hearing of the eares. 4. But he ſhal iudge the poore in iuſtice, & ſhal rebuke in equitie for the milde of the earth: and he ſhal ſtrike the earth with the rod of his mouth, and with the ſpirit of his lippes he ſhal kil the impious. 5. And iuſtice ſhal be the girdle of his loynes: and fayth the girdle of his reines. 6. The woolfe ſhal dwel with the lambe: and the leopard ſhal lie with the kid, the calfe, and lion, and sheep ſhal abide together, a litle child ſhal leade them. 7. The calfe, and the beare ſhal feed: their yong ones ſhal reſt together: and the lion ſhal eate ſtraw as it were an oxe. 8. And the infant from the breſt ſhal be delighted vpon the hole of the aſpe: and he that is weyned, ſhal thruſt his hand into the hole of the cockatrice. 9. They ſhal hurt, and they ſhal not kil in al my holie mountayne, becauſe the earth is replenished with the knowlege of our Lord, as the couering waters of the ſea. 10. In that day the roote of Ieſſe, that ſtandeth for a ſigne of peoples, him the nations ſhal beſeech, and (*c*) his ſepulchre ſhal be glorious. 11. And it ſhal be in that day: our Lord ſhal

(*a*) The Bleſſed Virgin.

(*b*) Chriſt our Saniour replenithed with the ſeuen guifts of the Golie Ghoſt, of whoſe infinite plenitude his ſeruants participate as it pleſeth his diuine ſpirite to impart.

(*c*) Chriſt after his death, which to the world was ignominious, would be gloriouſly buried,

2. Theſ. 2.

Rom. 15.

put to his hand the ſecond time to poſſeſſe the remnant of his people, which ſhal be leaft of the Aſſirians, and of Aegypt, and of Phethros, and of Aethiopia, and of Aelam, and of Semnaar, and of Emath, and of the ilands of the ſea. 12. And he ſhal litt vp a ſigne vnto the nations, and ſhal aſſemble together the fugitiues of Iſrael, and ſhal gather the diſperſed of Iuda from the foure quarters of the earth. 13. And the emulation of Ephraim ſhal be taken away, and the enemies of Iuda ſhal perish: Ephraim ſhal not enuie Iuda, & Iuda ſhal not fight againſt Ephraim. 14. And they ſhal flie vpon the ſhoulders of the Philiſthims by the ſea, they together ſhal ſpoile the children of the Eaſt: Idumea, and Moab the precept of their hand, and the children of Ammon shal be obedient. 15. And our Lord ſhal make deſolate the tongue of the ſea of Aegypt, and shal lift vp his hand ouer the riuer in the ſtrength of his ſpirit: and he ſhal ſtrike him in his ſeuen ſtreames, ſo that they may paſſe through it with shoes. 16. And there ſhal be a way to the remnant of my people, which ſhal be leaft of the Aſſirians: as there was to Iſrael in the day, that he came vp out of the Land of Aegypt.

by very honourable perſons, Ioſeph and Nicodemus, with aboundance of moſt precious ſpices, wrapped in fine linnen, and laide in a new monument: to shew that the glorie of the iuſt beginneth from their death: where the glorie of the wicked endeth. Chriſts ſepulchre ſtil alſo remaineth glorious, honoured euen by the Turkes: much more by Catholike Chriſtians.

CHAP. XII.

A Canticle of thankes for the benefites of Chriſt.

(a) The Iewes gaue thankes for their deliuerie from captiuitie of Babylon; & much more the Church of Chriſt rendereth thankes for her deliuerie from al ſinnes.

AND thou ſhalt ſay in that day: I WILL confeſſe to thee ô Lord, becauſe thou waſt angrie with me: thy furie is turned away, and thou haſt comforted me.

2. Behold God is my ſauiour, I wil doe confidently, and wil not feare: becauſe our Lord is my ſtrength, and my praiſe, & he is become my ſaluation. *Exo. 15. Pal. 117.*

3. You shal drawe waters in ioy out of the ſauiours fountaines.

4. And you ſhal ſay in that day: Confeſſe ye to our Lord, and inuocate his name: make his inuentions knowen among the peoples: remember that his name is high.

5. Sing ye to our Lord, becauſe he hath done magnifically: ſhew this forth in al the earth.

6. Reioyce, and prayſe ô habitation of Sion: becauſe great in the middes of thee, is the holie one of Iſrael.

CHAP. XIII.

The Prophet foretelleth the calamitie, and ruine of Babylon.

THE (*a*) burden of Babylon, which Isaie the sonne of Amos saw. 2. Vpon the darke mountaine lift vp a signe, exalt the voice, lift vp the hand, & let the dukes enter the gates. 3. I haue commanded my (*b*) sanctified, and haue called my strong ones in my wrath, them that reioce in my glorie. 4. The voice of a multitude in the mountaines, as it were of manie peoples, a voice of the sound of Kings, nations gathered together: The Lord of hostes hath commanded the host of battel. 5. Comming from a countrie far of, from the end of heauen: our Lord, & the instruments of his furie, to destroy the whole land. 6. Howle ye, because the day of our Lord is nere: it shal come as destruction from our Lord. 7. For this cause shal al hands be dissolued, and euerie hart of man shal melt, 8. and be broken. Gripings and paines shal hold them, they shal be in paine as she that trauaileth. Euerie one shal be astonied at his neighbour, their countenances as faces burnt. 9. Behold the day of our Lord shal come, cruel, & ful of indignation, & of wrath, & furie to bring the land to a wildernes, and to destroy the sinners therof out of it. 10. Because the starres of heauen, and their brightnes shal not display their light: the sunne is darkened in his rysing, and the moone shal not shine in her light. 11. And I wil visite ouer the euils of the world, and against the impious their iniquitie, and I wil make the pride of infidels to cease, & wil humble the arrogancie of the strong. 12. A man shal be more precious then gold, & (*c*) man then pure fine gold. 13. For this I shal trouble heauen: and the earth shal be moued out of her place, for the indignation of the Lord of hostes, & for the day of the wrath of his furie. 14. And it shal be as a yōg doe flying, & as a sheep: & there shal be none to gather thē together: euerie man shal turne to his owne people, and euerie one shal flye to his owne land. 15. Euerie one that shal be found, shal be slaine: and euerie one that shal come to ayde, shal fal by the sword. 16. Their infants shal be dashed in pieces before their eies: their houses shal be spoiled, and their wiues shal be rauished. 17. Behold I wil raise vpon them the Medes, which shal not seeke siluer, nor desire gold. 18. But with arrowes they shal kil the litle ones, and shal haue no pitie vpon the sucklings of the wombe, and vpon the children their eie shal not spare. 19. And that Babylon glorious in Kingdoms, noble in the pride of the Chaldees, shal be euen as our Lord subuerted Sodom and Gomorrha. 20. It shal not be inhabited for euer, & it (*d*) shal not be founded vnto generatiō & generation: neither shal the Arabian pitch his tents there, nor shepheards rest there. 21. But

Exe.32. Ioel.3. Ma.4. Mar.13. Luc.21.

Pſ.136.

The 2. part. Tenne prophetical comminations against so Manie peoples. The 1. against Babylon.

(*a*) Nemrod began the Kingdō of Babylon (Gen. 10.) his sonne Belus did much augment it: & his sonne Ninus brought it to be a very great Empire, & Monarchie. But at last, after 1240. yeares, it was ouercome by Cyrus King of Persia.

(*b*) Medes and Persians were called sanctified, in that they were the ministers of Gods iustice, in the ruine of Babylō: which the Prophet foretelling calleth it *The burden of Babylon.*

(*c*) After the slaughter there shal be so few Babylonians, or Chaldeans left aliue, that one man shal be more and precious thē much fine gold.

(*d*) Another citie was built of the same name, but much lesse, and in another place of Chaldea.

beastes shal rest there, and their houses shal be filled with dragons, and ostreches shal dwel there, and Satyrs shal daunce there: 22. And the Syrach owles shal answer there in the houses therof, and mermaides in the temples of pleasure.

CHAP. XIIII.

The Iewes shal be released from the captiuitie of Babylon. 12. *Nabuchodonosor most proud and mightie, shal be throwne into extreme miserie.* 24. *In the meane time the Assirians besieging Ierusalem shal be defeated.* 28. *Neither shal the Philistims preuaile against the Iewes, as they presume.*

(a) Isaie prophecied the destruction of Babylon aboue 100. yeares before the Iewes were caried thither captiue, and their captiuitie indured 70. yeares. Which was released by Cyrus, after he had ouercome the Babylonians. yet this space of nere 200. yeares, is counted a short time in respect of so great a Monarchie as this was, which had now continued aboue a thousand yeares, from the time of Ninus, yea was begun by Nemrod. *Gen.* 10.

(b) As Lucifer the greatest diuel, so Nabuchodonosor King of Babylon fel through pride into extreme miserie.

THAT (a) is neere that the time therof shal come, and the daies therof shal not be prolonged. For our Lord wil haue mercie on Iacob, and wil yet choose out of Israel, and wil make them rest vpon their owne ground: the stranger shal be ioyned to them, & shal sticke to the house of Iacob. 2. And peoples shal hold them, and bring them into their place, and the house of Israel shal possesse them vpon the land of our Lord for seruants and handmaides: and they shal lead captiue those that had taken them, & shal subdewe their exactours. 3. And it shal be in that day, when God shal giue thee rest from thy labour, and from thy vexation, and from the sore seruitude, which thou didst serue before. 4. Thou shalt take this parable against the King of Babylon, and shalt say: How hath the exactour ceased, the tribute rested: 5. Our Lord hath broken the staffe of the impious, the rodde of the rulers, 6. that did beate peoples in indignation with vncurable wound, subdewing nations in furie, persecuting cruelly. 7. Al earth is quiet and stil, is glad & hath reioyced. 8. The firre trees also haue reioyced ouer thee, and the ceders of Libanus: since thou hast slept, there hath none come vp to hew vs. 9. Hel beneath is troubled to meete thy cōming, it hath raysed vp the giants for thee. Al the Princes of the earth are risē vp frō their thrones, al the Princes of natiōs. 10. Al shal answere, and say to thee: Thou also art wounded cuē as we, made like vnto vs. 11. Thy pride is drawen downe to hel, thy carcasse is fallen: vnder thee shal the mothe be strawed, and wormes shal be thy couering. 12. (b) How art thou fallen frō heauen Lucifer, which didst rise in the morning? art thou fallen to the earth, that didst wound natiōs? 13. Which didst say in thy hart: I wil ascend into heauen, aboue the starres of God wil I exalt my throne, I wil sitte in the mount of the testament, in the sides of the North. 14. I wil ascend aboue the height of the cloudes, I wil be like to the Highest. 15. But yet thou shalt be drwaen downe to hel, into the depth of the lake. 16. They that shal see thee, shal turne toward thee, & behold thee: Is this the man that troubled the earth,

that

that ſhaked Kindomes, 17. that made the world a deſert, & deſtroyed the cities therof, opened not the priſon to his priſoners? 18. Al the Kings of the nations euerie one haue ſlept in glorie, eech man in his owne houſe. 19. But thou art caſt forth out of thy ſepulchre, as an vnprofitable branche polluted, and wrapped vp with them that were ſlaine by the ſword, and are gone downe to the foundations of the lake, as a rotten carcaſſe. 20. Thou ſhalt not keepe companie with them, neither in burial, for thou haſt deſtroyed thy land, thou haſt ſlaine thy people: the ſeede of the wicked ſhal not be named for euer 21. Prepare his children to ſlaughter in the iniquitie of heir fathers: they ſhal not riſe vp, nor inherite the lād, nor fil the world with cities. 22. And I wil riſe ouer them, ſayth the Lord of hoſtes: & I wil deſtroy the name of Babylon, and the remaynes and bud, and, progenie: ſayth our Lord. 23. And I wil make it the poſſeſſion of the hedgehog, & martices of waters, & I wil sweepe it with beſome wearing ſayth it, the Lord of hoſtes. 24. The Lord of hoſtes hath ſworne, ſaying: If it ſhal not be, as I haue thought: and ſo fal out, as I haue in mind conſulted: 25. That I (c) deſtroy the Aſſirian in my land, and in my mountaines tread vpon him: and his yoke ſhal be taken away from them, and his burden taken of from their moulder. 26 This is the counſel, that I haue deuiſed vpon al the earth, and this in the hand ſtretched forth vpō al nations. 27. For the Lord of hoſtes hath decreed, and who can weaken it? and his hand is ſtretched out: and who ſhal turne it away? 28. (d) In the yeare, that King Achaz died, was this burden made. 29. Reioyce not thou whole Philiſtæa, that (e) the rod of thy ſtriker is broken in peeces: for from the roote of the ſerpent ſhal iſſue forth a cockatrice, and his ſeed ſwalowing the bird. 30. And the firſt borne of the poore ſhal be fed, & the poore ſhal reſt confidently: and I wil make thy roote to perish in famine, & wil kil thy remnant. 31 Howle thou gate, crie out ô citie: al Philiſthæa is throwen downe: for a ſmoke ſhal come from (f) the North, and there is none that ſhal eſcape his troupe. 32. And what ſhal be anſwered to the meſſengers of nations? That our Lord hath founded Sion, and the poore of his people ſhal hope in him.

4. Reg. 16.

(c) The miraculous deſtruction of the Aſſirians armie beſeiging Ieruſalem is recorded 4. Reg. 19.

(d) The ſecond commination is againſt the Philiſtians.

(e) Though Achaz was dead whom the Philiſtims feared, yet Ezechias a better King did afflict them more then the other had done. 4. Reg. 18. v. 8. Much more Ozias. 2. Par. 26.

(f) From Ieruſalem which is ſituated on the north of Philiſtæa.

CHAP. XV.

Vnexpected ruine shal fal vpon the Moabites: 5. Wherof the Prophet hath compaſſion.

THE burden (a) of Moab. Becauſe Ar-Moab was waſted in the night, (b) hath held his peace: becauſe the wal of Moab is deſtroyed in the night, he hath held his peace. 2. The houſe is gone vp, & Dibon to the high places to mourne vpon Nabo, and vpon Medaba ſhal Moab howle: on al the heades therof baldnes, and euerie beard ſhauen. 3. In the

Ier. 44. Ezech. 7.

(a) The third commination was againſt the Moabites.

(b) Deſtructiō made in the night, preuented that they feared not

high wayes therof they are girded with ſackcloth: vpon the roofes therof, and in the ſtreets therof al howling, goeth downe to weepe. 4. Heſebon ſhal crie, & Eleale, their voice is heard euen to Iaſa. For this ſhal the wel appoynted of Moab howle, his ſoule ſhal howle to himſelf. 5. (c) My hart ſhal crie to Moab, the barres therof vnto Segor an heifer aſtoniſhing: for by the aſcent of Luith he ſhal goe vp weeping: & in the way of Oronaim they ſhal lift vp a crie of contrition. 6. For the waters of Nemrim ſhal be made deſolate, becauſe the graſſe is withered, the ſpring is faded, al greennes is perished. 7. According to the greatnes of the worke, is alſo their viſitation: they ſhal lead them to the torrent of willowes. 8. Becauſe the crie ſhal goe round about the border of Moab: vnto Gallim the howling therof, and vnto the Pit-Elim the crie therof. 9. Becauſe the waters of Dibon are replenished with bloud: for I wil put additions vpon Dibon: the lion for them that ſhal flye of Moab, and for the remnant of the land.

(c) Miſerie, euen of enimies, moueth a charitable hart to compaſsion: So the Prophet lamenteth the Moabites affliction.

CHAP. XV.

The Prophet prayeth for and prophecieth Chriſts comming: 6. adding more of the affliction of the Moabites for their pride.

SEND forth ô Lord (a) the lambe the dominatour of the earth, frō the (b) Rocke of the deſert, to the mount of the daugther of Sion. 2. And he ſhal be as a bird flying, and the yong flying out of the neſt, ſo ſhal the daughters of Moab be in the paſſage of Arnon. 3. Take counſel, gather a councel: ſet thy ſhadow in the midday as it were night: hide them that flye, and them that wander bewray not. 4. My fugitiues ſhal dwel with thee: Moab be thou their couert from the face of the deſtroyer: for the duſt is ended, the wretch is come to naught: he hath failed, that trode downe the earth. 5. And a throne ſhal be prepared in mercie, and there ſhal ſit vpon it, in truth in the tabernacle of Dauid, he that iudgeth & ſeeketh iudgement, and quickly rendereth that which is iuſt. 6. We haue heard the pride of Moab, he is proud exceedingly: his pride and his arrogancie, and his indignation is more then his ſtrength: 7. Therfore ſhal Moab howle: to Moab; al ſhal howle: to them that reioyce vpon the walles of baked bricke tel ye their plagues. 8. Becauſe the ſuburbes of Heſebon are deſolate, and the vineyard of Sabama the lords of the Nations haue cut of: the branches therof haue reached to Iazer: they wandered in the deſert, the branches therof are leaſt, they paſſed ouer the ſea. 9. For this I wil lament in the weeping of Iazer the vineyard of Sabama: I wil inebriate thee with my teare ô Heſebon, and Eleale: becauſe the voice of the treaders is ruſht in vpon thy vintage, and vpon thy harueſt. 10. And gladnes and ioy ſhal

(a) In the great miſerie of the Moabites, the Prophet ſaw one ſpecial cauſe of conſolation, that Ghriſt the lambe of God, which taketh away the ſinnes of the world, ſhould be borne of their lineage, by one of their progenie:

(b) Of Ruth a Moabite, who was maried to Booz, and ſo was Dauids great grandmother. *Ruth 4. See the argument of Ruth.*

be

be taken away from Carmelus, and it ſhal not reioyce nor make iubilation in vineyards. He ſhal not treade wine in the preſſe that was wonte to treade: the voice of the treaders I haue taken away. 11. For this my bellie ſhal ſound as an harpe to Moab, & my bowels to the wal of baked bricke. 12. And it shal be: when it shal appeare that Moab hath laboured for his excelles, he shal goe in to his ſanctuaries to pray, & ſhal not preuaile. 13. This is the word, that our Lord ſpake to Moab frō that time: 14. and now our Lord hath ſpoken ſaying: (e) In three yeares, as the yeares, of an hired ſeruant, the glorie of Moab ſhal be taken away vpon al the multitude of people, and it ſhal be leaſt litle & ſmal, not much.

(e) The warres againſt Moab continued three yeares, In which it was brought into ſeruitude.

CHAP. XVII.

The fourth Prophetical commination was againſt the Syrians.

Damaſcus with other Syrians shal be afflicted, 4. likewiſe the tenne tribes of Iſrael. 7. Of which ſome few perſons wil returne to God. 12. And finally their enimies the Aſsirians shal be ouerthrowne.

THE burden of Damaſcus. Behold Damaſcus ſhal ceaſe to be a citie, and ſhal be as an heape of ſtones in ruine. 2. The forſaken cities of Aroer ſhal be for flockes, and they ſhal reſt there, and there ſhal be none to terrifie them. 3. And ayde ſhal ceaſe from Ephraim, and the Kingdom from Damaſcus: and the remnant of Syria ſhal be as the glorie of the children of Iſrael: ſayth the Lord of hoſtes. 4. And it ſhal be in that day: the glorie of Iacob ſhal be diminiſhed, and the fatnes of his fleſh ſhal become leane. 5. And it ſhal be as one gathering in harueſt that which remayneth, and his arme ſhal gather the eares of corne: and it ſhal be as he that ſeeketh eares in the vale of Raphaim. 6. And the fruite therof ſhal be leaſt, as it were a cluſter of grapes in it, and as the ſhaking of the oliue tree, of two or three oliues in the toppe of a bough, or foure or fiue in the toppes therof, ſayth our Lord the God of Iſrael. 7. In that day man ſhal incline himſelfe to his maker, and his eies ſhal looke to the holie one of Iſrael. 8. And he ſhal not incline to the altars, which his hands made: and the things that his fingers wrought he ſhal not regard, as groues and temples. 9. In that day the cities of his ſtrength ſhal be leaſt, as the plouglies and the corne that were leaſt before the face of the children of Iſrael, and thou ſhalt be deſolate. 10. Becauſe thou haſt forgotten God thy ſauiour, and haſt not remembred thy ſtrong helper: therfore ſhalt thou plāt a faythful plāt, & ſhalt ſow a ſtrange ſeed. 11. In the day of thy planting ſhal be the wilde grape, & in the morning thy ſeed ſhal flourish: the harueſt is taken away in the day of inheritance, and he ſhal be vehemently ſorie. 12 Woe to (a) the multitude of manie peoples, being as the multitude of the ſounding ſea: & the tumult of multitudes, as the ſound of manie waters. 13. Peoples ſhal ſound as the ſound of waters ouer-

Ioſue 10. 11. &c.

(a) After that the Aſsirians had afflicted the Iſraelites, and their confederates, them ſelues were alſo afflicted.

flowing

flowing, and he shal rebuke him, and shal flye far of: and he shal be violently taken away as the dust of the mountaines at the face of the wind, and as a whirlewind before a tempest. 14. In the euentide, and behold trouble: in the morning, and he shal not be. this is the portion of them, that haue wasted vs, & the lot of them that spoiled vs.

CHAP. XVIII.

The Aegyptians, for alluring the two tribes to their confederacie, shal be afflicted, 7 and the Iewes returne is more sincere seruice of God.

The fift was against the Aethiopians and Aegyptiās (a) The Aegyptians bid their messengers goe swiftly, & tel the Iewes that they shal haue present helpe according as they require & expect.

(b) But the Prophet sheweth that the Aegyptians themselues ouerthrowne by the Assirians.

WOE to the land the cymbal of wings, which is beyond the riuers of Aethiopia, 2. which sendeth legats into the sea, and in the vessels of * bulrushes vpon the waters. Goe ye swift (a) angels to a nation shaken a sunder, and torne in peeces: to a terrible people, after which there is none other: to a nation expecting and troden vnder foote, whose land the floods haue spoiled: 3. (b) Al ye inhabitāts of the world, which abide in the earth, where the signe shal be lifted vp in the mountaines, you shal see, and shal heare the sound of the trumpet: 4. because thus sayth our Lord to me: I wil rest, and consider in my place, as the noone light is cleere, and as a cloud of dew in the day of haruest. 5. For before hatueſt it hath wholly flourished, and vnripe perfection shal spring forth, and the boughes therof shal be cut of with hookes: and the things that are leaft, shal be cut of, and shaken out. 6. And they shal be left together to the birdes of the mountaines, and beastes of the earth: and the foules shal be vpon it the whole summer, and al the beastes of the earth shal winter vpon it. 7. In that time shal a guift be brought to the Lord of hostes, of a people plucked asunder and rent in peeces: of a terrible people, after which there hath been none other, of a nation expecting and troden vnder foote, whose land the flouds haue spoiled, to the place of the name of the Lord of hostes, mount Sion.

* Or paper boates.

CHAP. XIX.

Further deſcription of the Aegyptians punishment, 17. with their conuerſion to Chriſt in the new Teſtament.

THE burden of Aegypt. Behold (a) our Lord wil aſcend vpon a ſwift cloude, and wil enter into Aegypt, and the idols of Aegypt ſhal be moued at his preſence, & the hart of Aegypt shal melt in the middes therof. 2. And I wil make the Aegyptians to runne together againſt the Aegyptians: and a man ſhal fight againſt his brother, & euerie man againſt his freind, citie againſt citie, Kingdom againſt Kingdom. 3. And the ſpirit of Aegypt shal be broken in the bowels therof, & I wil ouerthrow their counſel headlong: and they ſhal aske their idols, & their diuiners, and Pythens, and Southſayers. 4. And I wil deliuer Aegypt into the hand of cruel maſtersand, a ſtrong King ſhal rule ouer them, ſayth our Lord the God of hoſtes. 5. And the water of the ſea ſhal be dried vp, & the riuer ſhal be made deſolate, and drie. 6. And the riuers ſhal faile: the riuers of the rampiers ſhal be diminiſhed, & dried vp. The reede and bulruſh ſhal wither: 7. the chanel of the riuer ſhal be ſpoiled of his fountaine, & al ſowne corne fielde that is watered shal be dried vp, it ſhal wither, and ſhal not be. 8. And the fishers ſhal lament, & al that caſt angle into the riuer shal mourne, and they that ſprede net vpon the face of the water shal pine away. 9. They shal be cõfounded that wrought twiſting flaxe, kombing and weauing ſine things. 10. And the watred places therof shal be drie, al they that made pooles to take fiſhes. 11. The Princes of Tanis are fooles, the wiſe counſelers of Pharao haue giuen vnwiſe counſel: how ſay ye vnto Pharao: I am the ſonne of the wiſe, the sõne of the anciẽt Kings? 12. Where are now thy wiſe mẽ? let thẽ tel thee, & shew what the Lord of hoſtes hath thought cõcerning Aegypt. 13. The Princes of Tanis are become fooles, the Princes of Memphis are withered away, they haue deceiued Aegypt, the corner of the peoples therof. 14. Our Lord hath mingled in the middes therof the ſpirit of gladnes: and they haue made Aegypt to erre in euerie worke therof, as he erreth that is drunke and vomiteth. 15. And Aegypt ſhal haue no worke, to make the head and the taile, the peruerter and reſtrayner. 16. In that day Aegypt shal be as women, & they shal be aſtoniſhed, & shal be afrayd at the face of the mouing of the hand of the Lord of hoſtes, which he shal moue ouer it. 17. And the land of Iuda shal be a feare to Aegypt: euerie one that ſhal remember it, ſhal quake at the face of the counſel of the Lord of hoſtes, which he hath thought concerning it. 18. In that day there ſhal be fiue cities in the land of Aegypt, ſpeaking the tongue of Chanaan, and ſwearing by the Lord of hoſtes: one ſhal be called the citie of the ſunne.

(a) When our B. Sauiour was caried in his infancie by his mother into Aegypt the idols of that countrie loſt their powre. And the inhabitantes were ſpecially bleſſed, & afterwards very manie believed in ſincerely ſerued him.

19. In that day there shal be (*b*) an altar of our Lord in the middes of the land of Aegypt, and a title of our Lord by the border therof: 20. it shal be for a signe, and for a testimonie to the Lord of hostes in the land of Aegypt. For they shal crie to our Lord at the presence of the afflicter, and he shal send them a sauiour and defender to deliuer them. 21. And our Lord shal be knowen of Aegypt, & the Aegyptians shal knowe our Lord in that day, and shal worshipe him in hostes and in guifts: and they shal vow vowes to our Lord, and pay them. 22. And our Lord shal smite Aegypt with a strok, and heale it, and they shal returne to our Lord, and he shal be pacified towards them, and heale them. 23. In that day there shal be a way from Aegypt to the Assirians, and the Assirian shal enter into Aegypt, and the Aegyptians to the Assirians, & the Aegyptians shal serue Assur. 24. In that day shal Israel be a third to the Aegyptian and the Assirian: a blessing in the middes of the earth, 25. which the Lord of hostes hath blessed, saying: Blessed be my people of Aegypt, and the worke of my hands to the Assirian: but Israel is mine inheritance.

(*b*) Both Iewes and Christians vnderstand this prophecie of the conuersion of the Aegyptians to Christ. But the Iewes expect it as yet to come, we know that it is already fulfilled, at least in part. For there were sometimes manie Christians in that countrie, yea manie most excellent Saints, S. Paul, S. Antonie, S. Hilarion, & innumerable others.

CHAP. XX.

The ignominious captiuitie of Aegyptians and Aethiopians is againe foreshewed by the Prophet going naked. 5. wherat the Iewes are astonished and afraid, seeing their confederates so confounded.

IN the yeare that Tharthan entred into Azotus, when Sargon the King of the Assyrians had sent him, and he had fought against Azotus, and had taken it: 2. at that time our Lord spake in the hand of Isaie the sonne of Amos, saying: Goe, and loose the sackcloth from of thy loynes, and take of thy shoes from thy feete. And he did so (*a*) going naked, and barefoote. 3. And our Lord said: As my seruant Isaie hath walked, naked and barefoote, it shal be a signe and a wonder of three yeares vpon Aegypt, and vpon Aethiopia, 4. so shal the King of the Assyrians leade the captiuitie of Agypt, and the transmigration of Aethiopia, yong and old, naked and vnshod, their buttockes vncouered to the ignominie of Aegypt. 5. And they shal feare, & be ashamed of Aethiopia their hope, and of Aegypt their glorie. 6. And the inhabitant of this ile shal say in that day: " Loe this was our hope, to whom we fled for helpe, that they should deliuer vs from the face of the King of the Assyrians: and how shal we be able to escape?

(*a*) The holie Prophet, of noble bloud, was not disobediét, nor ashamed to goe naked, because nothing is more honest then to obey Gods cõmandment. S. *Ierom in hunc locum.*

ANNO-

ANNOTATIONS.

CHAP. XX.

6. *Loe this vvas our hope*) God to shew the vanitie of al hope, that is repoſed in men, or in wordlie things, layeth the meruelous and miſerable mutations of temporal great Kingdoms before the eyes of his people. That we may ſee, and admire his merciful prouidence, and our owne follie, when we truſt in the helpe of our ſelues, or of other men, who can not defend themſelues from ruine and ignominie: and much leſſe can they ſaue vs, or we our ſelues. As theſe examples make manifeſt. The Kingdom of Iſrael (or tenne tribes) truſted in Damaſcus, which could not defend itſelf, but was ouerthrowne. The Kingdom of Iuda (or two tribes) truſted in Aegypt. The Aegyptians truſted in the Ethiopians, and both were ouerthrowne by the Aſsirians. The Aſsirians glorying in their victories and triumphes, attributing al to their owne ſtrength, were ouercome by the Babylonians. The Babylonians, likewiſe inſolent and proud, were oppreſſed by the Medes and Perſians. The Medes and Perſians were ſubdued by Alexander the great. Who was shortly taken away in his youth by poyſon; and his great Monarchie diuided amongſt his ſeruants. And ſo other peoples, and Kingdomes, much more particular perſons and families are turned like a wheele. And therfore our only refuge muſt be to God, in whom is al true hope, helpe, ſafetie, and happines, temporal and eternal.

Gods prouidence in punishing al that truſt in men & not in him.

Examples of mutations in Kingdoms.

CHAP. XXI.

The deſtruction of Babylon by the Medes and Perſians is againe propheeied. 11. *The like of the Idumeans*, 13. *and of Arabians.*

THE burden of the deſert ſea. As whirlewinds come from the South, it commeth from the deſert, from an horrible land. 2. A ſore viſion was told me: he that is incredulous doth vnfaithfully: & he that is a ſpoiler, waſteth. Come vp Aelam, beſiege o Mede: I haue made al the moorning therof to ceaſe. 3. Therfore are my loines filled with ſorow, anguiſh hath poſſeſſed me, as the anguiſh of a woman that trauaileth: I fel downe when I heard it, I was troubled when I ſaw it. 4. Mine hart fayled, darknes made me aſtoniſhed: Babylō my beloued is made a miracle vnto me. 5. Lay the table, looke about in the watch towre the eaters and drinkers: ariſe ye Princes, take shield. 6. For thus hath our Lord ſayd to me: Goe, and ſet a watchman: and what ſoeuer he shal ſee, let him tel. 7. And he ſaw a chariot of two horſemen, a rider vpon an (a) aſſe, and a rider vpon a camel: and he beheld them diligently whith much looking. 8. And a lion cried: I am vpon the watch towre of our Lord, ſtanding continually by day: and I am vpon my watch, ſtanding whole nights. 9. Behold this man commeth, the rider vpon the chariot of

The ſixt cōmiſsation was againſt the Aſsirians, and ſpecially the Babylonians.

(a) Cyrus King of the Perſians a people of ſmal powre, & of the Medes, of great ſtrength.

two horſemen, and he anſwered and ſaid: Fallen, fallen is Babylon, and al the ſculptils of the Gods therof are broken to the ground. 10. O my threshing, and children of my flore, the things that I haue heard of the Lord of hoſtes the God of Iſrael, I haue ſhewed vnto you. 11. (*b*) The burden of Duma crieth to me out of Seir: Watchman what of the night? watchman what of the night? 12. The watchman ſaid: morning is come and night: if you ſeeke, ſeeke: returne, come. 13. (*c*) The burden in Arabia. In the foreſt at euen you shal ſleep, in the pathes of Dodanim. 14. Meeting the thirſtie bring water, you that inhabite the land of the South, with bread meete him that flyeth. 15. For they are fled from the face of the ſwords, from the face of the ſword hanging ouer, from the face of the bow bent, from the face of a grieuous battel. 16. Becauſe thus ſayth our Lord to me: Yet in one yeare, as in the yeare of an hyred man, and al the glorie of Cedar ſhal be taken away. 17. And the remnant of the number of the ſtrong archers of the children of Cedar ſhal be diminiſhed: for our Lord the God of Iſrael hath ſpoken it.

Apoc. 1. 14. Iere. 5.

(*b*) The ſeuenth prophetical commination was againſt the Idumeans. (*c*) The eight againſt the Iſmaelites

CHAP. XXII.

For the ſinnes eſpecially of chiefe officers, Sion and the temple ſhal be deſtroyed. 15. Sobna a wicked ruler ſhal be remoued, 20. and Eliacim put in his place.



HE (*a*) burden of the (*b*) vale of viſion. What aileth thee, that thou art alſo wholly gone vp into the houſe toppes? 2. ful of clamour, a populous citie, reioycing: thy ſlaine are not ſlaine by the ſword, nor dead in battel. 3. Al thy Princes are fled together, and are bound hard: al that were found, are bound together, they are fled far off. 4. Therfore haue I ſayd Depart from me, I wil weepe bitterly: labour not to comfort me, for the deſtruction of the daughter of my people. 5. For it is a day of ſlaughter, and conculcation, and weepings to our Lord the God of hoſtes, in the vale of viſitation, ſearching the wal, and magnifical vpon the mountaine. 6. And Aelam tooke quiuer, chariot of the horſman, and the ſhielde hath made the wal naked. 7. And thy principal valleyes ſhal be ful of chariots, and the horſmen ſhal place themſelues in the gate. 8. And the couering of Iuda ſhal be diſcouered, and thou ſhalt ſee in that day the armourie of the houſe of the foreſt. 9. And you ſhal ſee the breaches of the citie of Dauid, becauſe they are multiplied: and you haue gathered together the waters of the lower poole, 10. and haue numbred the houſes of Ieruſalem, and deſtroyed houſes to fortifie the wal. 11. And you haue made a lake betweē the two walles to the water of the old poole: & you looked not vp to him that made it, and the worker therof long before you ſaw

(*a*) The ninth againſt the cheefe rulers of Ieruſalem. (*b*) Sion ſituated on a hil, and often called a mountaine, is here called a vale, for the afflicted ſtate wherin it was in the captiuitie.

not.

not. 12. And our Lord the God of hoſtes ſhal cal in that day to weeping, and to mourning, to baldnes, and to girdle of ſackcloth: 13. and behold ioy and gladnes, to kil calues, and to ſlea rammes, to eate fleſh, and to drinke wine: Let vs eate and drinke: for to morow we shal die. 14. And the voice of the Lord of hoſtes was reuealed in mine eares: If this iniquitie shal be forgiuen you vntil you die, ſayth our Lord the God of hoſtes. 15. Thus ſayth our Lord the God of hoſtes: Goe, get thee in to him, that dwelleth in the tabernacle, to (c) Sobna the prouoſt of the temple, and thou shalt ſay to him: 16. What doeſt thou here, or as if thou were ſome bodie here? becauſe thou haſt cut thee out a ſepulchre here, thou haſt cut out a memorial diligently in an high place, a tabernacle for thee in a rocke. 17. Behold our Lord wil cauſe thee to be caried away, as a cocke is caried, and he wil lift thee vp as a garment. 18. Crowning he wil crowne thee with tribulation, he wil caſt thee as a bal into a brode and large countrie: there shalt thou die, and there shal the chariot of thy glorie be, the ignominie of the houſe of thy Lord. 19. And I wil expel thee from thy ſtanding, and depoſe thee from thy miniſterie. 20. And it ſhal be in that day: I wil cal my ſeruant Eliacim the ſonne of Helcias, 21. and wil cloth him with thy coate, and wil ſtrengthen him with thy girdle, and wil giue thy powre into his hand: and he shal be as a father to the inhabitants of Ieruſalem, & to the houſe of Iuda. 22. And I wil giue the key of the houſe of Dauid vpon his shoulder: and he shal open, and there shal be none to shut: and he shal shut, and there shal be none to open. 23. And I wil faſten him as a pinne in a ſure place, and he shal be for a throne of glorie to the houſe of his father. 24. And they shal hang vpon him al the glorie of his fathers houſe, diuerſe kinds of veſſels, euerie litle veſſel, frō veſſels of cuppes euen to euerie inſtrumēt of muſike. 25. In that day ſaith the Lord of hoſtes, ſhal the pine be taken away, that was faſtened in the ſure place: and that which hong theron, ſhal be broken, and fal, and perish, becauſe our Lord hath ſpoken.

(c) This Sobna had ſome office about the Temple, but by craftie intruſion and vniuſt vſurpation, rather then by lawful induction, was very couetous & ambicious: & ſo by Gods iudgement fel into miſerie.

CHAP. XXVIII.

The deſtruction of Tyrus by the Chaldees, 15. and reparation therof after ſeuentie yeares.

The tenth commination was againſt the Tyrians.

THE burden of Tyre. Howle ye ſhippes of the ſea, becauſe the houſe is deſtroyed, from whence they were wont to come: from the land of Cethim it is reuealed to them. 2. Hold your peace ye that dwel in (a) the ile: the traficers of Sidon paſſing ouer the ſea, haue replenished thee. 3. The ſeed of Nilus in manie waters, the harueſt of the riuer was her fruits: & ſhe was made the trafike of the nations. 4. Be ashamed Sidon, for the ſea ſayth, the ſtrength of the ſea, ſaying: I haue not trauailed, and I haue not brought forth, and I haue not

(a) Tyrus was an iland, as Ezechiel alſo deſcribeth in (*ch. 27. in the*) *entrance yea ſituated in the hart of the ſea:*

but not farre distant, for King Alexander filled vp that passage of water and made it continent.

nourished yong men, nor brought virgins to their growth. 5 When it shal be heard in Aegypt, they wil be sorie whē they shal heare of Tyre: 6. Passe ouer the seas, howle ye that dwel in the ile. 7. Is not this your citie, which gloried frō ancient dayes in her antiquitie? her feete shal leade her a farre to seiourne. 8. Who hath thought this against Tyre, that was sometime crowned, whose merchants were Princes, her chapmen the nobles of the earth? 9. The Lord of hostes hath thought it, that he might plucke downe the pride of al glorie, and bring al the glorious of the earth to ignominie. 10. Passe thy land as a riuer, ô daughter of the sea, thou hast a gridle no more. 11. He hath stretched forth his hand vpon the sea, he hath troubled Kingdomes: Our Lord hath giuen commandment against Chanaan, to destroy the strong therof, 12. and he said: Thou shalt adde no more to glorie, ô Virgin daughter of Sidon susteyning calumnie: rising vp saile ouer to Cethim, there also thou shalt haue no rest. 13. Behold the land of the Chaldees was not such a people, Assur founded it: they led away the strong therof into captiuitie, they vndermined the houses therof, they brought it to ruine. 14. Howle ye shippes of the sea, because your strength is destroyed. 15. And it shal be in that day: thou shalt be in obliuion o Tyre, (*b*) seuentie yeares, as the daies of one King: but after seuentie yeares, there shal be to Tyre as it were the song of an harlot. 16. Take an harpe, goe about the citie thou harlot forgotten: sing wel, multiplie song, that there may be remembrance of thee. 17. And it shal be after seuentie yeares: our Lord wil visite Tyre, and wil bring her backe againe to her merchandise: and she shal fornicate againe with al the Kingdoms of the earth, vpon the face of the earth. 18. And the martes, and rewards shal be sanctified to our Lord: they shal not be kept in store, nor layd vp: because her merchandise shal be for them, that shal dwel before our Lord, that they may eate vnto satietie, and be clothed vnto continuance.

(*b*) The Trians reioyced in the Iewes captiuitie, & therfore God punished them with like captiuitie of 70. yeares.

CHAP. XXIIII.

Al this world shal be destroyed, 7. wherof manie signes shal come before, 18. and general iudgement shal folow.

The third part. Prophecies perteyning to the whole world.

BEHOLD our Lord shal dissipate the earth, and make it naked, and afflict the face therof, and disperse the inhabitāts therof. 2. And (*a*) as the people, so shal the priest be: & as the seruant, so his master: as the handmayde, so her mistresse: as the buyer, so he that selleth: as the lēder, so he that boroweth: as he that asketh his dew, so he that oweth. 3. With dissipatiō shal the earth be dissipated, & with spoile it shal be spoiled: for our Lord hath spokē this word. 4. The earth hath mourned, & fallen away, and is weakened: the world is fallen away the height

(*a*) Diuersitie of states which is now in the world, shal cease at the general iudgement, and al men shal receiue according to their desertes.

Osee. 4.

of the

of the people of the earth is weakened. 5. And the earth is infected by the inhabitants therof: becauſe they haue tranſgreſſed the lawes, changed right, diſſipated the euerlaſting couenāt. 6. For this cauſe shal maledictiō deuoure the earth, & the inhabitants therof shal ſinne: and therfore the dwellers therein (*b*) shal be madde, & few men shal be leaſt. 7. The vintage hath mourned, the wine is weakened, al haue ſighed that reioyced in hart. 8. The ioy of tymbrels hath ceaſed, that ſoune of thē that reioyce is leaſt of, the ſweetnes of the harpe is ſilēt. 9. They shal not drinke wine with ſong: the drinke shal be bitter to them that drinke it. 10. The citie of vanitie is broken downe, euerie houſe is shut, no mā goeth in. 11. There shal be crying for the wine in the ſtreetes: al mirth is left: the ioy of the earth is caried away. 12. Deſolation is left in the citie, & calamitie shal oppreſſe the gates. 13. Becauſe theſe things shal be in the middes of the earth, in the middes of peoples, in like manner as if a few oliues, which are remayning, ſhould be ſhaken out of the oliue tree; and grapes, when the vintage is ended. 14. Theſe ſhal lift vp their voice, and prayſe: when our Lord ſhal be glorified, they ſhal make a ioyful noiſe trō the ſea. 15. For this cauſe in doctrines glorifie our Lord (*c*) in the iles of the ſea the name of our Lord the God of Iſrael. 16. Frō the ends of the earth we haue heard prayſes, the glorie of the iuſt one. And I ſayd: My ſecret to me, my ſecret to me, woe is me: the preuaricatours haue preuaricated, and by the preuaricatiō of tranſgreſſours they haue preuaricated. 17. Feare, and pitte, and ſnare vpon thee, that art inhabiter of the earth. 18. And it shal be: He that ſhal flye from the voice of feare, ſhal fal into the pitte: and he that ſhal rid himſelfe out of the pitte, ſhal be held in the ſnare: becauſe the ſludgates from on high are opened, and the foundations of the earth ſhal be ſhaken. 19. With breaking ſhal the earth be broken, with bruiſing ſhal the earth be bruiſed, with mouing shal the earth be moued, 20. with ſhaking shal the earth be ſhaken as a drunken man, and ſhal be taken away as the tabernacle of one night: and the iniquitie therof ſhal be heauie vpon it, and it ſhal fal, and not adde to riſe againe. 21. And it ſhal be: In that day our Lord wil viſite vpon the hoſte of heauen on high, and vpon the Kings of the earth, that are vpon the earth. 22. And they ſhal be gathered together as the gathering of a bundel into the lake, and ſhal be ſhut there in priſon: and after manie daies they ſhal be viſited. 23. And the moone ſhal be confounded, when the Lord of hoſtes ſhal reigne in mount Sion, and in Ieruſalem, & ſhal be glorified in the ſight of his ancients.

Ier. 48.

(*b*) Neer the end of the world, manie forgetting the law of God, & nature, wil rage in extreme furie againſt others, perſecuting & murthering one an other, eſpecially the wicked affliſting the good: which our Sauiour deſcribeth (*Mat* 24.) ſaying: *Nation ſhal riſe againſt nation. You ſhal be odious to al nations for my ſake. Iniquitie ſhal abound, &c.*

(*c*) This ioyful propagation of Gods glorie and name, is either vnderſtood to be propheeied of the Church in general, which is as an iland of the whole world or properly and particularly (amongſt other gentils) of ilandes conuerted to Chriſt: as great Britannie & others.

CHAP.

CHAP. XXV.

The Prophet giueth thankes to God for his meruelous workes, 7. and great benefites, in lightning manie with faith, washing away their sinnes, and giuing grace and eternal glorie.

(b) The Prophet and faithful people confessing Gods benefites, and perfect performance of whatsoeuer he promiseth, or determineth, conforming their desires to his pleasure, say *Amen*, as wel in prosperitie, when he deliuereth and blesseth them, as in aduersitie, when he punisheth: by the destruction of Ierusalem, which is here prophecied, and the like.

(b) After the reiection of the Iewes a Gentiles shal be conuerted to Christ.



LORD thou art my God. I wil exalt thee, and confesse to thy name: because thou hast done meruelous things, the old cogitations faithful, (a) Amen. 2. Because thou hast brought the citie into a heape, the strong citie into ruine, the house of strangers: that it be no citie, & that it be not built for euer. 3. For this shal strong people prayse thee, the citie of strong nations shal feare thee. 4. Because thou art become a strength to the poore, a strength to the needie in his tribulation: an hope against the whirlwinde, a shadow against the heate. For the spirit of the strong is as a whirlwinde beating against a wal. 5. As heate in thirst, shalt thou humble the tumult of strangers: and as with heate vnder a burning cloude thou shal make the branch of the strong to wither. 6. And the Lord of hostes shal make to (b) al peoples in this mount, a feast of fat things, a feast of vintage, of fat things ful of marrow, of vintage purified from the dregges. 7. And he shal in this mount throw downe headlong the face of the bond, tied together vpon al peoples, and the webbe that he hath begun vpon al nations. 8. He shal cast death downe headlong for euer: and our Lord God shal take away teare from al face, and the reproch of his people he shal take away out of the whole earth: because our Lord hath spoken it. 9. And he shal say in that day: Loe this is our God, we haue expected him, and he wil saue vs: this is our Lord, we haue patiently wayted for him, we shal reioyce and be ioyful in his saluation. 10. Because the hand of our Lord shal rest in this mount: and Moab shal be threshed vnder him, as straw is broken with the wayne. 11. And he shal stretch forth his hands vnder him, as he that swimmeth stretcheth forth to swimme: and he shal humble his glorie with dashing of his hands. 12. And the munitions of thy high walles shal fal, and be humbled, & shal be plucked downe to the grownd euen to the duft.

Apo. 7. & 21.

CHAP. XXVII.

A Canticle of thankes for changing the old Synagogue into the Church of Christ: which hath more light of true faith, 12. *and more patience in tribulations:* 19. *which in the general resurrection shal be made manifest.*



N (*a*) THAT day shal this song be sung in the land of Iuda. (*b*) Sion the citie of our strength, a Sauiour therin shal be put (*c*) a wal and bul worke.

2. Open ye the gates, and let the iust nation enter in, that keepeth truth.

3. The old errour is gone: thou wilt keepe peace: peace, because we haue hoped in thee.

4. You haue hoped in our Lord in worlds euerlasting, in our Lord God strong for euer.

5. Because he wil bowe downe them that dwel on high, the high citie he wil abase. He wil abase it euen to the ground, he wil pluke it downe euen to the dust.

6. The foote shal treade it downe, the feete of the poore, the steppes of the needie.

7. The path of the iust is right, the path of the iust is right to walke in.

8. And in the path of thy iudgements, o Lord, we haue patiently expected thee: thy name, and thy memorial are in the desire of the soule.

9. My soule hath desired thee in the night: yea and with my spirit in my hart I wil watch to thee in the morning.

When thou shalt doe thy iudgements in the earth, the inhabitants of the world shal learne iustice.

10. Let vs haue mercie on the impious, and he wil not learne iustice: in the land of the holie he hath done wicked things, and he shal not see the glorie of our Lord.

11. Lord thy hand be exalted, and let them not see: let the enuious people see, and be confounded: and let fyre deuoure thine enimies.

12. Lord thou wilt giue peace to vs: for al our workes thou hast wrought to vs.

13. O Lord our God, there haue Lords besides thee possessed vs, onlie in thee let vs remember thy name.

14. Let not the dead liue, let not the giants rise againe: therfore hast thou visited and destroyed them, & hast destroyed al their memorie.

15. Thou hast been fauourable to the nation, o Lord, thou hast been fauourable to the nation: wast thou glorified: thou hast made al the endes of the earth far of.

(*a*) In the time of grace giuen by Christ his whole Church singeth this and other like canticles of praises.

(*b*) Other peoples haue their peculiar proper cities: Babylon, Damascus, Tyrus, Sidon, &c. but al Christians haue one citie, the Catholike Church, signified by Sion.

(*c*) Fensed with wal and bulworke, of faith & good workes.

S. Ierom here noteth that the sense of this Canticle is hard, by reason of often and sudaine interlocutions of diuers persons consisting in questions and answers. To whose learned commentaries we remitte the studious readers.

16. Lord in diſtreſſe they haue ſought after thee, in tribulation of murmur thy doctrine was to them.
17. As she that conceiueth, when she draweth neere to be deliuered, being ſorowful crieth in her paines: ſo are we become at thy preſence, o Lord.
18. We haue conceiued, and as it were traueled, and brought forth the ſpirit: ſaluations we haue not done in the earth, therfore the inhabitants of the earth haue not fallen.
19. Thy (*d*) dead ſhal liue, my ſlaine ſhal riſe againe: awake, and prayſe ye that dwel in the duſt: becauſe (*e*) the dew of the light is thy dew, & (*f*) the land of the giants thou ſhalt plucke downe into ruine.
20. Goe my people, enter into thy chambers, ſhut thy doores vpon thee, be hid a litle for a moment, til the indignation paſſe.
21. For behold our Lord wil come out of his place, to viſite the iniquitie of the inhabitant of the earth againſt him: and the earth ſhal reueale her bloud, and ſhal couer her ſlaine no more. *Mich 1.*

(*d*) A prophecie of the general reſurrection of al men.
(*e*) Some in glorie (*f*) Some in miſerie.

CHAP. XXVII.

God comforteth the faithful, promiſing to deſtroy the wicked. 3. Chriſts comming is againe prophecied, with propagation of his Ghoſpel, and converſion of al nations.

IN that day our Lord wil viſite with his ſore, and great, and ſtrong ſword vpon Leuiathan (*a*) the ſerpent, the barre, & vpon Leuiathan the crooked ſerpent, and ſhal kil the whale that is in the ſea. *Iob. 40.*
2. In that day the vineyard of pure wine ſhal ſing to it. 3. I the Lord that keep it, I wil ſodenly drinke to it: leſt perhaps there be viſitation againſt it, night and day I keepe it. 4. There is no indignation in me: who wil giue me to be thorne and bryer in battel: to goe vpon it, to ſet it on fyre together? 5. Or rather ſhal he hold my ſtrength, ſhal he make peace with me, ſhal he make peace with me? 6. They that goe in with violence to Iacob, Iſrael ſhal flouriſh and ſpring, and they ſhal fil the face of the world with ſeed. 7. Hath he ſtriken him according to his ſtroke that ſtrucke him? or as he killed his ſlaine, is he killed? 8. In meaſure againſt meaſure, when it ſhal be caſt of, thou ſhalt iudge it. He hath meditated in his hard ſpirite during the day of heate. 9. Therfore vpon this shal the iniquitie be forgiuen to the houſe of Iacob: and this is al the fruit, that the ſinne therof be taken away, when he ſhal haue layd al the ſtones of the altar, as ſtones of ashes broken, the groues & temples ſhal not ſtand. 10. For the defenſed citie ſhal be deſolate, the beautiful citie ſhal be forſaken, and ſhal be forſaken,

(*a*) Tyrants are called ſerpents for their ſutle poyſenful malice, and barres, becauſe they hold men faſt incloſed in bondage. And for the ſame reaſons the diuel is called a ſerpent, and a barre.

and

and shal be left as a desert, there shal the calfe feede, and there he shal lie, and shal consume the toppes therof. 11. The haruests therof shal be destroyed in drought, women comming and teaching it: for it is not a wise people, therfore shal not he that made it, haue mercie on it: and he that formed it, shal not spare it. 12. And it shal be. In that day our Lord wil strike from the chanel of the riuer, euen to the torrent of Aegypt, and you shal be gathered together one and one, o children of Israel. 13. And it shal be: In that day a sound shal be made with a great trompet, and they that were lost, shal come from the land of the Assirians, and that were cast out, from the land of Aegypt, and shal adore our Lord in the holie mount in Ierusalem.

CHAP. XXVIII.

Tribulations are threatned to the tenne tribes of Israel, for their pride, and voluptuosnes (5 God stil protecting so ne who serue him sincerely) 7. and for contempt of Religion. 16 But God wil lay a sure foundation in Sion. 20. Wil punish the wicked, 24. and comforth the good.

The fourt part. Prophetical admonitions to both the Kingdomes of Israel & Iuda.

WOE to the crowne of pride, to the drunkards of (a) Ephraim, and to the flowre falling downe from the glorie of his exultation, which were in the toppe of the most fatte valley, erring by wine. 2. Behold our Lord is valiant and strong, as the violence of hayle: a whirlewind breaking, the violence of manie waters ouerflowing, & sent forth vpon a large ground. 3. The crowne of pride of the drunkards of Ephraim shal be troden vnder feete. 4. And the flowre of the glorie of his exultation, which is vpon the toppe of the valley of fatte ones, shal be falling as a timely fruite before the ripenesse of autumne: which when he that seeth it shal behold, as soone as he taketh it in his hand, he wil deuoure it. 5. (b) In that day the Lord of hostes shal be a crowne of glorie, and (c) a garland of exultation to the residue of his people: 6. and (d) a spirit of iudgement to him that sitteth in iudgement, and (e) strength to them that returne out of battel to the gate. 7. But these also haue been ignorant, because of wine, and by drunkennes haue erred: the Priest and the Prophet haue been ignarant because of drunkennes, they are swalowed vp with wine, they haue erred in drunkennes, they haue not knowne him that seeth, they haue been ignorant of iudgement. 8. For al tables were filled with vomiting and filth, so that there was no more place. 9. Whom shal he teach knowledge? and

(a) By Ephraim is vnderstood the Kingdom of Israel, whose first King Ieroboam was of that tribe.

(b) After that the tene tribes were caried captiues (4. Reg. 17.) God deliuered the two tribes out of imminent danger (4. Reg. 18. 19.)

(c) giuing peace to their people:

(d) spirite of iudgement to King Ezechias:

(e) and victorie to the souldiers.

whom shal he make to vnderstand the thing heard? them that are weyned from the milke, that are plucked away from the breasts. 10. For command recommand, command recommand; expect reexpect, expect reexpect; a litle there, a litle there. 11. For in the speach of lippe, & in an other tongue he wil speake to his people. 12. To whom he sayd: This is my rest, refresh the wearie, and this is my refreshing: & they would not heare. 13. And the word of our Lord shal be to them, (f) command recommand, command, recommand; expect reexpect, expect, reexpect, a litle there, a litle there: that they may goe, and fal backward, and be destroyed, and snared, and take. 14. For this cause heare the word of our Lord ye scorneful men, which rule ouer my people that is in Ierusalem. 15. For you haue sayd: We haue strucken a league with death, & with hel we haue made a couenant. The scourge ouerflowing when it shal passe, shal not come vpon vs: because we haue made lying our hope, & with lying we are protected. 16. Therfore thus sayth our Lord God: Behold I wil send in the foundations of Sion a stone, an approued stone, a corner stone, pretious, founded in the foundation. He that belieueth, let him not make hast. 17. And I wil put iudgement in weight, and iustice in measure: and haile shal ouerthrow the hope of lying: and waters shal ouerflow the protectiō. 18. And your league with death shal be abolished, & your couenant with hel shal not stand: when the scourge ouerflowing shal passe, you shal be trode downe of it. 19 Whēsoeuer it shal passe through, it shal take you away: because in the morning early it shal passe through in the day and in the night, and vexation alone shal giue vnderstanding in the hearing. 20. For the bed is streitned, so that one must fal out, & a short mantel can not couer both. 21. For our Lord shal stand as in the mount of diuisions: as in the valley, which is in Gabaon, shal he be angrie: that he may doe his worke, his strāge worke: that he may worke, his worke is strange frō him. 22. And now mocke not, lest perhaps your bonds be tied strayte. For I haue heard of our Lord the God of hostes consummation and abridgement vpon al the earth. 23. Harken with your eares, and heare my voice, attēd, & heare my speach. 24. Wil (g) the ploughman plowe al the day to sow, wil he cut & harrow his ground? 25. Wil he not when he hath made euen the face therof, sprinkle cummine, and place the wheate by order, and the barley, and millet, and vetche, in their bondes? 26. And his God wil instruct him in iudgement: he wil teach him. 27. For (h) gith shal not be threshed with instruments that haue teeth, neither shal the wayne wheele turne about vpon cummine: but gith shal be beaten out with a rodde, and commine with a staffe. 28. But bread corne shal be broken smal: (i) but the thresher shal not thresh it for euer, neither shal the wayne wheele vexe it, nor breake it with the teeth therof. 29. And this is come forth from our Lord the God of hostes, that he might make his counsel merueious, and magnifie iustice.

(f) Because Isaias & other holie Prophets often & much vrged, not only the people, but also priests (which had rule ouer the people) to keepe Gods commandments, and to expect his mercie and goodnes, they scornfully repeate the same words, deriding such exhortations & desperately giuing themselues to al wickednes, as if they neither feared death nor hel. v. 15.

(g) As husbādmen dispose their workes in order: so God sometimes worketh miracles, sometimes giueth benefites, sometimes sendeth afflictions:

(h) and greater to some then to others.

(i) But none are continually afflicted without intermission.

Mat. 21. v. 42. *Act.* 4. 1. *Pet.* 2. *Rom.* 9.

2. *Reg.* 5. 1. *Par.* 14. *Iosue* 10.

CHAP.

CHAP. XXIX.

The Prophet bewaileth the Iewes deſtruction, 9. for their blinde obſtinacie; 17. propheſying the Gentiles conuerſion.

2. Re. 5. 1. Par. 11. Luc. 19.

WOE to (a) Ariel, Ariel the citie, which Dauid ouercame: yeare is added to yeare: the ſolemnities are at an end. 2. And I wil make a trēch about Ariel, and it ſhal be ſorowful and moorning, and it ſhal be to me as Ariel. 3. And I wil compaſſe as a ſphere round about thee, and wil caſt a rampier againſt thee, and place munitions to beſiege thee. 4. Thou ſhalt be humbled, thou ſhalt ſpeake out of the earth, and out of the ground thy ſpeach ſhal be heard: and thy voice ſhal be out of the earth as the Pythons, and out of the ground thy ſpeach ſhal mutter. 5. And the multitude of them that fanne thee ſhal be as ſmal duſt: and as iſles paſſing away, the multitude of them, that haue preuailed againſt thee. 6. And it ſhal be ſodainly forthwith. It ſhal be viſited of the Lord of hoſtes in thunder, and earth quake, and with great voice of whirlewind and tempeſt, and with flame of deuouring fyre. 7. And the multitude of al nations, that haue fought againſt Ariel, ſhal be as the dreame of a viſion in the night, and al that haue waried, and beſieged, and preuailed againſt it. 8. And as he that is hungrie dreameth, and eateth, but when he is awake, his ſoule is emptie: and as he that is thirſtie dreameth, & drinketh, and after he is awake, faint as yet thirſteth, & his ſoule is emptie: ſo ſhal the multitude be of al the Gētiles, that haue fought againſt mount Sion. 9. Be aſtonied, and meruel, wauer, & ſtagger: be ye drunke, & not of wine: be moued, & not of drunkennes. 10. Becauſe our Lord hath mingled vnto you the ſpirit of drowſines, he wil ſhut your eyes, he wil couer your Prophets & Princes, that ſee viſions. 11. And the viſiō of al ſhal be vnto you as the words of a Book ſealed: which when they ſhal giue to him that knoweth letters, they ſhal ſay: Read this; and he ſhal anſwer: (b) I cā not, for it is ſealed. 12. And the Book ſhal be giuē to one that knoweth not letters, and it ſhal be ſayd to him: Reade; and he ſhal anMat. 13. Mar. 7. ſwer: (c) I know not letters. 13. And our Lord ſayd: Becauſe this people approcheth with their mouth, and with their lippes glorifieth me, but their hart is far from me, and they haue feared me by the commandment and doctrines of men: 14. therfore behold I wil adde to make admiration to this people, by a great and wonderful miracle: for wiſdom ſhal perish from their wiſe men, and the vnderſtanding of their prudent ſhal be hid. 1. Cor. 1. 15. Woe vnto you that are deep of hart, to hide your counſel from our Lord: whoſe works are in darkenes, and they ſay: Who ſeeth vs, and

(a) *Ari* ſignifieth a lion, *El* God: So Ieruſalem called the liō of God, to witte a ſtrōg citie, is threatned with deſtruction, which happened firſt by the Babylonians, 4. *Reg.* 25. againe more miſerably by Titus & Veſpaſian, 40. yeares after Chriſts death.

(b) Scribes and Phariſees pretending knowledge of Scriptures, can not read Chriſt in the Prophets, becauſe theſe Books are ſealed (or locked)) & they haue not the key *Apoc.* 3.

(c) The Gentiles could not read Chriſt in theſe Books, becauſe they knew not letters of the holie Scriptures. S. *Ierom Proœmio in Iſaiam.*

who knoweth vs? 16. This your cogitation is peruerſe: as if the clay ſhould thinke againſt the potter, and the worke ſhould ſay to the maker therof: Thou madeſt me not: or the thing formed ſhould ſay to the fashioner therof: Thou vnderſtandeſt not. 17. Shal not yet within a litle while, and in a short time Libanus be turned into Charmel: and Charmel reputed for a foreſt? 18. And in that day the deafe shal heare the words of the Book, and out of the darknes and miſt the eies of the blinde shal ſee. 19. And the meeke shal adde ioyfulneſſe in our Lord, and the poore men ſhal reioyce in the holie one of Iſrael. 20. Becauſe he hath fayled that did preuaile, the ſcorner is conſumed, and they are al cut downe that watched vpon iniquitie: 21. that made men ſinne in word, & ſupplanted him that reproued them in the gate, and declined in vayne from the iuſt. 22. For this cauſe, thus ſayth our Lord to the houſe of Iacob, he that redeemed Abraham: Iacob ſhal not now be confounded, neither shal now his countenance be ashamed: 23. but when he shal ſee his children, the works of mine hands, in the middes of him ſanctifying my name, and they ſhal ſanctifie the holie one of Iacob, and shal preach the God of Iſrael, 24. and they that erre in ſpirit, shal know vnderſtanding, and the mutteters shal learne the law.

Eccl. 29.

CHAP. XXX.

The Iewes are blamed for ſeeking counſel and helpe of the Aegyptians. 18. But if they repent, they shal find releefe, and ſpiritual riches of the ſoule. 27. Gods iudgement wil be ſtrict: 33. and hel is moſt horrible.

WOE (*a*) vnto * renegate children, ſayth our Lord, that you would take counſel, and not of me: and would beginne a webbe, and not by my ſpirit, that you might adde ſinne vpon ſinne: 2. which walke to goe downe into Aegypt, and haue not asked my mouth, hoping for helpe in the ſtrength of Pharao, and hauing confidence in the ſhadow of Aegypt. 3. And the ſtrength of Pharao ſhal be a confuſion to you, and the confidence in the ſhadow of Aegypt an ignominie. 4. For thy Princes were in Tanis, & thy meſſengers came euen to Hanes. 5. Al were confounded vpon the people, that could not profite them: they were no helpe, nor to any profite, but to cōfuſion & to reproch. 6. The burden of the beaſtes of the South. In a land of tribulation & diſtreſſe, the lioneſſe, & the lion of them, the viper & the flying baſiliſcus carying their riches vpon the ſhoulders of beaſtes, & their treaſures vpon the bunch of camels, to a people that can not be able to profite them. 7. For Aegypt shal helpe in vaine, and to no purpoſe: therfore haue I cried vpon this: It is pride onlie, ceaſe. 8. (*b*) Now therfore going in write to her vpon boxe, and draw it diligently in a Book, and it ſhal be

(*a*) You that truſt in your owne counſels and forces, or in other mens, and not in God, shal finde the miſerable euent of your follie, as is before noted. *chap.* 20.

* *Apoſtatæ. or, denyers.*

(*b*) Either Iſaias was commanded to write this which ſhould be fulfil-

in

in the latter day for a teſtimonie for euer. 9. For it is a people prouoking to wrath, & lying children, childrē that wil not heare the law of God. 10. Which ſay to the ſeers: See not: & to thē that behold: Behold vs not thoſe things that are right: Speake vnto vs pleaſant things, ſee errours vnto vs. 11. Take from me the way, turne away the path from me, let the holie one of Iſrael ceaſe from our face. 12. Therfore thus ſayth the holie one of Iſrael: For that you haue reiected this word, and haue hoped in calumnie and tumult, and haue leaned therevpon: 13. therfore shal this iniquitie be vnto you as a breach that falleth, and is found lacking in an high wal, becauſe ſodenly, whiles it is not hoped, shal come the deſtruction therof. 14. And it ſhal be broken ſmal, as the porters veſſel is broken with mightie breaking: and there ſhal not a ſhread be found of the fragments therof, wherein a litle fyre may be caried from the burning, or a litle water be drawen out of the pitte. 15. Becauſe thus ſayth our Lord the God of Iſrael: If you returne and be quiet, you ſhal be ſaued: in ſilence and in hope ſhal your ſtrength be. And you would not: 16. and you haue ſayd: No, but we wil flye to horſes: therfore ſhal you flye. And we wil mount vpon ſwift ones: therfore shal they be ſwifter, that ſhal perſecute you. 17. A thouſand men at the face of terrour of one, and at the face of the terrour of fiue ſhal you flye, til you be leaft as the maſt of a ſhippe in the toppe of a mountaine, and as a ſigne vpon a litle hil. 18. Therfore our Lord expecteth that he may haue mercie on you: and therfore ſhal he be exalted ſparing you: becauſe our Lord is the God of iudgement: bleſſed are al they that expect him. 19. For the people of Sion ſhal dwel in Ieruſalē: weeping thou ſhalt not weep, pitying he wil pitie thee: at the voice of thy crie as ſoone as he ſhal heare, he wil anſwer thee. 20. And our Lord wil giue you ſtraite bread, & ſhort water: and wil not make thy doctor to flye away from thee any more: and thine eies ſhal ſee thy maiſter. 21. And thine eares ſhal heare the word of him, that behinde thy backe admoniſheth thee: This is the way, walke in it: and decline ye not neither to the right hand, nor to the left. 22. And thou ſhalt contaminate the plates of the ſculptils of thy ſiluer, & the garmēt of the molten of thy gold, and ſhalt ſcatter them as the vncleannes of a menſtruous woman. Thou ſhalt ſay to it: Get thee hence. 23. And rayne ſhal be giuen to thy ſeed, whereſoeuer thou ſhalt ſow in the land: and the bread of the corne of the land ſhal be moſt plentiful, and fatte. The lambe in that day ſhal feede at large in thy poſſeſſion: 24. and thyne oxen, as the aſſe coltes, that til the ground, ſhal eate mingled prouender as it was fanned in the floore. 25. And there ſhal be vpon euerie high mountayne, and vpon euerie litle hil eleuated, riuers of running waters in the day of the killing of manie when the towres ſhal fal. 26. And (c) the light of the moone ſhal be as the light of the ſunne, and the light of the ſunne shal be ſeuenfold, as the light of ſeuen daies, in the day when our Lord ſhal bind vp the wound of his people, and ſhal heale the ſtrok of their wound. 27. Behold the name of our Lord commeth from farre, his

Pſ. 51.

le d manie yeares after; or els he ſpeaketh prophetically to Ieremie, nere 200. yeares before he prophecied, ſignifying that he ſhould then write it, as indeed he did. *Iere. 41. &c.*

(c) This claritie in ſunne and moone shal be after the generał reſurrection.

(d) burning

(d) burning furie, and heauie to beare: his lippes are filled with indignation, and his tongue as a deuouring fire. 28. His spirite as a torrent ouerflowing euē to the middes of the necke, to destroy the natiōs to nothing, and the bridle of errour, that was in the iawes of peoples. 29. There shal be a song vnto you as the night of a sanctified solemnitie, and ioy of hart as he that goeth with a shaulme, to enter into the mount of our Lord to the strong one of Israel. 30. And our Lord shal make the glorie of his voice to be heard, and shal shew the terrour of his arme, in threatning of furie, and flame of deuouring fyre: he shal dashe to pieces in whirlwinde, and in haile stone. 31. For at the voice of our Lord shal Assur feare being strucken with the rod. 32. And the passage of the rod shal neuer cease, which our Lord shal make to rest vpon him in (e) tymbrels and harpes, and in principal battels he shal ouerthrow them. 33. * For * Topheth is prepared since yesterday, prepared of the King, deep, and wide. The nourishments therof, fyre and much wood: the breath of our Lord as a torrent of brimstone kindling it. * Hel.

(d) Christ wil exercise his seuere iustice in the general iudgemēt, whē he shal bid the damned goe into euerlasting fire. *Mat* 25.

(e) It often appeareth that when euil men seeme most secure, they fal into sodaine calamities.

CHAP. XXXI.

The Prophet further bewayleth the Iewes calamitie, into which they shal fal for their confederacie with the Aegyptians. 5. *Yet God wil protect Ierusalem:* 8. *and ouerthrow Senacharib.*

(a) Both this Prophet, and afterwards Ieremie admonished the Iewes not to trust in the Aegyptians, but they cōtemning this admonition shewed in their deeds that they distrusted God, not beleiuing nor obeying his Prophets: and for the same were at last punished.

WOE to them that goe downe into Aegypt for helpe, hoping in horses, and hauing confidence vpon chariots, because they be manie: and vpon horsemen, because they be very strong: and haue (a) not trusted vpon the holie one of Israel, & haue not sought after our Lord. 2. But he that is the wise one hath brought euil, and hath not taken away his words: & he wil rise vp against the house of the wicked, and against the ayde of them that worke iniquitie. 3. Aegypt, a man, and not God: and their horses, flesh, and not spirite: and our Lord shal bowe downe his hand, and the helper shal fal, and he that is holpen shal fal, and they shal al be confounded together. 4. Because thus sayth our Lord to me: As if a lion should roare, and the lions whelpe vpon his praye, and when a multitude of shepheards shal come against him, he wil not feare at their voice, and of their multitude he wil not be afrayd: so shal the Lord of hostes descend (b) to fight vpon mount Sion, and vpon the litle hil therof. 5. As birdes that flie, so wil the Lord of hostes protect Ierusalem, protecting and deliuering, passing and sauing. 6. Returne as you reuolted deeply, o children of Israel. 7. For in that day man shal cast away the idols of his siluer, and the idols of his gold, which your hands haue made you into sinne. 8. And Assur shal fal by the sword not of man, and the sword not of man shal deuour him, and he shal flye

Iere. 42.

(b) In the meane time God destroyed the armie of Senacarib besieging Ierusalē. 4. *Reg.* 19. But they forgot this and manie other examples of Gods power and loue.

Isai. 2.

not

not at the face of the ſword: & his yong men ſhal be tributaries? 9. and his ſtrength shal paſſe away at the terrour, & his Princes flying ſhal be afrayd: our Lord hath ſayd it: whoſe fyre is in Sion, & his fornace in Ieruſalem.

CHAP. XXXII.

The Prophet comforteth the Iewes, foreshewing that their King Ezechias wil rule wel, and proſper, but moſt eſpecially prophecieth of Chriſt. 9. That they shal be reiected for perſecuting him, 15. and his Church shal proſper.

The fift part. Of the captiuitie and relaxation of the Kingdom of Iuda: with other afflictiõs & cõforts; but eſpecially of Chriſt and his Church.

BEHOLD "the King shal" reigne in iuſtice, & the Princes shal rule in iudgement. 2. And a man shal be as he that is hid from the wind, and hideth himſelfe from a tempeſt, as riuers of waters in drougth, and the ſhadow of a rocke that ſtandeth out in a deſert ground. 3. The eies of them that ſee, ſhal not be dimme, and the eares of them that heare, shal harken diligently. 4. And the hart of fooles ſhal vnderſtand knowledge and the tongue (*a*) of mafflers shal ſpeake readily and plaine. 5. He that is vnwiſe ſhal no more be called Prince: neither ſhal the deceitful be called the greater man: 6. for the foole shal ſpeake fooliſh things, & his hart shal doe iniquitie, that he may worke ſimulation, and ſpeake to our Lord deceitfully, & make emptie the ſoule of the hungrie, and take away drinke from the thirſtie. 7. The veſſels of the deceitful are moſt wicked: for he hath framed deuiſes to vndoe the meeke, with the word of lying, whẽ the poore mã ſpake iudgement. 8. But the Prince wil thinke theſe things, that are worthie of a Prince, & he shal ſtand aboue the dukes. 9. Ye * riche women ariſe, and heare my voice: ye confident daughters giue eare to my ſpeach. 10. For after dayes & a yeare you ſhal be troubled that haue confidence: for the vintage is at an end, the gathering wil no more come. 11. Be aſtonied ye riche women, be troubled ye confident: ſtrippe you, and be confounded, gird your loynes. 12. Moorne vpon your breaſts, vpon the countrie worthie to be diſtroyed, vpon the fruitful vineyard. 13. Vpõ the ground of my people ſhal thornes & bryars come vp: how much more vpõ al the houſes of ioy, of the citie reioycing? 14. For the houſe is forſaken, the multitude of the citie is leaſt, darkeneſſe and palpableneſſe are made vpon the dẽnes for euer. 15. The ioy of wilde aſſes the paſtures of flockes, vntil the ſpirit be powred out vpon vs from on high: and the deſert shal be as charmel, and charmel shal be reputed for a foreſt. 16. And iudgement shal dwel in the wildernes, and iuſtice ſhal ſit in charmel. 17. And the worke of iuſtice shal be peace, and the ſeruice of iuſtice ſilence, and ſecuritie for euer. 18. And my people shal ſitte

(*a*) Albeit manie things in this and other places perteyne firſt and literally to the old teſtament: yet al are in figure, & ſome things haue no other literal ſenſe but of the new teſtament. As this Prophecie of maſſling, or vnperfect tongues, to ſpeake readily, is fulfilled in the Church of Chriſt; plainly and diſtinctly confeſsing al Myſteries of Catholike faith & religion: and the like, which can not be verified in the Iewiſh people.

* *Noble cities of Iuda.*

in the beautie of peace, & in the tabernacles of confidence, and in wealthie reſt. 19. But haile in falling vpon the foreſt, and the citie ſhal be humbled with lowneſſe. Bleſſed are ye, that ſow vpon al waters, ſending in the foote of the oxe and the aſſe.

ANNOTATIONS.

CHAP. XXXII.

This & manie other propheties perteyne to the old teſtament as in figure, alluding to the hiſtorie, but principally to Chriſt, and his Church.

1. *The King ſhal reigne.*) Some expound this whole paſſage of Ezechias, or Ioſias Kings of Iuda, and of the chiefe Princes vnder them: but ſo great effectes, as be here prophecied, were not fully verified in them, but as in figure only of a more excellent King, and his principal ſeruantes, that ſhould folow afterwards. For albeit theſe were very good Kings, and had good and wiſe counſelers, & gouerners vnder them: yet they had not that perfect iudgement, nor performed that complete iuſtice, wherby the ſubiectes enioyed ſuch peace, reſt, ſafetie, and conſolation, as be here deſcribed, by the metaphores, and ſimilitudes of men hid from winde, ſafe from tempeſt, refreſhed with waters in their heate, and ſhadowed by a rock from the burning ſunne in the deſert, with the like. And therfore S. Ierom, and other Chriſtian Doctours vnderſtand it of Chriſt, who hath moſt perfect iudgement and iuſtice; and of his Apoſtles, and other Paſtours of his Church who by vnction of the Holie Ghoſt, participate more aboundantly of Chriſts grace, then did the prieſtes, & other rulers in the old teſtament. And ſo Chriſtian people receiue theſe benefits of peace, reſt, protection, refreſhing in ſoule, & conſcience, & other ſpiritual comfortes in Chriſt, by the myſteries of the new Teſtament, which the faithful of the old Teſtament could not receiue by their Kings & Princes, nor by prieſtes and prophets of that time. The fame we might deduce of innumerable other places of this & other Prophetes: but it is not our * purpoſe to explicate much in this Edition.

Pref of prophetical Boo k.s

What the words, Iudgement and Iuſtice, ſignifie.

1. *Reigne in iuſtice: and rule in iudgement*) Here alſo to auoide polixitie, we may once note that theſe words: *Iudgement*, and *Iuſtice*, haue a farre other higher and more excellent ſignification in holie Scriptures (where they moſt frequently occurre) then in prophane writings, and natural or morol philoſophical diſcourſes For Philoſophers, ſuch as Plato and Ariſtotel, could reach no further then to natural reaſon, which they called right iudgement: and to moral equitie, which in general they named iuſtice. But the Holie Ghoſt by theſe wordes reueleth moſt high ſpiritual myſteries, knowen by faith, moſt comfortable to mens ſoules, relieuing and refreſhing the conſciences of penitents in this life & replenishing the ioſt with vnſpeakable gladnes in eternal glorie. Therfore in the ſenſe vſual in holy Scripture, Iudgement is the act of the mind, or vnderſtanding, diſcerning what is right, iuſt, & agreing to reaſon: And Iuſtice is the rectitude of the wil, doing conformably to right direction of the mind, or vnderſtanding. And ſo theſe wordes are applied to ſignifie both Gods, and iuſt mens actions. As that which God mercifully decreed in eternitie, and promiſed after the fal of man, to do for mankind, as conuenient for his Diuine Powre, Wiſdom, Iuſtice, Mercie, & Goodnes; with al the meanes which he ordained for effecting the ſame, is called his Iudgement; and the performing and accomplishment therof, ſo farre as is of his part, is called his Iuſtice. Alſo that which anie man diſcuſſeth, diſcerneth, and determineth in his vnderſtanding, as right, or reaſonable in ſupernatural things, is called his ſpiritual iudgement; and that which he doth of his freewil according to the ſame right iudgement, is called his iuſtice. So in this place the Prophet forſheweth, that Chriſt our *King vvil*

Definition of Iudgement and Iuſtice as they are vſed in the holie Scrip tures. Both applied to Gods and mens actions.

reigne

reigne in iustice, that is, performe and fulfil al that he, as God with the Father & the the Holie Ghoſt, decreed for Redemption, Iuſtification and Saluation of men. And *the Princes*, his Apoſtles and other Paſtors, *shal rule in iudgement*: that is, diſeerne and iudge, what is right, and good for themſelues, and the people in reſpect of their ſoules, and eternal ſaluation.

Explication of the text.

CHAP. XXXIII.

Sennacherib beſieging and threatning Ieruſalem, shal be ouerthrowne by Angels. 13. that both wicked arrogant infidels may feele the hand of God and faithful ſinners repenting after great terrour be comforted.

WOE to thee (a) that ſpoileſt, shalt not thy ſelfe alſo be ſpoiled? and that deſpiſeſt shalt not thy ſelf alſo be deſpiſed? when thou shalt haue ended ſpoyling, thou shalt be ſpoiled: when being wearied thou shalt ceaſe to contemne, thou ſhalt be contemned. 2. Lord haue mercie vpon vs: for we haue expected thee: be our arme in the morning, and our ſaluation in the time of our tribulation. 3. At the voice of the Angel the peoples fled, and at thy exaltation the nations are diſperſed. 4. And your ſpoiles shal be gathered together as the locuſt is gathered, as when the ditches shal be ful therof. 5 Our Lord is magnified, becauſe he hath dwelt on high: he hath filled Sion with iudgemẽt & iuſtice. 6. And there shal be (b) fayth in thy times: riches of ſaluation, wiſdom & knowledge: the feare of our Lord, that is his treaſure. 7. Behold they that ſee ſhal crie without: (c) the angels of peace ſhal weepe bitterly. 8. The wayes are diſſipated, the paſſenger by the path hath ceaſed, the couenant is made fruſtrate, he hath reiected the cities, he hath not eſteemed the mẽ. 9. The land hath moorned, & languiſhed: Libanus is confounded, & become foule, and Saron is made as a deſert: and Baſan is shaken, & Carmel. 10. Now wil I riſe vp, ſayth our Lord: now wil I be exalted, now wil I be lifted vp. 11. You shal conceiue heate, you ſhal bring forth ſtubble: your ſpirit as fire shal deuoure you. 12. And the people ſhal be as aſhes of a great fyre, thornes gathered together ſhal be burned with fyre. 13. Heare ye that are far of, what things I haue done, and ye that are neere, know my ſtrength. 14. The ſinners are terrified in Sion, trembling hath poſſeſſed the hypocrites. Which of you can dwel with deuouring fyre? which of you shal dwel with euerlaſting heates? 15 He that walketh in iuſtices, and ſpeaketh truth, that caſteth away auarice of oppreſſion, and shaketh his hands from al guift, that ſtoppeth his eares leſt he heare bloud, and mutteth his eyes that he may ſee no euil. 16. This man ſhal dwel on high, the munitions of rockes ſhal be his,

(a) Sennacherib ſpoyled al the kingdom of Iſrael, and al Iuda ſauing Ieruſalem, which he alſo beſieged, reproching and deſpiſing God: but himſelf was therfore ſpoyled, and deſpiſed.

(b) Fidelitie in performing promiſes of good things temporal and ſpiritual.

(c) Meſſengers ſent to procure peace shal moorne, becauſe they can not obtaine it.

Pſa. 15

highnes: bread is giuen to him, his waters are faithful. 17. His eies shal see the King in his beautie, they shal see the land farre of. 18. Thy hart shal meditate feare: where is the learned? where is he that pondereth the words of the law? where the teacher of litle ones? 19. The vnwise people thou shalt not see, the people of profound speach: so that thou cāst not vnderstand the eloquence of his tongue, in whom there is no wisdome. 20 Looke vpon Sion the citie of our solemnitie: thine eies shal see Ierusalem, a rich habitation, a tabernacle (d) that can not be transferred: neither shal the nailes therof be taken away for euer, and al the cordes therof shal not be broken: 21. becausе onlie there our Lord is magnifical: a place of floudes, riuers most brode and wide: no shippe of rowers shal passe by it, neither shal the great galley passe thereby. 22. For the Lord is our iudge, the Lord is our lawmaker, the Lord is our King: he wil saue vs. 23. Thy cordes are loosed, and they shal not preuaile: thy mast shal be so, that thou canst not spred the signe. Then shal the spoiles of manie prayes be diuided: the lame shal take the spoile. 24. Neither shal the neighbour say: I am feeble. The people that dwelleth therein, iniquitie shal be taken away from them.

1. Cor. 1.

(d) Both prophecies & histories testifie that terrene Ierusalem was subiect to destruction, and was destroyed, and therfore this is necessarily to be vnderstood of the Church of Christ, against which hel gates shal neuer preuaile.

CHAP. XXXIIII.

A Prophecie of the destruction of the whole world, at the day of Iudgement, 5. and in particular of Idumea 9. & Ierusalem, as figures therof.

COME (a) neere ye Gentils, and heare, and ye (b) peoples attend: let the earth heare, & the fulnes therof, the round world, and euerie spring therof. 2. Becausе the indignation of our Lord is vpon al Gentils, and furie vpon al their hostes: he hath killed them, & giuen them into slaughter. 3. Their slaine shal be cast forth, and out of their carcasses shal rise a stinch: the mountaines shal melt with their bloud. 4. And al the host of the heauens shal melt away, and the heauens shal be folded together as a booke: and al their host shal fal away as the leafe falleth from the vine, & from the figge tree. 5. Becausе my sword is inebriated in heauen: behold it shal descend vpon Idumæa, and vpon the peoples of my slaughter to iudgement. 6. The sword of our Lord is filled with bloud, it is fatted of the bloud of lambes and buckgoats, of the bloud of rāmes ful of marow: for the victime of our Lord is in (c) Bosra, & a great slaughter in the land of Edom. 7. And the vnicornes shal come downe with thē, & the bulles with the mightie: their land shal be drunke with bloud, & their ground with the fatnes of fatte ones. 8. Becausе it is the day of the reuēge of our Lord, the yeare of retributiōs of the iudgemēt

(a) God willeth as wel gentils that were farre of, to come neere, (b) as also the Iewes that were his peculiar people, al to attend, that he wil destroy this whole world, before the general Iudgement.

(c) No defence of strong places (signified by Bosra) shal saue anie men from destruction in the day of Iudgement.

(a) of

(*d*) of Sion. 9. And the torrents therof shal be turned into pitch, and the ground therof into brimstone: and the land therof shal be into burning pitch. 10. Night and day it shal not be quenched, the smoke therof shal goe vp for euer: from generation vnto generation it shal be desolate, there shal none passe by it world without end. 11. The onocrotalus, and hedgehog shal possesse it: & the ibis, and the rauen shal dwel in it: & a measure shal be stretched out vpon it, to bring it to nothing, and a plumme line vnto de olatiõ. 12. The nobles therof shal not be there: they shal cal rather vpon the King, and al the Princes therof shal be as nothing. 13. And thornes and nettles shal grow vp in the houses therof, & the thistel in the munitions therof: and it shal be the couche of dragons, and the pasture of ostriches. 14. And spirits shal meet the onocentaures, and the satyr shal crie one to the other, there hath the lamia lyen, and found her self rest. 15. There hath the hedgehog had an hole, and brought vp whelps, and digged round about, and cherished them in the shadow therof: thither are the kites gathered together, one to an other. 16. Search ye diligently in the Book of our Lord, and read: one of them hath not wanted, one hath not sought for the other, because that which proceedeth out of my mouth, he hath commanded, and his spirit the same hath gathered them. 17. And he hath cast them a lot, and his hand hath diuided it vnto them by measure: they shal possesse it for euer, in generation and generation they shal dwel therein.

d) In the meane time, as a figure therof, Sion shal be destroyed: and therfore the metaphorical destruction following, rather perteyneth to the state of the damned in the next world the to the afflicted in this life.

CHAP. XXXV.

Gentiles conuerted to Christ shal much reioyce, 5. being comforted and confirmed by his miracles, much more by his internal grace, which bringeth to life euerlasting.

THE (*a*) desert and the land without passage shal be glad, and the wildernes shal reioyce, & shal flourish as the lilie. 2. Springing it shal spring, & shal reioyce ioyful and praising: the glorie of Libanus is giuen to it, the beautie of Carmel, & Saron, they shal see the glorie of our Lord, and the beautie of our God. 3. Encourage ye the loose hands, and strengthen the weake knees. 4. Say to the faynt harted: Take courage, and feare not: behold your God shal bring reuenge of retribution: God himself wil come and wil saue you. 5. Then shal (*b*) the eies of the blind be opened, and the eares of the deafe shal be open. 6. Then shal the lame leap as an hart, and the tongue of the dumme shal be opened: because waters are cut out in the desert, and torrents in the wildernes. 7. And that which was drie land, shal be as a poole, and the thirstie ground as fountaines of waters. In the dennes wherein dragons dwelt before, shal spring vp

a) An euident prophecie of the conuersion of Gentiles. In whom the Church shal continually spring & flourish.

Mat 15. *Mar* 7. *Luc*. 7

(*b*) Christ leauing al logical arguments, proued himself to be Messias by his works: *If ye beliue not me* (sayth our B. Sauiour) *beliue my works. Ioan.* 10. *v.* 38.

the grennes of reed and bulruſh. 8. And a pathe and a way ſhal be there, and it ſhal be called the holie way: the polluted ſhal not paſſe by it, and this shal be vnto you a direct way, ſo that fooles can not erre by it. 9. The lion shal not be there, and the naughtie beaſt shal not goe vp by it, nor be found there: and they shal walke that shal be deliuered. 10. And the redeemed of our Lord shal be conuerted, and shal come into Sion with prayſe, and euerlaſting ioy shal be vpon their head: they shal obteyne ioy and gladnes, and ſorow and mourning shal flye away.

CHAP. XXXVI.

Sennacherib King of Aſſirians hauing taken other cities in Iurie, beſiegeth and threatneth Ieruſalem; 4. reprocheth King Ezechias; 7. blaſphemeth God; 13. and terrifieth the people.

(a) That which the Prophet had foretold by way of prophecie, now he recordeth by way of hiſtorie, & therfore theſe foure next chapters are inſerted in the fourth Book of Kings, *ch.* 18. 19. *and* 20. almoſt in the ſame words, & an abridgemẽt therof 2. *Paral.* 32.

AND it came to paſſe (a) in the fourteenth yeare of King Ezechias, Sennacherib King of the Aſſyrians came vp agaynſt al the fenſed cities of Iuda, and tooke them. 2. And the King of the Aſſyrians ſent Rabſaces from Lachis to Ieruſalem, to King Ezechias with a great armie, and he ſtood by the water conduite of the vpper poole in the way of the fullers fielde. 3. And there came out to him Eliacim the ſonne of Helcias, who was ouer the houſe, and Sobna the ſcribe, and Ioahe the ſonne of Aſaph the commenter. 4. And Rabſaces ſayd to them: Tel Ezechias: Thus ſayth the great King, the King of the Aſſyrians: What is this confidence, wherevpon thou doſt truſt? 5. or by what counſel or force art thou diſpoſed to rebel? vpon whom haſt thou confidence, that thou art reuolted from me? 6. Loe thou doſt truſt vpon this broken ſtaffe of reed, vpon Aegypt: vpon which if a man leane, it wil enter into his hand, and pearce it: ſo is Pharao the King of Aegypt to al that truſt in him. 7. But if thou wilt anſwer me: We truſt in our Lord God: is it not he (b) whoſe exceſſes and altars Ezechias hath taken away, and he ſayd to Iuda and Ieruſalem: Before this altar shal you adore? 8. And now deliuer thy ſelf to my Lord the King of the Aſſyrians, and I wil giue thee two thouſand horſes, neither shal thou be able of thy ſelf to giue riders for them. 9. And how wilt thou abide the face of the iudge of one place, of the leſſer ſeruants of my Lord? But if thou truſt in Aegypt, in chariots and in horſemen: 10. and now am I come vp without the Lord vnto this land to deſtroy it? The Lord ſayd to me: Goe vp againſt this land, and deſtroy it. 11. And Eliacim, and Sobna, and Ioahe ſayd to Rabſaces: Speake to thy ſeruants in the Syriaſi tongue, for we vnderſtand it: ſpeake not to vs in the Iewes language in the eares

4. *Reg.* 18. 2. *Par.* 31.

(b) Sue is the blindnes, and malice of infidels, that they confound things donne to deſtroy idolatrie, as if the ſame were againſt God.

of the

of the people, that is vpon the wal. 12. And Rabſaces ſayd to them: Why? did my Lord ſend me to thy Lord and to thee, to ſpeake al theſe words? and not rather to the men, that ſitte on the wal; that they may eate their owne dung, and drinke the vrine of their feet with you? 13. And Rabſaces ſtood, and cried with a loude voice in the Iewes language, and ſayd: Heare ye the words of the great King, the King of Aſſyrians. 14. Thus ſayth the King: Let not Ezechias ſeduce you, for he shal not be able to deliuer you. 15. And let not Ezechias giue you confidence vpon the Lord, ſaying: Our Lord deliuering wil deliuer vs, this citie shal not be giuen into the hand of the King of Aſſyrians. 16. Heare not Ezechias: for thus ſayth the King of Aſſyrians, doe (c) a bleſſing with me, and come forth to me, and eate ye euerie man of his owne vineyard, and euerie man of his owne figtree, and drinke ye euerie man the water of his owne ceſterne, 17. til I come and take you away to a land, that is as your owne, a land of corne and of wine, a land of bread and vineyards. 18. Neither let Ezechias trouble you, ſaying: Our Lord wil deliuer vs. Why, haue the Gods of the nations deliuered euerie one their land out of the hand of the King of Aſſyrians? 19. Where is the God of Emath, and Arphad? where is the God of Sepharuaim? haue they deliuered (d) Samaria out of my hand? 20. Who is there of al the Gods of theſe lands, which hath deliuered their lād out of my hand, that the Lord can deliuer Ieruſalem out of my hand? 21. And they held their peace, and anſwered him not a word. For the King had commanded, ſaying: Anſwer him not. 22. And Eliacim the ſonne of Helcias, that was ouer the houſe, and Sobna the ſcribe, and Ioahe the ſonne of Aſaph the commenter, went in to Ezechias their garments rent, and told him the words of Rabſaces.

(c) Doe that is profitable for you. 4. Reg. 18. v. 31.

(d) Manie in Samaria ſerued falſe Gods which could not defend thē: others ſerued God almightie who for their good ſuffered them to be afflicted.

CHAP. XXXVII.

King Ezechias requeſteth the prayers of Iſaie the Prophet, 6. who aſſureth the King of Gods helpe. (8. In the meane time the enimies ſl reatning and blaſpheming, 14. King Ezechias prayeth.) 21. God promiſeth to protect Ieruſalem: 36. and by an Angel killeth in one night an hundred eightie five thouſand Aſſirians. 37. Their King returneth to Ninive and is ſlaine by his owne ſonnes.

4 Reg. 19. 2. Par. 32.

AND it came to paſſe, when King Ezechias had heard it, he (a) rent his garments, and was wrapped in (b) ſack cloth, and entred into the houſe of our Lord. 2. And he sēt Eliacim which was ouer the houſe, and Sobna the ſcribe, and the ancients of the Prieſts couered with ſackclothes to Iſaie, the ſonne of Amos the Prophet. 3. and they ſayd to him: Thus ſayth Ezechias: This day is a day of tribulation and of rebuke, and of blaſphemie: becauſe the children are come euen to the birth, and there is not ſtrength to bring forth. 4. If by any

(a) Renting or cutting of garments was a ceremonie, to shew internal ſorow.

(b) And ſackcloth was an habite of penitents for ſinnes.

meanes

meanes our Lord thy God wil heare the words of Rabſaces, whom the King of Aſſyrians his Lord hath ſent to blaſpheme the liuing God, and to vpbraide with words which our Lord thy God hath heard: lift vp prayer therfore for the remnant that are left. 5. And the ſeruāts of Ezechias came to Iſaie. 6. And Iſaie ſayd to them: Thus ſhal you ſay to your maſter: Thus ſaith our Lord: Feare not at the face of the words, which thou haſt heard, wherewith the ſeruants of the King of the Aſſyrians haue blaſphemed me. 7. Behold, I wil giue him a ſpirit, and he shal heare a meſſage, and ſhal returne to his countrie, and I wil make him fal by the ſword in his owne countrie. 8. And Rabſaces returned, and found the King of Aſſyrians fighting agaynſt Lobna. For he heard that he was departed from Lachis, 9. and he heard of Tharaca the King of Aethiopia, them that ſayd: He is come forth to fight agaynſt thee. Which when he had heard, he ſent meſſengers to Ezechias, ſaying: 10. Thus ſhal you ſay to Ezechias the King of Iuda, ſpeaking: Let not thy God deceiue thee, in whom thou haſt confidence, ſaying: Ieruſalem ſhal not be giuen into the hand of the King of the Aſſyrians. 11. Loe thou haſt heard al things the Kings of the Aſſyrians haue done to al countries, which they haue ſubuerted, & canſt thou be deliuered? 12. Why, haue the Gods of the nations deliuered them, whom my fathers haue ſubuerted, Gozam, and Haram, and Reſeph, and the children of Eden, that were in Thalaſſar? 13. (c) Where is the King of Emath, and the King of Arphad, and the King of the citie of Sepharuaim, of Ana, & Aua? 14. And Ezechias tooke the letters of the hād of the meſſengers, & read them, and went vp into the houſe of our Lord, and Ezechias layd them open before our Lord. 15. And Ezechias prayed to our Lord, ſaying: 16. O Lord of hoſtes God of Iſrael, which ſitteſt vpō the Cherubs, thou art the onlie God of al the Kingdoms of the earth, thou haſt made heauen and earth. 17. Incline o Lord thine eare, & heare: open o Lord thine eies, and ſee, and heare al the words of Sennacherib, which he hath ſent to blaſpheme the liuing God. 18. For in verie deed, o Lord, the Kings of the Aſſyrians haue made lands deſolate, and the countries of the ſame. 19. And they haue giuen their Gods to fyre: for they were not Gods, but the works of mens hands, wood and ſtone: & they brake thē in pieces. 20. And now, o Lord our God, ſaue vs out of his hand: and let al the Kingdoms of the earth know, that thou onlie art the Lord. 21. And Iſaie the ſonne of Amos ſent to Ezechias, ſaying: Thus ſayth our Lord the God of Iſrael: For the things that thou praied me concerning Sennacherib the King of Aſſyrians: 22. this is the word which our Lord hath ſpoken vpon him: The virgin daughter of Sion hath deſpiſed thee, and ſcorned thee: the daughter of Ieruſalem hath wagged the head after thee. 23. Whom haſt thou vpbrayded, and whom haſt thou blaſphemed, and vpon whom haſt thou exalted voice, and lifted vp the height of thine eies? To the holie one of Iſrael. 24. By the hand of thy ſeruants thou haſt vpbrayded our Lord, & haſt ſayd: In the multitude of my chaiots haue I climed the height of mountaynes, the toppes of Libanus: & I wil cut

(c) That which happened to al theſe infidel Kings, fel alſo vpō Sennacharib King of Aſſyrians ſhortly after he had thus bragged, or rather greater ruine and miſerie. v. 36. & 38.

downe the high cedres therof, & the choſen firre trees therof, and wil enter to the toppe of the height therof, to the foreſt of his Carmel. 25. I haue digged, and drunken the water, and haue dried vp with the ſtep of my foote al the riuers of the rampiers. 26. Why, haſt thou not heard, what I haue done to him of old? from ancient daies haue I formed it: and now I haue brought it to effect: and it is made to the rooting out of litle hilles bickering together, and offenſed cities. 27. The inhabitants of them with ſhortned hand haue trembled, and are confounded: they are become as hay of the field, and graſſe of the paſture ground, and herbe of the houſetoppes which hath withered before it was ripe. 28. I haue knowen thy habitation, and thy going out, and thy comming in, and thy madnes againſtme. 29. When thou didſt rage againſt me, thy pride aſcended into mine eares: therfore I wil put a ring in thy noſthrels, and a bitte in thy lips, and wil bring thee backe into the way, by which thou cameſt. 30. (*d*) But to thee this ſhal be a ſigne: eate this yeare the things that grow of themſelues, and in the ſecond yeare eate fruits: but in the third yeare ſow & reape, & plant vineyards, and eate the fruits of them 31. And that which ſhal be ſaued of the houſe of Iuda, and which is leaft, ſhal take roote downeward, and shal beare fruits vpward: 32. becauſe out of Ieruſalem there ſhal a remnant goe forth, and ſaluation from mount Sion: the zele of the Lord of hoſtes ſhal doe this. 33. Therfore thus ſayth our Lord concerning the King of the Aſſyrians: He ſhalt not enter this citie, and he ſhal not ſhoot arrow there, and shilde shal not occupie it, and he shal not caſt rampier about it: 34 In the way that he came, by the ſame he ſhal returne, and into this citie he shal not enter, ſayth our Lord. 35. And I wil protect this citie, that I may ſaue it for myne owne ſake, and " for Dauids ſake my ſeruant. 36. And the Angel of our Lord came forth, and ſtrucke in the campe of the Aſſyriās an hundred eightie fiue thouſand. And they aroſe in the morning, and behold, al were carcaſſes of dead men. 37. And he went out, and departed, and Sennacherib the King of the Aſſyrians returned, and dwelt in Niniue. 38. And it came to paſſe, when he adored in the temple of Neſroch his God, Adramelech & Saraſar his ſonnes ſtrucke him with the ſword: and they fled into the land of Ararat, & Aſarhaddon his ſonne regned for him.

(*d*) He turneth his ſpeach to Ezechias.

Tob. 1. Eccl. 48. 1. Mac. 7. 2. Mac. 8.

ANNOTATIONS.

CHAP. XXXVII.

35. *For Dauids ſake.*) We haue here a manifeſt example that the merites of Saints departed forth of this world, do profite the liuing: God protecting Ieruſalem not only for his owne, but alſo for his ſeruant Dauids ſake. Againſt which plaine ſenſe, Proteſtantes denying merites and prayers of Saints, ſeeme to haue no better euaſion,

Merites of Saints do profite the liuing. The Proteſtantes euaſion.

then this fillie shift, feyned without warrant of holie Scripture, or ancient Father: to interprete these words, *For Dauids sake*, to signifie *for Gods promise sake made to Dauid.* But if they be demanded, where and when God promised to Dauid, that he would protect and saue the citie of Ierusalem from sacking by enimies, or from ruine, they can neuer shew it. God made Dauid conquerour of Ierusalem, extirpating there the Iebusites, who vntil his time kept the towre of Sion (2. Reg. 5. v. 7) & protected the same citie al his time, and long after. And in certaine particular dangers, promised to Achaz a wicked King (Isaie. 7.) and to this good King Ezechias here (& 4. Reg. 19.) that he would saue and deliuer Ierusalem, from the particular distresses wherin it was at those times: but be promised not this to King Dauid. Neither did God make a general promise to protect that citie perpetually. For if he had so promised, it should not haue been subdued, brought into captiuitie, & defaced, as it was by the Babylonians. And therfore this glosse of Protestants is built vpon false ground. And the words are as manifest, as if the Kings Maiestie should say: I wil protect the citie of London, that I may saue it for myne owne sake, and such my former subiectes sake, that haue faithfully heretofore serued their Kings. Or if he should say: I wil protect such a noblemans chiefe Manour place for myne owne sake, & for such his progenitours sake, who serued me loyally. Whereby is plainely signified, that the King doth this fauour not only for his owne sake, but also for the merites of some that liued there, and deserued wel before. Neither do we produce this similitude to proue that is in controuersie, but to explaine the Catholike doctrine, apparent by this text, and approued by the ancient Fathers, and the whole Church of God.

Bible. 1603.

4 Reg. 25.

God promised to protect the citie of Ierusalem from certaine dangers, but not perpetually.

The Protestants glosse is ill grounded.

This similitude doth not proue but explaine the truth otherwise proued.

CHAP. XXXVIII.

EZechias being sick and aduertised by the Prophet that he shal then dye, by prayer obteyneth prolongation of life: 6. with promise of victorie, confirmed by a signe. 9. For which he rendereth thankes to God with a Canticle of praise.

IN (*a*) those dayes Ezechias was sick euen to death: and Isaie the sonne of Amos the Prophet, went in vnto him, and said to him: Thus sayth our Lord: Take order with thy house, for (*b*) thou shalt die, and shalt not liue. 2. And Ezechias turned his face to the wal, & prayed to our Lord, 3. and said: I beseech thee Lord, remember I pray thee how I haue walked before thee in truth, and in a perfect hart, and haue done that which is good in thine eies. And Ezechias wept with great weeping. 4. And the word of our Lord was made to Isaie, saying: 5, Goe, & tel Ezechias: Thus saith our Lord the God of Dauid thy father: I haue heard thy prayer, and seen thy teares: Loe (*c*) I wil adde vpon thy dayes fifteen yeares: 6. and out of the hand of the King of the Assirians wil I deliuer thee, and this citie, & wil protect it. 7. And this shal be a signe to thee from our Lord that our Lord wil doe this word, which he hath spoken: 8. Behold I wil make the shadow of the lines

4. Reg. 20. 2. Par. 32.

(*a*) After the Assyrians were slaine, King Ezechias was visited with a dangerous sicknes, to keepe him in the feare of God, lest much ioy should bring him into obliuion of his dutie.

(*b*) It was first reuealed to the Prophet that the Kings sicknes was deadlie.

(*c*) Secondly that God would adde 15. yeares to his life: which could not be sayd, *to be added*, except his life accor-

which

returne, by the which it is now gone downe in the dyal of Achaz in the ſunne, back-ward ten lines. And the ſunne returned ten lines by the degrees whereby it was gone downe.

9. The ſcripture of Ezechias the King of Iuda, when he had been ſicke, & was recouered of his infirmitie.

10. I haue ſaid: (d) In the middes of my dayes shal I goe to the gates of hel. I haue ſought the reſidue of my yeares.

11. I haue ſaid: I ſhal not ſee our Lord God in the land of the liuing. I shal behold man no more, and the inhabiter of reſt.

12. My (e) generation is taken away; and is wrapped together from me, as the tent of ſhepehards:

My life is cut of, as by a weauer: whiles I yet began he cut me of: from morning vntil night thou wilt make an end of me.

13. I hoped vntil morning, as a lion ſo hath he broken al my bones:

From morning vntil euening thou wilt make an end of me.

14. As a yong ſwallow ſo wil I crie. I wil meditate as a doue: Mine eies are weakened, looking on high:

Lord I ſuffer violence, anſwer for me.

15. What shal I ſay, or what ſhal he anſwer me, wheras himſelf hath done it?

16. I wil recount to thee al my yeares in the bitternes of my ſoule. Lord if mans life be ſuch, and the life of my ſpirit in ſuch things, thou ſhalt chaſten me, and shalt quicken me.

17. Behold in peace is my bitternes moſt bitter:

But thou haſt deliured my ſoule that it should not perish, thou haſt caſt al my ſinnes behind thy backe.

18. Becauſe hel ſhal not confeſſe to thee, neither shal death prayſe thee: they that goe downe into the lake, ſhal not expect thy truth.

19. The liuing the liuing he ſhal confeſſe to thee, as I alſo this day: the father ſhal make thy truth knowen to the children.

20. O Lord ſaue me, and we ſhal ſing our Pſalmes al the dayes of our life in the houſe of our Lord.

21. And Iſaie commanded (f) that they should take a lumpe of figges & plaſter it vpon the wound, and he should be healed. 22. And Ezechias ſayd: (g) What shal be the ſigne that I ſhal goe vp into the houſe of our Lord?

ding to natural cauſes had been at an end. *S. Aug. li. 6. c. 17. de Ge. ad lit.*

(d) In this Canticle the King reciteth his afflictions of mind, for that he should part out of this world, in the flowre of his age.

(e) And without children: for Manaſſes was borne three yeares after, being 12. yeares old when he began to reigne. 4. *Reg.* 21.

(f) The Prophet ordayned this medicine:

(g) And the King alſo demanded a ſigne before he ſong the Canticle.

CHAP. XXXIX.

The King of Babylon sent legates to visite King Ezechias, and congratulate his recouerie of health. 2. He sheweth them al his riches, 5. for which Isaie reprehendeth him: and prophecieth that the Babylonians wil spoile Ierusalem.

AT THAT time Merodach Baladan the sonne of Baladan, King of Babylon, sent letters & guifts to Ezechias: for he had heard that he had been sicke, and was recouered. 2. And Ezechias (a) reioyced vpon them, and he shewed them the storehouse of aromatical spices, & of siluer, and of gold, and of sweete odours, and of the best oyntment, and al the storehouses of his fourniture, and al things that were found in his treasures. There was not anie thing, which Ezechias shewed them not in his house, and in al his dominion. 3. But Isaie the Prophet went in to Ezechias the King, and said to him: What sayd these men, and from whence came they to thee? And Ezechias sayd: from a far countrie they came to me, from Babylon. 4. And he sayd: What saw they in thy house? And Ezechias sayd: Al things that are in my house haue they seen, there was not anie thing, which I haue not shewed them in my treasures. 5. And Isaye sayd to Ezechias: Heare the word of the Lord of hostes. 6. Behold the daies shal come: and al things that are in thy house, and that thy fathers haue layd vp for treasure vntil this day, shal be taken away into Babylon: there shal not any thing be leaft, sayth our Lord. 7. And of thy children, which shal come forth of thee, whom thou shalt beget, they shal take away, and they shal be eunuches in the palace of the King of Babylon. 8. And Ezechias sayd to Isaye: The word of our Lord which he hath spoken is good. And he said: (b) Onlie be there peace and truth in my daies.

4. Reg. 20.

(a) In this honourable embassage Ezechias reioyced immoderately and vnwisely shewed his treasures, which therfore the Prophet reprehended. And vpon this occasion prophecied that the Babylonians should carie away al that treasure, and his childrē into captiuity.

(b) Not for want of affection towards his posteritie, but seeing he durst not requeft more, he prayed for peace in his owne dayes. The fixt part. Of the deliuerie from sinne by Christ.

CHAP. XL.

The Prophet comforteth the people with Christs comming to remitte sinnes. 3. Before whom S. Iohn Baptist shal preach penance. 6. Sheweth mans imbecilitie, 9. Gods Maiestie, 18. the vanitie of idols: 27. & fal of them that feare not God.

BE (a) comforted, be comforted my people, saith your God. 2. Speake to the hart of Ierusalem, and cal to her: because her malice is accomplished, her iniquitie is forgiuen: she hath receiued of the hand of our Lord double for al her sinnes. 3. (b) The voice of one crying in the desert: Prepare the way of our Lord, make streight

Mat. 3. Mar. 1. Luc 3. Ioan. 1.

(a) The Prophet alludeth to the comfort of the Iewes, when they should be deliuered from captiuitie of Babylon: but principally prophicieth of mans deliuerie from sinne by Christ.

(b) An euident Prophecie of S. Iohn Baptist.

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the pathes of our God in the wildernes. 4. Euerie valley ſhal be exalted, and euerie mountaine and litle hil ſhal be humbled, and crooked things ſhal become ſtreight, and rough wayes, playne. 5. And the glorie of our Lord ſhal be reuealed, and al flesh together ſhal ſee, that the mouth of our Lord hath ſpoken. 6. The voice of one ſaying: Crie. And I ſayd: What
Iac. 1. 1. Pet. 1. ſhal I crie? Al fleſh is graſſe, and al the glorie therof as the floure of the field. 7. The graſſe is withered, and the floure is fallen, becauſe the ſpirit of our Lord hath blowen on it. Indeed the people is graſſe: 8. the graſſe is withered, and the floure is fallen: but the word of our Lord abideth
Mat. 3. for euer. 9. (c) Vpon an high mountayne get thee vp, thou that euangelizeſt to Sion: exalt the voice in ſtrength, which euangelizeſt to Ieruſalem: exalt it, feare not. Say to the cities of Iuda: Behold your God: 10. behold our Lord God ſhal come in ſtrength, & his arme ſhal haue dominion: behold his reward is with him, and his worke before him. 11. As a
Ioan. 10. ſhepheard ſhal he feed his flocke: in his arme ſhal he gather together the lambs, and in his boſome ſhal he lift them vp, and them with yong himſelf ſhal carie. 12. (d) Who hath meaſured the waters with his fiſt, and pondered the heauens with a ſpanne? who hath poyſed with three fingers the huge greatnes of the earth, & weyed the mountaines in weight,
Rom. 11. 1. Cor. 2. and the litle hilles in balance? 13. Who hath holpen the ſpirit of our Lord? or who hath been his counſeler, & ſhewed to him? 14. With whom hath he taken counſel, and who hath inſtructed him, and taught him the path of iuſtice, and taught him knowledge, and ſhewed him the way of prudence? 15 Behold the Gentiles are as a droppe of a bucket, and are reputed as * the moment of a balance: behold the ilands are as a litle duſt.
** leaſt duſt, or atome.* 16. And Libanus ſhal not ſuffice to kindle the tyre, and the beaſts therof ſhal not be ſufficient for holocauſt. 17. Al nations as if they were not, ſo are they before him, and they are reputed of him as nothing, and a vaine thing. 18. To whom then haue you made God like? or what image wil
Act. 17. you ſet to him? 19 Hath the artificer caſt a ſculptil: or hath the goldſmith figured it with gold, or the ſiluerſmith with plates of ſiluer? 20. Strong wood, and that which wil not putrifie hath he choſen: the wiſe artificer ſeeketh how he may ſet vp a ſculptile which may not be moued. 21. Why, (e) doe you not know: why, haue you not heard? why, hath it not been told you from the beginning? Haue you not vnderſtood the foundations of the earth? 22. He that ſitteth vpon the compaſſe of the earth, and the inhabitants therof are as locuſtes: he that ſtretcheth out the heauens as nothing, and ſpreddeth them as a tent to dwel in. 23. He that maketh (f) the ſearchers of ſecrets as if they were not, that hath made the iudges of the earth as a vayne thing: 24. and indeed their ſtock was neither planted, nor ſowen, nor rooted in the earth: ſodainly he hath blowen vpon them, and they haue withered, and a whirlewind ſhal take them away as ſtubble. 25. And to whom haue ye likened me, and made me equal? ſaith the holie one 26. Lift vp your eies on high, and ſee who hath created theſe things: he that bringeth out the hoſt of them in number,

(c) This is alſo manifeſt of Chriſts preaching in the mountaine: & of his Apoſtles, and Apoſtolical preachers.

(d) Gods powre and beneuolence in creating & gouerning al this world, is a ſigne that he both can and wil beſtow theſe great benefits of grace vpon al nations.

(e) From the beginning the law of nature, afterwards the law of Moyſes taught that he which made the world is God.

(f) Wiſeſt Philoſophers know nothing, neither can conſiſt but by him.

and calleth them al by name: by the multitude of his force and ſtrength, & power, not one of them was miſſing. 27. Why ſayeſt thou Iacob, and ſpeakeſt thou Iſrael: My way is hid from our Lord, and my iudgement is paſſed ouer of my God? 28. Why knoweſt thou nor or haſt thou not heard? our Lord is God euerlaſting, which hath created the ends of the earth: he ſhal not faile, nor labour, neither is there ſearching out of his wiſdom. 29. Which giueth ſtrength to the wearie: and to them that are not, multiplieth force and ſtrength. 30. Children ſhal fayne, and labour, and yongmen ſhal fal by infirmitie. 31. But they that hope in our Lord ſhal change their ſtrength, they ſhal take wings as eagles, they ſhal runne and not labour, they ſhal walke and not fainte. *Pſ. 146.*

CHAP. XLI.

God pleading againſt idolaters, sheweth his powre and goodnes by his benefits beſtowed vpon the Iewes; 17. with promiſe of perpetual protection: 21. whereas their vaine idols can no way profite them.

(a) Gods expoſtulation with Ilands, & other Gentils liuing in idolatrie, which implieth a prophecie of their conuerſion to Chriſt, perteyneth amongſt others very particularly to our great Britanie, the greateſt & moſt renowmed Iland of Europe. *See D. Briſtovv Mot. 11.*

LET (a) the ilands hold their peace before me, and the Gentiles change their ſtrength: let them come neere, & then ſpeake. let vs approch to iudgement together. 2. Who hath rayſed the iuſt from the Eaſt, hath called him that he ſhould folow him? he shal giue the Gentils in his ſight, & he ſhal obteyne Kings: he shal giue them as it were duſt to his ſword, as ſtubble taken violently with the winde, to his bow. 3. He shal purſew them, he shal paſſe in peace, there shal no path appeare after his feet. 4. Who hath wrought and done theſe things, calling the generations from the begynning? I the Lord, the firſt and the laſt I am. 5. The ilends haue ſeen, and haue been afrayd, the ends of the earth haue been aſtonied, they haue approched, and come neere. 6. Euerie one ſhal helpe his neighbour, and shal ſay to his brother: Be ſtrong. 7. The copperſmith ſtriking with the hammer encouraged him that forged at that time, ſaying: It is good for ſodering: and he ſtrengthned it with nailes, that it ſhould not be moued. 8. And thou Iſrael my ſeruant, Iacob whom I haue choſen, the ſeed of Abraham my freind: 9. in whom I haue taken thee from the ends of the earth, and from the far parts therof haue called thee, and ſayd to thee: Thou art my ſeruant, I haue choſen thee, & haue not caſt thee away. 10. Feare not, becauſe I am with thee: decline not, becauſe I am thy God: I haue ſtrenghtned thee, and haue holpen thee, and the right hand of my iuſt one hath ſuſteyned thee. 11. Behold al that fight againſt thee shal be confounded and aſhamed, they ſhal be as if they were not, and the men ſhal periſh that gayneſay thee. 12. Thou ſhalt ſeeke them, and shalt not find, *Apo. 1. & 22.*

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the men thy rebelles: they shal be as if they were not: and as consumption the mē that warre agaynſt thee. 13. Becauſe I am the Lord thy God, taking thy hand, and ſaying to thee: Feare not, I haue holpen thee. 14. Feare not thou (*b*) worme or Iacob, ye that are dead of Iſrael: I haue holpen thee, ſayth our Lord: and thy redeemer the holie one of Iſrael. 15. I haue made thee as a new threshing wayne, hauing teeth like a ſaw: thou shalt thresh the mountaynes, and breake them in pieces: and ſhalt make the litle hilles as duſt. 16. Thou ſhalt fanne them, and the wind ſhal take them away, & the whirlewind shal diſperſe them: and thou ſhalt reioyce in the Lord, in the holie one of Iſrael thou shalt be ioyful. 17. The needie and the poore ſeeke for waters, and there are none: their tongue hath been drie with thirſt. I the Lord wil heare them, I the God of Iſrael wil not forſake them. 18. I wil open riuers in the high hilles, and fountaynes in the middes of plaine fieldes: I wil make the deſert into pooles of waters, and the land not paſſable into riuers of waters. 19. I wil giue into the wildernes the cedar, and the thorne, and the myrtle and the oliue tree: I wil ſet in the deſert the firre tree, the elme, and the box tree together. 20. That they may ſee, and know, and recount, and vnderſtand together, that the hand of the Lord hath done this, and the holie one of Iſrael hath created it. 21. Make your iudgement approch, ſayth the Lord: bring hither, if perhaps you haue any thing, ſayd the King of Iacob. 22. (*c*) Let them come, and tel vs what things ſoeuer are to come: tel the former things what they haue been: and we wil ſet our hart, and ſhal know the later ends of them, and tel vs the things that are to come. 23. Shew what things are to come hereafter, and we ſhal know that ye are Gods. Doe ye alſo good or euil, if you can: & let vs ſpeake, & ſee together. 24. Behold, you are of nothing, and your worke of that which is not: he is abomination that hath choſen you. 25. I haue rayſed vp from the North, and he ſhal come from the riſing of the ſunne: he ſhal cal vpon my name, and ſhal bring the magiſtrates as myre, and as the plaſterer treading claie. 26. Who hath ſhewed from the beginning, that we may know: and from the beginning that we may ſay: Art thou iuſt: There is neyther that ſheweth, nor telleth before, nor heareth your words. 27. The firſt ſhal ſay to Sion: Loe I am preſent, and to Ieruſalem: I wil giue an euangeliſt. 28. And I ſaw, and neither of theſe was there any that would conſult, and being asked would anſwer a word. 29. Behold al are vniuſt, and their works vayne: their idols are wind and vanitie.

(*b*) You that are as abiectes contemned, & as dead men in the world, feare not, becauſe Chriſt hath care to protect and to reward you.

(*c*) Only God, and thoſe to whō he reuealeth, can tel things to come, and therfore idols can not foreshew what shal be, neither could tel before hād things that are already come to paſſe.

CHAP.

CHAP. XLII.

God the Father is wel pleaſed with his ſonne: 6. whom he ſendeth into this world to teach iuſtice, whereby men are iuſtified. 11. Manie Gentiles ſhal be conuerted. 25. Iewes and other obſtinate iefidels ſhal be ſeuerely punished.

(a) Chriſt according to his humanitie is the ſeruant of God, by whom al other ſeruãts are redeemed, none els being able to ſatiſfie for themſelues, much leſſe for others.

(b) Such hautie and couetous mindes as expect their Meſſias to be a worldlie and warlike conquerour, that wil aduance his folowers to Kingdoms or princedomes, and to aboundance of temporal riches, ſhal be fruſtrate of their vaine hopes: Wheras Chriſt our Sauiour both by example & doctrine teacheth the contrarie, willing his folowers to learne of him to be poore in ſpirit, meeke & humble in hart, and their reward ſhal be great in heauen, not in earth; they ſhal be happie not in external, but in eternal glorie.

BEHOLD (b) my ſeruant, I wil receiue him: mine elect, my ſoule hath pleaſed it-ſelf in him: I haue giuen my ſpirit vpon him, he ſhal bring forth iudgement to the Gentiles. 2. He ſhal not crie, nor accept perſon, neither ſhal his voice be heard abrode. 3. The bruiſed reed he ſhal not breake, and ſmoking flaxe he ſhal not quench: he ſhal bring forth iudgement in truth. 4. He ſhal not be ſad, nor turbulent, til he ſet iudgement in the earth: and the ilands ſhal expect his law. 5. Thus ſayth the Lord God that created the heauens, and ſtretched them out: that eſtabliſhed the earth, and the things that ſpring therof: that giueth breath to the people, that is vpon it, and ſpirit to them that tread therevpon. 6. I the Lord haue called thee in iuſtice, and taken thy hand, & preſerued thee. And I haue giuen thee for a couenant of the people, for a light of the Gentiles. 7. That thou mighteſt open the eyes of the blind, and bring forth the priſoner out of priſon, and them that ſitte in darknes out of the priſon houſe. 8. I the Lord, this is my name: I wil not giue my glorie to an other, and my praiſe to grauen things. 9. The things that were firſt, loe they are come: new things alſo I do ſhew: before they come forth, I wil make you heare them. 10. Sing ye to the Lord a new ſong, his prayſe is from the endes of the earth: ye that goe downe to the ſea, and you the fulnes therof: ye ilands, and inhabitants of the ſame. 11. Let the deſert be exalted and the cities therof: Cedar ſhal dwel in houſes: ye inhabitants of the Rocke, giue prayſe, they ſhal crye from the toppe of the mountaines. 12. They ſhal giue glorie to the Lord, and ſhal declare his prayſe in the ilands. 13. The Lord ſhal goe forth as a ſtrõg man, as a man of warre ſhal he raiſe vp zele: he ſhal ſhout and crie: ouer his enemies he ſhal be ſtrengthned. 14. I haue alwayes held my peace, I haue kept ſilence, I haue been patient, I wil ſpeake as a trauailing woman: I wil diſſipate, and ſwallow vp together. 15. I wil make (b) mountaynes and litle hilles deſolate, and wil make al their graſſe to wither: and I wil turne riuers into ilands, and wil drie vp the ſtanding pooles. 16. And I wil lead the blind into the way, which they know not: and in the paths, which they haue been ignorant of I wil make them walke: I wil make darknes before them to be light, and crooked things

Mat. 17.

Mat. 12.

ſtreight

ſtreight: theſe words haue I done to them, and haue not forſaken them. 17. They are turned backward: let them be confounded with confuſion, that truſt in grauen thing, that ſay to the framed thing, ye are our Gods. 18. Heare ye deafe, and ye blind behold to ſee. 19. Who is blind, but my ſeruant? and deafe, but he to whom I haue ſent my meſſengers? Who is blind, but he that is ſolde? and who is blind, but the ſeruant of the Lord? 20. Thou that ſeeſt manie things, wilt thou not keepe them? thou that haſt eares open, wilt thou not heare? 21. And the Lord hath been willing to ſanctifie him, and to magnifie the law, and extol it. 22. But the ſame people is ſpoiled, & waſted: al are the ſnare of yongmen, and they are hid in the houſes of priſons: they are made a praye, neither is there to deliuer them: a ſpoile, neither is there that ſayth: Reſtore. 23. Who is there among you that wil heare this, attend and harken for things to come? 24. Who hath giuen Iacob into ſpoyle, and Iſrael to the watters? hath not our Lord himſelf, to whom we haue ſinned? And they would not walke in his wayes, and they haue not heard his law. 25. And he hath powred out vpon them, the indignation of his furie, & a ſtrong battel, and hath burnt him round about, and he knewe not: and ſet him on fyre, and he vnderſtoode not.

CHAP. XLIII.

God comforteth his Church, promiſing euer to protect the ſame: 11. blameth the Iewes, expoſtulating their ingratitude.

AND now thus ſayth our Lord that (a) created thee, o Iacob, & formed thee, o Iſrael: Feare not, becauſe I haue redeemed thee, and called thee by thy name: thou art mine. 2. When thou (b) ſhalt paſſe through the waters, I wil be with thee, and the flouds ſhal not couer thee: when thou ſhal walke in fyre, thou ſhalt not be burnt, and the flame ſhal not burne in thee: 3. Becauſe I am the Lord thy God the holie one of Iſrael thy ſauiour, I haue giuen Aegypt thy propitiation, Aethiopia and Sale for thee. 4. Since thou becameſt honourable in mine eies, and glorious: I haue loued thee, & I wil giue men for thee, and peoples for thy ſoule. 5. Feare not, becauſe I am with thee: from the Eaſt wil I bring thy ſeed, and from the Weſt I wil gather thee. 6. I wil ſay to the North: Giue; and to the South: Hinder not: bring my ſonnes from a farre, and my daughters from the ends of the earth. 7. And euerie one that inuocateth my name, for my glorie haue I created him, formed him, and made him. 8. Bring forth the blind people, and hauing eyes: the deafe, and he that hath eares. 9. Al the nations are aſſembled together, and the tribes are gathered: which of you can ſhew this & ſhal make vs heare the former

(a) Chriſt calleth and induceth ſinners with grace, without anie precedent good worke or deſire in them, euen as he createth of nothing.

(b) In al tribulations & perſecutions Chriſt protecteth his ſeruants, not ſuffering them to be tempted further then they may reſiſt if they wil. Wherby the Church ſtil remaineth inuiolate, and ſhal neuer be deſtroyed.

mer things ? Let them giue their witneſſes , and be iuſtified , and heare , and ſay : In verie deede. 10. You are my witneſſes , ſayth our Lord, and my ſeruants whom I haue choſen: that you may know , and belieue me , and vnderſtand that I my ſelf am. Before me there hath no God been formed,& after me there shal not be. 11. I am , I am the Lord, and there is no ſauiour beſide me. 12. I haue shewed , and haue ſaued: I haue made it heard , and there hath been no ſtrange one among you. You are my witneſſes, ſayth our Lord , and I God. 13. And from the beginning I my ſelf, and there is not that can deliuer out of my hand: I wil worke, and who ſhal turne it away. 14. Thus ſayth the Lord your redeemer, the holie one of Iſrael: For your ſake haue I ſent forth into Babylon, and haue plucked downe al the barres,& Chaldees glorying in their ſhippes. 15. I the Lord your holie one , that created Iſrael your King. 16. Thus ſayth our Lord, that gaue a way in the ſea, and a path in the vehement waters. 17. Which brought forth the chariot & the horſe, the arme and the ſtrong : they ſlept together , neither shal they riſe agayne : they are broken as flaxe , and are extinct. 18. Remember not former things, and looke not on things of old. 19. Behold I make new things , and now they shal ſpring forth , verily you shal know them : I wil make a way in the deſert , and riuers in the place not hanted. 20. The beaſt of the field ſhal glorifie me , the dragons and the oſtreches : becauſe I haue giuen waters in the deſert : riuers in the place not hanted , that I might giue drinke to my people, to mine elect. 21. This people haue I formed for my ſelf, they ſhal tel my prayſe. 22. Thou haſt not inuocated me, o Iacob, neither haſt thou laboured in men, o Iſrael. 23. Thou haſt not offered me the ramme of thyne holocauſt, and with thy victimes thou haſt not glorified me : I haue not made thee to ſerue in oblation, nor put thee to payne in frankincenſe. 24. Thou haſt not bought me ſweete cane for ſiluer, and with the fatte of thy victimes thou haſt not inebriated me. But thou haſt made me to ſerue with thy ſinnes, thou haſt put me to payne with thine iniquities. 25. I am , I am he that take cleane away thine iniquities for mine owne ſake , and I wil not remember thy ſinnes. 26. Bring me into remembrance,& let vs be iudged together: tel if thou haue any thing, that thou mayſt be iuſtified. 27. (*d*) Thy firſt father ſinned, and thy (*e*) interpreters haue tranſgreſſed againſt me. 28. And I haue profaned the holie Princes, I haue giuen Iacob to deſtruction , & Iſrael to reproch.

2. Co. 5. Apo. 21.

(*c*) God made Cyrus conqueror of Babylon, not for his owne ſake, but for Iſrael, that he might releaſe their captiuitie. For God perpetually diſpoſeth of Kingdomes for the good of his Church.

(*d*) The ſinne of Adam contaminating al mankind was not purged by anie:

(*e*) Al Patriarches , Prieſts, Prophets, & al others ſinning, til Chriſt the innocent lambe came to take away the ſinne of the world.

CHAP. XLIIII.

Chriſt foundeth and eſtabliſheth his Church: 6. Inueigheth againſt idolatres: 26. and promiſeth deliuerance from the captiuitie of Babylon.

AND now heare, o Iacob my ſeruant, and Iſrael whom I haue choſen. 2. Thus ſayth the Lord that made and formed thee, thy helper (*a*) from the wombe: feare not o my ſeruant Iacob, and thou moſt righteous whom I haue choſen. 3. For I wil powre out waters vpon the thirſtie ground, and ſtreames vpon the drie land: I wil powre out my ſpirit vpon thy ſeede, and my bleſſing vpon thy ſtocke. 4. And they ſhal ſpring the herbes as willowes beſide the waters running by. 5. This man ſhal ſay: I am our Lords: and an other man ſhal cal in the name of Iacob, and this wil write with his hand, To the Lord: and in the name of Iſrael he ſhal be reſembled. 6. Thus ſayth our Lord the King of Iſrael; and the redeemer therof the Lord of hoſtes: I am (*b*) the firſt, and I the laſt, and beſide me there is no God. 7. Who is like to me? let him cal and declare: and let him expound me the order, ſince I appoynted the ancient people: the things to come, and that ſhal be hereafter let them ſhew vnto them. 8. Feare ye not, neither be ye troubled, from that time I haue made thee to heare, and haue declared: you are my witneſſes. Is there a God beſide me, and a maker, whom I haue not knowen? 9. Al the makers of an idol are nothing, and their beſt beloued things ſhal not profite them. (*c*) Themſelues are their witneſſes, that they doe not ſee, nor vnderſtand, that they may be confounded. 10. Who hath formed a God, and molten a ſculptil profitable to nothing? 11. Behold, al the partakers therof ſhal be confounded: for the makers are of men: they ſhal al aſſemble, they ſhal ſtand and feare, and ſhal be confounded together 12. The yrō-ſmith hath wrought with the file, with coales, & with hammers he hath formed it, & hath wrought in the arme of his ſtrength: he ſhal hunger and taynt, he ſhal not drinke water, and ſhal become wearie. 13. The carpenter hath ſtretched out a rule, he hath formed it with a plaine: he hath made it with corners, and hath faſhioned it round with the compaſſe: and he hath made the image of a mā, as it were a beautiful man dwelling in a houſe. 14. He hath cut downe cedars, taken the elme tree, & the oke that ſtood among the trees of the foreſt: he hath planted the pine tree, which the rayne nouriſhed. 15. And it was made a fyre for men: he tooke of them, and was warmed: and kindled thē, & baked bread: but of the reſt he wrought a God, & adored:

Iere. 30 & 40.

Apo. 1. & 22.

Sap. 13.

(*a*) Gods election preuenteth mās good endeauour for without grace none could returne to God.

(*b*) Idolaters are foolish in leauing God, who is eternal and to truſt in idols that neither can shew what was from the beginning, nor prophecie things to come.

(*c*) Al that is here ſay of the vanitie of idols & foolish impietie of idolaters, may be referred (ſaith S. Ierom in this place) vnto hereſie, and heretikes, who artificially deuiſe the fictions of their owne doctrines and lying: and adore the things which they know were feyned

he made a ſculptil, and bowed downe before it. 16. Halfe he burnt with fyre, and of the halfe broyled he fleſh & eate it: he ſod pottage, and was filled, and was warmed, and ſayd: Aha, I am warme, I haue ſeen the fyre. 17. But the reſt therof he made a God, and a ſculptil to himſelf, he boweth before it, and beſeecheth, ſaying: Deliuer me, becauſe thou art my God. 18. They haue not knowen, nor vnderſtood: for they haue forgotten, that their eies could not ſee, and that they could not vnderſtand with their hart. 19. They doe not recount in their minde, nor know, nor feele, that they ſhould ſay: Halfe therof I haue burnt with fyre, and I haue baked bread vpon the coales therof: I haue broyled fleſh, & haue eaten, and of the reſt therof ſhal I make an idol? ſhal I fal downe before the ſtocke of a tree? 20. Part therof is aſhes; an vnwiſe hart adored it, & he wil not ſaue his ſoule, nor ſay: Perhaps there is a lie in my right hand. 21. Remember theſe things, o Iacob, and Iſrael, becauſe thou art my ſeruant. I haue formed thee, thou art my ſeruant, o Iſrael, foget me not. 22. I haue cleane taken away thine iniquities as a cloude, & thy ſinnes as a miſt: returne to me becauſe I haue redeemed thee. 23. Prayſe ye, o heauens, becauſe the Lord hath done mercie: make iubilation ye endes of the earth: ye mountaynes ſound prayſe, thou foreſt & euerie tree therof, becauſe the Lord hath redeemed Iacob, and Iſrael ſhal be glorified. 24. Thus ſayth our Lord thy redeemet, & thy maker, from the wombe: I am the Lord, that make al things, that alone ſtretch out the heauens, that eſtablish the earth, and none with me. 25. That make the ſignes of diuiners voide, and turne the ſouthſayers into furie. That turne the wiſe backward, and that make their knowledge fooliſh. 26. That rayſeth vp the word of his ſeruant, and accompliſheth the counſel of his meſſengers, which ſay (*d*) to Ieruſalem: Thou ſhalt be inhabited; & to the cities of Iuda: You ſhal be built, and I wil rayſe vp the deſerts therof. 27. Which ſay to the depth: Be thou deſolate, and thy riuers I wil drie vp. 28. Who ſay to Cyrus: Thou art my paſtour, and thou ſhalt accompliſh al my wil. Who ſay to Ieruſalem: Thou ſhalt be built; and to the temple: Thou ſhalt be formed.

by themſelues: neither are ſo content, but draw the ſimple to embrace and adore the ſame inuentions. A litle after he ſheweth, that the Catholike Church of Chriſt ſhal be euer free from ſuch idolatrie: quite cõtrarie to Proteſtants aſſertion that the Church ſhould haue fallen & been in idolatrie manie hundred yeares together.

(*d*) In al this prophecie of the Church of Chriſt the Prophet alludeth to the hiſtorie of Ieruſalem deſtroyed by the Chaldees, and reedified by permiſſion of Cyrus & Darius, in the times of Aggeus & Zacharias.

CHAP.

CHAP. XLV.

Cyrus by Gods prouidence ouercomming Babylon, wil deliuer the Iewes from captiuitie. 4. Yet is reprehended becauſe he acknowlegeth not God. 8. Vpon which occaſion the Prophet foreſheweth the comming of Chriſt; 14. in figure of whom he addeth more of Cyrus: 18. and auoucheth that there is but one true God.



THVS ſayth the Lord to my (*b*) Chriſt Cyrus, whoſe right hād I haue taken to ſubdew the Gentiles before his face, and to turne the backes of Kings, and to open the doores before him, and the gates ſhal not be ſhut. 2. I wil goe before thee, and wil humble the glorious of the earth: I wil breake the braſen gates, and wil burſt the iron barres. 3. And I wil giue thee hidden treaſures, and myſteries of ſecrets: that thou mayſt know that I am the Lord, which cal thy name, the God of Iſrael. 4. For my ſeruant Iacob, and Iſrael myne elect, and I haue called thee (*b*) by thy name: I haue reſembled thee, and (*c*) thou haſt not knowen me. 5. I the Lord, & there is none els: beſide me there is no God: I girded thee, and thou haſt not knowen me: 6. that they which are from the riſing of the ſunne, and which are from the weſt may know, that there is none beſide me. I the Lord, and there is none other, 7. that forme light, and create darkneſſe, make peace, and create euil: I the Lord that doe al theſe things. 8. (*d*) Droppe dew ye heauens from aboue, and let the clouds rayne the iuſt: be the earth opened, & bud forth a ſauiour: & let iuſtice ſpring vp withal: I the Lord haue created him. 9. Woe to him that gaine-ſayeth his maker, a sheard of the earthen pottes: ſhal the clay ſay to him that faſhioneth it: What makeſt thou, & thy worke is without hands? 10. Woe to him that ſayth to his father: Why doeſt thou beget? and to the woman: Why doeſt thou trauel? 11. Thus ſayth our Lord the holy one of Iſrael, the maker therof: Aske me things to come: cōcerning my children & the worke of my hands command you me. 12. I made the earth: & man vpon the ſame I haue created: my hands ſtretched forth the heauens, and I haue commanded al their hoſt. 13. I haue rayſed him vp to iuſtice, & wil direct al his wayes: he ſhal build my citie, & diſmiſſe my captiuitie: not for price, nor for guifts, ſayth our Lord the God of hoſtes. 14. Thus ſayth our Lord: The labour of Aegypt, and the marchandiſe of Aethiopia, and of Sabaim the high men ſhal paſſe to thee, & ſhal be thine: they ſhal walke after thee, they ſhal goe bound with manicles: & they ſhal adore thee, & ſhal beſeech thee: Onlie in thee is God, and there is no God beſide thee. 15. Verily thou art God hidden, the God of Iſrael a ſauiour. 16. They are al confounded, and aſhamed: the forgers of errours are gone together into confuſion

2. *Par.* 26.

Rom 9. *Iere.* 18.

The 7. part. The deliuerie of the Iewes from Babylon by Cyrus King of Medes and Perſians, now alſo of Aſſyrians.

(*a*) Becauſe al kings that reigne among the Iewes were annointed with oyle, Cyrus is called Chriſt, though he was not ordayned with this ceremony of annointing.

(*b*) S. Ierom noteth here out of Ioſephus (*l.* 11. *Antiq.*) that Cyrus finding his name long before prophecied by Iſaias, became very beneuolous to the Iewes, louing them as the familiar ſeruants of God.

(*c*) But though he knew and profeſſed one God, & no other (1. *Eſd.* 1.) yet he was not conuerted in al points of religion, neither ſerued God according to that generall knowledge he had & ſo knew not God rightly.

(*d*) The Prophet in the former

confuſion. 17. Iſrael is ſaued in our Lord with eternal ſaluation: you ſhal not be confounded, and you ſhal not be aſhamed for euer and euer. 18. Becauſe thus ſayth our Lord that created the heauens, the verie God that formed the earth, and made it, the verie maker therof: he did not create it in vaine: to be inhabited he formed it. I the Lord, and there is none other. 19. I haue not ſpoken in ſecret, in a darke place of the earth I haue not ſayd to the ſeed of Iacob: Seek me in vayne. I the Lord that ſpeake iuſtice, that declare right things. 20. Gather ye together, and come, and approch together ye that are ſaued of the Gentiles: they haue been ignorant that lift vp the wood of their grauen worke, and aske of a God that ſaueth not. 21. Declare ye, and come, and conſult together: who hath made this to be heard from the begynning, from that time foretold this? Haue not I the Lord, and there is no God beſides but I? A iuſt God, and that ſaueth there is none beſide me. 22. Be conuerted to me, and you ſhal be ſaued al ye endes of the earth: becauſe I am God, and there is none other. 23. I haue ſworne by my ſelf, the word of iuſtice ſhal proceede out of my mouth, and ſhal not returne, becauſe euerie knee ſhal be bowed to me, and euerie tongue ſhal ſweare. 24. Therfore in our Lord, ſhal he ſay, are my iuſtices and empire: they ſhal come to him, and al that reſiſt him, ſhal be confounded. 25. In our Lord ſhal al the ſeed of Iſrael be iuſtified and prayſed.

Rom. 14. Phil. 2.

prophecie contemplating Chriſt as in a figure, now eleuated more in ſpirit, prophecieth of Chriſt only, who built his Church vpon a ſure rock. Not of Cyrus, who being aduanced by God, yet perfectly knew not God, v. 4. nor of Zorobabel, who did not releaſe the people from captiuitie, but together with others was releaſed, neither had the title of a King, but liued in ſubiection to other Kings. *S Ierom in hunc locum.*

CHAP. XLVI.

Bel, Nabo, and other idols shal be deſtroyed, 3. wherevpon the Iewes are admoniſhed to returne from ſinne, to Gods true ſeruice. 12. And ſaluation is promiſed by Chriſt.

BEL is broken, (*a*) Nabo is deſtroyed: their idols are made to beaſts & cattel, your burdēs of heauie weight euen vnto wearines. 2. They haue melted away, and are broken together: they could not ſaue him that caried thē, & their ſoule ſhal goe into captiuitie. 3. Heare me, o houſe of Iacob, al the remnant of the houſe of Iſrael, which are caried of my wombe, are borne vp of my matrice. 4. Euen vnto old age I am the ſame, and vnto hoare haires I wil carie: I haue made, & I wil beare: I wil carie, and wil ſaue. 5. Wherto haue you reſembled me, and made me equal, and compared me, and made melike? 6. You that contribute gold out of the bag, and weigh ſiluer with balance: hyring a goldſmith to make a God: and they fal downe and adore. 7. They beare him on their ſhoulders carying, and ſetting him in his place, and he ſhal ſtand, and ſhal not moue out of his place. Yea when they ſhal crie alſo vnto him, he ſhal not heare: from tribulation he ſhal not ſaue them. 8. Remember this, and be confounded: returne ye transgreſſours to the hart.

Rom. 6.

(*a*) Bel or Belus, called alſo Saturnus, was of ſuch eſtimation, that they offered to him in ſacrifice not only men that were taken captiues, but alſo their owne ſonnes. Nabo, otherwiſe called Dagon, was an eſpecial idol amongſt the Philiſtiims. 1. *Reg.* 5.

9. Remembre

9. Remember the former world, becauſe I am God, and there is no God beſide, neither is there the like to me. 10. Which ſhew the laſt thing from the beginning, and from the begynning the things that as yet were not done, ſaying: My counſel ſhal ſtand, & al my wil ſhal be done: 11. Which cal (*b*) a bird from the eaſt, and from a farre countrie, the man of mine owne wil, and I haue ſpoken, and wil bring it: I haue created, and wil doe it. 12. Heare me ye hard harted, which are far from iuſtice. 13. I haue made my iuſtice neer, it ſhal not be far of, and my ſaluation ſhal not tarie. I wil giue ſaluation in Sion, and my glorie to Iſrael.

(*b*) Not Cyrus (ſaith S. Ierom) but Chriſt the Orient ſtarre, prophecied by Balaam, *Num.* 24. whom the Sages came to adore from the Eaſt. *Mat.* 2.

CHAP. XLVII.

The deſtruction of Babylon is further prophecied, for their pride, 8. arrogancie, 10. and ſorcerie.

COME downe, ſit in the duſt (*a*) o Virgin daughter of Babylon, ſit on the ground: there is no throne for the daughter of the Chaldees, becauſe thou ſhalt no more be called nice and tender. 2. Take a mil, and grinde meale: make bare thy turpitude, diſcouer the ſhoulder, vncouer the thighs, paſſe the riuers. 3. Thyne ignominie ſhal be diſcouered, and thy reproch ſhal be ſeen: I wil take vengeance, and no man ſhal reſiſt me. 4. Our redeemer, the Lord of hoſtes is his name, the holie one of Iſrael. 5. Sit holding thy peace, and enter into darknes, o daughter of the Chaldees: becauſe thou ſhalt no more be called the ladie of Kingdoms. 6. I was angrie againſt my people, I (*b*) haue contaminated mine inheritance, and haue giuen them into thy hand: thou haſt not ſhewed mercies to them: vpon the ancient thou haſt made thy yoke exceeding heauie. 7. And thou haſt ſayd: I wil be a ladie for euer: thou haſt not put theſe things vpon thy hart, neither haſt thou remembred thy later end. 8. And now heare theſe things thou that art delicate, and dwelleſt confidently, that ſayeſt in thy hart: I am, and there is none els beſide me: I ſhal not ſit a widow, and I ſhal not know barrenneſſe. 9. Theſe two things ſhal come to thee ſodenly in one day, barrenneſſe and widowhood. Al things are come vpon thee, becauſe of the multitude of thy ſorceries, and for the vehement hardnes of thine inchanters. 10. And thou haſt confidence in thy malice, and haſt ſayd: There is none that ſeeth me. Thy wiſdom, and thy knowledge, this hath deceiued thee. And thou haſt ſayd in thy hart: I am, and beſide me there is none orher. 11. Euil ſhal come vpon thee, and thou ſhalt not know the ryſing therof: and calamitie ſhal fal violently vpon thee, which thou canſt not expiate: miſerie ſhal come vpon thee ſodenly, which thou

(*a*) Babylon not hitherto ouercome at laſt was brought to miſerie and deſtruction.

Nahum 3.

(*b*) Gods people cõtaminating themſelues with ſinne, were ſuffered to fal into ignominious captiuitie; but God giueth them grace of repentance, & then ſeuerely punisheth their vnmercifull afflicters.

Apoc. 8.

Infr. 51.

ſhalt not know. 12. Stand with thine inchanters, and with the multitude of thy ſorceries, in which thou haſt traueled from thy youth, if perhaps it may profite thee any thing, or if thou mayſt become ſtronger. 13. Thou haſt fayled in the multitude of thy counſels: let the aſtrologers of the heauen ſtand and ſaue thee, which did contemplate the ſtarres, and count the months, that by them they might tel things that ſhal come to thee. 14. Behold they are become as ſtuble, fire hath burnt them, they ſhal not deliuer their ſoule from the hand of the flame: there are no coles, wherwith they may be warmed, nor fire, that they may ſitte therat. 15. So are the things become vnto thee, in whatſoeuer thou haſt traueled: thy merchants from thy youth, euerie one hath erred in his owne way, there is none that can ſaue thee.

CHAP. XLVIII.

The Prophet inueigheth againſt the Iewes vaine boaſting of the name of Iſrael, not hauing true vertues. 3. Onlie God, not idols, foreſeeweth things to come: 9. for his owne names ſake, conſerueth his people, 16. inuiteth them to repent, and to be grateful for his benefits.

HEARE ye theſe things o houſe of Iacob, which are called by the name of Iſrael, and are come out of (a) the waters of Iuda, which ſweare in the name of our Lord, and are mindful of the God of Iſrael not in truth, nor in iuſtice. 2. For they are called of the holie citie, and are eſtabliſhed vpon the God of Iſrael: the Lord of hoſtes is his name. 3. The former things of old I haue declared, & they proceeded out of my mouth, and I haue made them to be heard? ſodainly I haue wrought, and they came. 4. For I knew that thou art ſtubburne, and thy necke is an yron ſinew, and thy forehead of braſſe. 5. I foretold thee of old: before they came I told thee, leſt perhaps thou ſhouldeſt ſay: My idols haue done theſe things, & my ſculptils & moltens haue commanded theſe things. 6. See al the things which thou haſt heard: but haue you declared them? I haue made thee know new things of old, and the things are kept which thou knoweſt not: 7. now they are created, and not of old: and before the day, and thou hearedſt them not, leſt perhaps thou mighteſt ſay: Behold I knew them. 8. Thou haſt neither heard, nor knowen, neither was thyne eare opened of old. For I know that tranſgreſſing thou wilt tranſgreſſe, and I haue called thee a tranſgreſſour from the wombe. 9. (c) For my names ſake I wil make my turie far of: and for my prayſe I wil bridle thee, that thou perith not. 10. Behold I haue fined thee, but not as ſiluer, I haue choſen

thee

(a) By waters in the Hebrew phraſe is here vnderſtood the fountaine, or ſpring, the Prophet ſpeaking to thoſe that were of the tribe of Iuda: who challenged the ſpecially preeminences and bleſsings of Iſrael the Patriarch, but had not his vertues of fortitude, and internal ſight of God, ſignified by the name *Iſrael*.

(b) God ſpareth & conſerueth his people, not for their ne-

thee in the fornace of pouertie. 11. For my ſelf, for my ſelf wil I doe it, that I be not blaſphemed: and I wil not giue my glorie to an other. 12. Heare me, o Iacob, and thou Iſrael whom I cal: I the ſame, I the firſt, & I the laſt. 13. My hand alſo hath founded the earth, and my right hand hath meaſured the heauens: I ſhal cal them, & they ſhal ſtand together. 14. Aſſemble ye together al you, & heare: which of them hath ſhewed theſe things? The Lord hath loued him, he wil doe his wil in Babylon, and his arme in the Chaldees. 15. I, euen I haue ſpoken, and called him: I haue brought him, and his way is directed 16. Come ye to me, and heare this: I haue not ſpoken in ſecret frō the begynning, frō the time before it was done I was there, and now the Lord God hath ſent me, and his ſpirit. 17. Thus ſayth our Lord thy Redeemer, the holie one of Iſrael: I the Lord thy God that teach thee profitable things, that gouerne thee in the way that thou walkeſt. 18. I would thou hadſt attended to my commandments: thy peace had been as a floud, and thy iuſtice as the waues of the ſea. 19. And thy ſeede had been as the ſand, and the ſtocke of thy wombe as the grauel ſtones therof: his name had not perished, neither had it been deſtroyed from before my face. 20. Come forth out of Babylon, flye from the Chaldees, ſhew it forth in the voice of exultation: make this to be heard, and ſpeake it out euen to the ends of the earth. Say: Our Lord ha h redeemed his ſeruant Iacob. 21. They thirſted not in the deſert, when he brought them forth: water out of the rocke he brought forth to them, and he cloue the rocke, and there flowed waters. 22. There is (*d*) no peace to the impious, ſayth our Lord.

Ierc. 11.

Exod. 17. *Nu.* 20.

(*d*) Theſe promiſes of reconciliation to God, and of peace, perteine to the penitent, not to the obſtinate in impietie.

CHAP. XLIX.

Chriſt ſhal lead the Gentils to ſaluation, euen of the ilands and vttermoſt parts of the world. 10. By him the faithful ſhal receiue much grace 14. and comfort. 18. The Church ſtil increaſing, 21. admiring her owne felicitie, 25. and the deſtruction of her enimies.

The 8 part.

HEARE ye ilands, and attend ye peoples (*a*) from afarre. The Lord hath called me from the wombe, frō my mothers bellie he hath been mindful of my name. 2. And he hath made my mouth as a ſharp ſword: in the ſhadow of his hand he hath protected me, & hath made me as a choſen arrow in his quiuer he hath hidden me. 4. And he ſayd to me: Thou art my ſeruant Iſrael, becauſe in thee wil I glorie. 4. And I ſayd: I haue laboured in vayne, without cauſe, and in vayne haue I ſpent my ſtrength: therfore my iudgement is with the Lord, and my worke with my God. 5. And now ſayth the Lord, that formed me from the wombe to be his ſeruant, that I may reduce Iacob vnto him, and Iſrael wil not be gathered together: and I am glorified in

Anations ſhal be conuerted to Chriſt: ſome Iewes in the primitiue Church, and many neere the end of the world.

(*a*) This word *from afarre*, & the like doth conuince (ſaith S. Ierom) that the Prophet ſpeaketh of al nations to be conuerted to Chriſt. And as this Propher

the eies of the Lord, and my God is made my ſtrength. 6. And he ſayd: It is a ſmal thing that thou ſhouldeſt be my ſeruant to rayſe vp the tribes of Iacob, and to conuert the dregges of Iſrael. Behold, I haue giuen thee to be the light of the Gentils, that thou mayſt be ſaluatiō euen to the ſardeſt part of the earth. 7. Thus ſayth our Lord the redeemer of Iſrael, the holie one therof, to the contemptible ſoule, to the nation that is abhorred, to the ſeruant of Lords: Kings ſhal ſee, & Princes ſhal riſe, & adore for our Lords ſake, becauſe he is faythful, & for the holie one of Iſrael who hath choſen thee. 8. Thus ſayth our Lord: In time acceptable I haue heard thee, and in the day of ſaluation I haue holpen thee: and I haue kept thee, and giuen thee to be a couenant of the people, that thou mighteſt rayſe vp the land, and poſſeſſe the inheritances diſſipated. 9. That thou migtheſt ſay to them, that are bound: Come forth; & to them that are in darkneſſe: Be ye diſcouered. Vpon the wayes ſhal they feede, & their paſtures shal be in al plaines. 10. They shal not hunger nor thirſt, & heate and ſunne ſhal not ſtrike them: becauſe he that is merciful to them shal gouerne them, and al the fountaines of waters shal giue them drinke. 11. And I wil make al my mountaines to be a way, & my pathes shal be exalted. 12. Behold theſe shal come from farre, & behold they from the North and the ſea, and theſe from the South countrie. 13. Ye heauens prayſe, and earth reioyce, ye mountaynes giue prayſe with iubilation, becauſe our Lord hath comforted his people, and wil haue mercie on his poore ones. 14. And (*b*) Sion ſayd: Our Lord hath forſaken me, & our Lord hath forgotten me. 15. Why, (*c*) can a woman forget her infant, that she wil not haue pitie on the ſonne of her wombe? And if she ſhould forget, yet wil not I forget thee. 16. Behold, I haue writen thee in my hands, thy walles are before myne eies alwayes. 17. Thy builders are come: they that deſtroy thee and diſſipate thee ſhal goe out of thee. 18. Lift vp thine eies round about, and ſee, al theſe are gathered, together, they are come to thee: I liue, ſaith our Lord, for thou ſhalt be clothed with al theſe as with an ornament, and as a bride thou ſhalt put thē about thee. 19. Becauſe thy deſerts, and thy ſolitarie places, & the land of thy ruine, ſhal now be ſtraite by reaſon of the inhabitants, & they ſhal be chaſed far away that ſwalowed thee vp. 20. As yet ſhal the children of thy barrenneſſe ſay in thine eares: The place is ſtraite for me, make me ſpace to dwel. 21. And thou ſhalt ſay in thy hart: Who hath begot me theſe? I am barren & not bearing, led into tranſmigration, & captiue: & theſe who hath brought vp? I deſtitute & alone: & theſe where were they? 22. Thus ſayth our Lord God: Behold I wil lift vp my hand to the Gētils, & to the peoples I wil exalt my ſigne. And they ſhal carie thy ſōnes in their armes, and thy daughters vpon their ſhoulders. 23. And Kings ſhal be thy nourcing fathers, & Queenes thy nources: with countenance caſt downe toward the ground they ſhal adore thee, & they ſhal licke vp the duſt of thy feete. And thou ſhalt know that I am the Lord, vpon whō they ſhal not be confounded that expect him. 24. Shal a praye be taken

from

Act. 13.

2. Cor. 6.

Apo. 7.

Iſa. 60.

hath already ſpoken much of Chriſt and his Church, ſ hence-forth more eſpecially he sheweth himſelfe rather an Euangeliſt, or an Apoſtle, then only a Prophet: which S. Ieром teſtifieth of him *Epiſt ad Pamin.*

(*b*) The Church of the old Teſtament lamēteth that she ſeemeth to be forſaken, in reſpect of the manie great benefites beſtowed on the Church of Chriſt.

(*c*) But God anſwereth that he can not, & wil not forget, nor forſake his Church, which indeed is al one in the old and new teſtament, only differing in ſtate: and therfore that which he doth to her in the new teſtament, perteyneth to the whole Church in general of al times & al places.

from the ſtrong: or can that which was caught of the mightie be ſaued? 25 Becauſe thus ſayth our Lord: Yea verily, euen the captiuitie ſhal be taken away from the ſtrong: and that which was take by the mightie, ſhal be ſaued. But thoſe that haue iudged thee, wil I iudge, and thy children I wil ſaue. 26. And I wil feede thine enemies with their owne flesh: & as with new wine, ſo ſhal they be embrewed with their owne bloud: and al flesh ſhal know, that I am the Lord that ſaue thee, & thy redeemer the mightie one of Iacob.

CHAP. L.

The Sinagogue ſhal be diuorced for her iniquities. 4. Chriſt wil omite no ordinarie meanes, but for her ſake wil indure ignominious afflictions. 10. Al which ſhe contemning ſhal periſh.

THVS ſayth our Lord: What is this (*a*) bill of the diuorce of our mother, wherwith I haue diſmiſſed her? or who is (*b*) my creditour, to whom I ſold you? Loe you are ſold (*c*) for your wicked deeds, I haue diſmiſt your mother. 2. Becauſe I came, and there was not a man: I called, and there was none that would heare. Why, is myne hand abridged and made a litle one, that I can not redeeme? or is there no ſtrength in me to deliuer? Behold, in my rebuke I wil make the ſea deſert, I wil turne the floods into drie land: the fiſhes ſhal rot without water, and ſhal dye for thirſt. 3. I wil cloth the heauens with darknes, and wil make ſackcloth their couering. 4. The Lord hath giuen me (*d*) a learned tongue, that I may know to ſtay him vp that is wearie, with a word: he ſtirreth vp in the morning, in the morning he ſtirreth vp mine eare, that I may heare him as a maſter. 5. The Lord God hath opened mine eare, & I doe not gayne ſay? I am not gone backward. 6. I haue giuen my bodie to the ſtrikers, & my cheekes to the pluckers: I haue not turned away my face frō the rebukers & ſpitters. 7. The Lord God is mine helper, therfore am I not cōfounded: therfore haue I ſet my face, as a moſt hard rocke, and I know that I ſhal not be confounded. 8. He is neere that iuſtifieth me, who ſhal gayne ſay me? let vs ſtand together, who is myne aduerſarie? let him come to me. 9. Behold the Lord God my helper: who is he that ſhal condemne me? Loe they ſhal al be deſtroyed as a garmēt, the mothe ſhal eate them. 10. Which of you feareth our Lord, heareth the voice of his ſeruant, who hath walked in darknes, and hath no light? let him hope in the name of our Lord, & leane vpon his God. 11. Loe al you doe kindle a fyre, are compaſſed with flames, walke in the light of your fyre, and in the flames which you haue kindled: of my hand is this done to you, you ſhal ſleepe in ſorrowes.

Iſa. 59. Num. 11.

Mat. 26.

Rom. 8.

(*a*) God diuorced not the Synagogue from him of hardnes of hart.

(*b*) Neither deliuered her for payment, as though he were in debt, to anie creditour.

(*c*) But her owne reuolt, and iniquities ſeparated her from Chriſt.

(*d*) Skil of tongue how to ſpeake, & diſcretion when & where, was giuen to Iſaias, (*h. 6. v. 6.*) Much more (ſaith S Ierom) to Chriſt: who ſpake in his life, was ſilent in his paſſion, and now ſpeaketh by his Apoſtles, and other paſtours.

CHAP. LI.

God encourageth Sion to truſt in his promiſed comfort, by example of Abraham. 3. For the ſpiritual Sion, the Church of Chriſt, ſhal receiue much grace by his Euangelical law. 12. And her children ſhal not feare perſecution, nor be ouercome: 23. but her enemies ſhal faile.

HEARE me ye that folow that which is iuſt, and that ſeeke our Lord: attend to (*a*) the rocke whence you are hewen out, & to the caue of the lake from the which you are cut out. 2. Attend to Abraham your father, and to Sara that bare you: becauſe I called him alone, and bleſſed him, & multiplied him. 3. Our Lord therfore wil comfort Sion, and wil comfort al the ruines therof: and he wil make her deſert as delicacies, and her wildernes as the garden of our Lord. Ioy and gladnes ſhal be found in it, giuing of thankes, and voice of prayſe. 4. Attend vnto me, o my people, and my tribe heare ye me: becauſe a law ſhal proceede from me, and my iudgement ſhal reſt to be a light of the peoples. 5. My iuſt one is nigh at hand, my ſauiour is gone forth, and mine armes ſhal iudge peoples: the ilands ſhal expect me, & ſhal patiently wayte for mine arme. 6. Lift vp your eies into heauen, and looke downe to the earth beneath: becauſe the heauens ſhal melt as ſmoke, and the earth ſhal be worne away as a garment, and like to theſe things ſhal the inhabitants therof periſh: but my ſaluation ſhal be for euer, and my iuſtice ſhal not faile. 7. Heare me ye that know that which is iuſt, my people which haue my law in their hart: feare ye not the reproch of men, and be not afrayd of their blaſphemies. 8. For as a garmẽt ſo ſhal the worme eate them: and as wool, ſo ſhal the moth deuour them, but my ſaluation ſhal be for euer, and my iuſtice vnto generations of generations. 9. Ariſe, ariſe, put on ſtrength ô arme of our Lord: ariſe as in the old dayes, in the generations of worlds. (*b*) Haſt not thou ſtrucken the proude, & wounded the dragõ? 10. Haſt not thou dried the ſea, the water of the vehement, which madeſt the depth of the ſea a way, that the deliuered might paſſe. 11. And now they that are redeemed of our Lord ſhal returne, and ſhal come into Sion prayſing, and ioy euerlaſting vpon their heads, they ſhal poſſeſſe ioy and gladnes, ſorrow and mourning ſhal flye away. 12. I, euen I my ſelf wil comfort you: who art thou that thou ſhouldeſt be afrayd of a mortal man, and of the ſonne of man, which as graſſe ſo ſhal wither? 13. And thou haſt forgotten our Lord thy maker, which ſtretched out the heauens, and founded the earth: and thou haſt been afrayd continually al the day at the face of his furie, which afflicted thee, and had prepared to deſtroy: where is now the

Pſ 36.

Exo. 14.

(*a*) In the next verſe the *rock* & *caue* are explicated to ſignifie Abraham and Sara, who are propoſed for exãples to be imitated, being ſo noble progenitours of the Iewes. S. Paul exhorteth his countrie men, and in them al Chriſtians, the like in ſpiritual progenitours, that firſt plant Catholike Religiõ in anie place ſaying: *Remember your Prelats which haue ſpoken the word of God to you. Heb. 13.*

(*b*) As God deſtroyed Pharao the proud dragon in the ſea, which he dried vp for his people to paſſe, ſo he wil ouerthrow the diuel, & deliuer captiues from ſinne & tyrannie.

furie

furie of the affliction? 14. He ſhal quickly come going to open, and he ſhal not kil vnto vtter deſtruction, neither ſhal his bread faile. 15. But I am the Lord thy God which trouble the ſea, and the waues therof doe
Iſa.40. iwel, the Lord of hoſts is my name. 16. I haue put my words in thy mouth, and in the ſhadow of my hand I haue protected thee, that thou mighteſt plant the heauens, and found the earth, & mighteſt ſay to Sion: Thou art my people. 17. Be lifted vp, be lifted vp, ariſe Ieruſalem, which haſt drunken of the hand of our Lord the cuppe of his wrath: euen to the botome of the cuppe of drouſines haſt thou drunke, euẽ to the dreggs. 18. There is none that can vphold her of al the children that she hath borne: and there is none that taketh her by the hand of al the children, that she hath brought vp. 19. There are two things which haue happened to thee: who shal be ſorie for thee? (*b*) Spoile, and deſtruction,
Iſa.47. and famine, and the ſword, who shal comfort thee? 20. Thy children are throwen forth, they haue ſlept in the head of al wayes, as the orix that is ſnared: ful of the indignation of our Lord, of the rebuke of thy God. 21. Therefore heare this poore little one, and drunken not of wine. 22. Thus ſayth thy dominatour our Lord, and thy God, who hath fought for his people: Behold I haue taken out of thy hand the cuppe of drouſines, the botome of the cuppe of mine indignation, thou shalt not adde to drinke it any more. 23. And I wil put it in their hand, that haue humbled thee, and haue ſayd to thy ſoule: Bow downe, that we may paſſer ouer: and thou haſt layd thy bodie as the gronnd, and as a way to them that paſſer ouer?

(*b* Spoile & deſtruction shal happen by famine & ſword.

CHAP. LII.

The prophet alluding to the deliuerie of Sion and Ieruſalẽ from the Babylonical captinitie, ſtirreth vp the Church of Chriſt, to reioyce for the deliuerie from ſinne, 7. which Chriſts Apoſtles preached 10. with great fruite in al nations.

ARISE, ariſe, put on thy ſtrength o Sion, put on the garments of thy glorie o Ieruſalem the citie of the holie one: becauſe the vncircumcided, and vncleane shal adde no more to paſſe by thee. 2. Be shaken out of the duſt, ariſe, ſit vp Ieruſalem: looſe the bonds of thy necke, o captiue daughter of Sion. 3. Becauſe thus ſayth our Lord: You (*a*) were ſold for nought, and (*b*) without ſiluer you shal be redeemed. 4. Becauſe thus ſayth our Lord God: My people
Gen 46. went downe into Aegypt at the beginning to be a ſeiourner there: and Aſſur without any cauſe did oppreſſe them. 5. And now what haue I here? ſayth our Lord: becauſe my people is taken away for nought. Their
Rom 2. rulers doe vniuſtly, ſayth our Lord, and continually al the day my name
Ezec 36. is blaſphemed. 6. For this cauſe shal my people know my name in that day: becauſe I myſelf that ſpake, loe am preſent. 7. How beautiful vpon

(*a*) The Iewes had not wronged the Babylonians, neither had mankind ſinned againſt the diuel, but both had offended God.
(*b*) Who of his bountie payde mans ranſom: which no other man was able to pay.

the mountaines are the feete of him that euangelizeth & preacheth peace: of him that telleth good, preaching health, that ſayth to Sion: Thy God shal reigne. 8. The voice of thy watchmen, they haue lifted vp their voice, they shal prayſe together: becauſe eie to eie they shal ſee when our Lord shal conuert Sion. 9. Reioyce, & prayſe together ye deſerts of Ieruſalem: becauſe our Lord hath comforted his people: he hath redeemed Ieruſalem. 10. Our Lord hath prepared his holie arme in the ſight of al the Gentils: and al the ends of the earth shal ſee the ſaluation of our God. 11. (c) Depart, depart, goe ye out from thence, touch not a polluted thing: goe out of the middes of her, be cleanſed ye that carie the veſſels of our Lord. 12. Becauſe you ſhal not goe out in tumult, neither with flight ſhal you make haſt: for our Lord wil goe before you, and the God of Israel wil gather you together. 13. Behold my ſeruāt shal vnderſtand, he shal be exalted, and ſhal be lifted vp, and shal be exceeding high. 14. As manie haue been aſtoiſhned vpon thee, ſo ſhal his looke among men be inglorious, and his forme among the ſonnes of men. 15. He ſhal ſprinkle manie nations, Kings ſhal shut their mouth vpon him: becauſe they to whom it was not told of him, haue ſeen: and they that heard not haue beheld.

(c) Communication with infidels in ſpiritual things is in no caſe lawful, as S. Paul sheweth by this text, 2. *Cor. 6. v. 17.*

CHAP. LIII.

Al wil not beliene Chriſts Ghoſpel to whom it shal be preached: 2. as the myſterie of his ignominious death for al mens ſinnes: 7. which he wil ſuffer moſt meekely: 10. for which his name shal be glorifiед in al places.

WHo (a) hath belieued our hearing? and the arme of our Lord to whom is it reuealed? 2. And he shal come vp as a yong ſpring before him, and as a roote from a thirſtie ground: there is no beautie in him, nor comelineſſe, and we haue ſeen him, and there was no ſightlines, and we were deſirous of him. 3. Deſpiſed, and moſt abiect of men, a man of ſorowes, and knowing infirmitie: and his looke as it were hid and deſpiſed, whereupon neither haue we eſteemed him. 4. He ſurely hath borne our infirmities, and our ſorowes he hath caried: and we haue thought him as it were a leper, & ſtriucken of God, and humbled. 5. But he was wounded for our iniquities, he was broken for our ſinnes: the diſcipline of our peace vpon him, and with the waile of his ſtripe we are healed. 6. Al we haue ſtrayed as sheep, euerie one hath declined into his owne way: and our Lord hath put vpon him the iniquitie of al vs. 7. He was offered becauſe himſelf would, and opened not his mouth: as a sheep to ſlaughter shal he be led, and as a lambe before his shearer, he ſhal be dumme, & shal not open his mouth: 8. frō diſtreſſe

(a) That manie hearing the truth preached doe not beleeue it, is by their obſtinate free-wil, *becauſe they doe not obey the Ghoſpel. Ro. 10. v. 16.* when their vnderſtanding direcꝛeth them that it is not diſagreable to reaſon.

and

and from iudgement he was taken vp: who shal declare his generatiõ? becauſe he is cut out of the land of the liuing, for the wickednes of my people haue I ſtrickẽ him. 9. And he (*b*) shal giue the impious for his burial, and (*b*) the riche for his death: becauſe he hath not done iniquitie, neither was there guile in his mouth. 10. And our Lord would breake him in infirmitie. If he ſhal put away his ſoule for ſinne, he ſhal ſee ſeed of long age, and the wil of our Lord ſhal be directed in his hand. 11. For that his ſoule hath laboured, he shal ſee and be filled: in his knowledge the ſame my iuſt ſeruant ſhal iuſtifie manie, and he shal beare their iniquities. 12. Therefore wil I diſtribute vnto him verie manie, and he shal diuide the ſpoiles of the ſtrong, for that he hath deliuered his ſoule vnto death, and was reputed with the wicked: and he hath borne the ſinne of manie, and hath prayed for the tranſgreſſours.

(*b*) Our Sauiour died and was buried where the wicked were commonly punished:
(*c*) Yet was buried richly & honourably by Ioſeph of Aremathia & Nicodemus.

CHAP. LIIII.

Gentils who were barren, shal multiplie in the Church of Chriſt: 10. from which Gods mercie shal neuer be ſeparated.

Gal. 4.

RAISE (*a*) o barren woman which beareſt not: ſing prayſe, and make ioyful noyſe, which didſt not beare: becauſe manie are the children of the deſolate, more then of her that hath a husband, ſaith our Lord. 2. Enlarge the place of thy tent, and ſtretch out the skinnes of thy tabernacles, ſpare not: make long thy coards, and faſten thy nailes. 3. For thou shalt penetrate to the right hand, and to the left: and thy ſeede shal inherite the Gentils, & ſhal inhabite the deſolate cities. 4. Feare not, becauſe thou shal not be confounded, nor blush: for thou shalt not be ashamed, becauſe thou ſhalt forget the confuſion of thy youth, and the reproch of thy widowhood thou ſhalt remember no more. 5. Becauſe he ſhal tule ouer thee that made thee, the Lord of hoſtes is his name: & thy redeemer the holie one of Iſrael, shal be called the God of al the earth. 6. For as a woman forſaken & mourning in ſpirit hath our Lord called thee, & as a wife caſt off from her youth, hath thy God ſayd: 7. For a moment, a litle while haue I forſaken thee, & in great mercies wil I gather thee. 8. In a moment of indignation haue I hid my face a litle while from thee, & in mercie euerlaſting haue I had mercie on thee, ſayd thy redeemer our Lord. 9. As in the daies of Noe is this thing to me, to whom I ſware, that I would no more bring in the waters of Noe vpon the earth: (*b*) ſo haue I ſworne not to be angrie with thee, and not to rebuke thee

Luc. 1.

Gen. 9.

(*a*) In the old teſtament Gẽtils were barren bringing no fruite to God, but in the new teſtament they are fruitful, & the Iewes are barren, til the later end of the world, when they alſo shal be fruitful againe.

(*b*) As it is aſſured that the world shal neuer be drowned againe with water, ſo it is, that the Church of Chriſt shal neuer be ſuppreſſed.

thee. For (c) the mountaines ſhal be moued, & the little hils shal trẽble; but my mercie ſhal not depart from thee, & the couenant of my peace shal not be moued, ſayd our Lord thy miſeratour. 11. Poore litle one ſhaken with tẽpeſt, without al cõfort, behold I wil lay thy ſtones in order, & wil found thee in ſapphires, 12. & I wil put the iaſper ſtone for thy munitions: & thy gates into grauen ſtones, al thy borders into ſtones worthie to be deſired. 13. Al thy childrẽ taught of our Lord: & a multitude of peace to thy childrẽ. 14 And in iuſtice thou shalt be founded: depart far frõ calumnie, becauſe thou ſhalt not feare: and from dread, becauſe it ſhal not approch to thee. 15. Behold, the borderer ſhal come, which was not with me, thy ſtrãger ſometime ſhal be ioyned to thee. 16. Behold, I haue created the ſmith that bloweth the coles in the fire, & bringeth forth a veſſel for his worke, & I created the killer to deſtroy. 17. Euerie veſſel that is made againſt thee, ſhal not proſper: and euerie tongue reſiſting thee in iudgement, thou ſhalt indge. 18. This is the inheritance of the ſeruants of our Lord, and their iuſtice with me, ſayth our Lord.

Ioan. 6. v. 45.

(c) An other aſſurance, that mountaines & hils shal rather be moued, yea ſome mountaines shal be remoued, but the Church shal be alwayes firme and perpetual.

CHAP. LV.

God promiſeth aboundance of ſpiritual graces to the faithful, 4. that shal beliue in Chriſt of al nations, 7. and ſincerely ſerue him.

ALL YE (a) that thirſt come to the waters: and you that haue no ſiluer, make haſt, bye, & eate: come, bye without ſiluer, and without any exchange wine and milke. 2. Why beſtow you ſiluer not for bread, & your labour not for ſaciety? Hearing heare ye me, and eate that which is good, and your ſoule ſhal be delighted in fatnes. 3. Incline your eare, & come to me: heare, and your ſoule ſhal liue, and I wil make an euerlaſting couenant with you, the faythful mercies of Dauid. 4. Behold I haue giuen him for a witnes to the peoples, for a Prince and maſter to the Gentils. 5. Behold thou ſhalt cal the nation, which thou knoweſt not: and the nations that knew not thee ſhal runne to thee, becauſe of the Lord thy God, and the holie one of Iſrael: becauſe he hath glorified thee. 6. Seeke ye our Lord whiles he may be found, inuocate him, whiles he is neere. 7. (b) Let the impious forſake his way, and the vniuſt man his cogitations, and returne to our Lord, and he wil haue mercie on him: and to our God, becauſe he is bountiful to forgiue. 8. For my cogitatiõs are not your cogitatiõs: nor your wayes my wayes, ſayth our Lord. 9. (c) For as the heauens are exalted aboue the earth, ſo are my wayes exalted aboue your wayes, & my cogitations aboue your cogitations. 10. And as the ſhowre cõmeth downe, and the ſnow from heauen, and returneth no more thither, but inebrieteth the earth, and watereth

Apo. 22.

Act. 13.

(a) Grace is offered to al, but thoſe only are iuſtified, and replenished with more grace and ſpiritual guifts, that cooperate, doing that which in them lieth, deſiring & thir ſting iuſtice, for ſuch (ſaith our Sauiour) shal haue their fil. *Mat. 5. v. 6.*

(b) The beginning of Gods ſeruice is to forſake the way of wickednes.

(c) The wayes of Gods ſeruice, and of

it:

it, and maketh it to ſpring, and giueth ſeede to the ſower, and bread to him that eateth: 11. ſo ſhal my word be, which ſhal proceede from my mouth: it ſhal not returne to me voyde, but it ſhal doe what things ſoeuer I would, and ſhal proſper in theſe things for which I ſent it. 12. Becauſe you ſhal goe forth in ioy, and in peace ſhal you be conducted, the mountaines and the litle hils ſhal ſing prayſe before you, and al the woods of the countrie ſhal clap the hand. 13. For the shrub, ſhal come vp the firre tree, and for the nettle, ſhal grow the myrtle tree: and our Lord ſhal be named for an euerlaſting ſigne, that ſhal not be taken away.

world, are ſo oppoſite and contrarie, that it is vnpoſſible to walke in them both at once. No man can ſerue theſe two maſters, God and this world. We muſt therfore ſo vſe this world, that we may ſerue God, and inherite heauen.

CHAP. LVI.

God inuiteth al men in thought and deed to keepe his law: promiſeth bleſſing and reward to thoſe that profeſſe and keepe perpetual chaſtitie, 9. and reproueth euil Paſtours.

Sap. 1. THVS ſayth our Lord: Keepe ye (a) iudgement, and doe iuſtice: becauſe my ſaluatiō is neere to come, and my iuſtice to be reuealed. 2. Bleſſed is the man that doth this thing, and the ſonne of man that shal apprehend this, keeping the Sabbath that he pollute it not, keeping his hands that he doe no euil. 3. And let not the ſonne of the ſtranger, that cleaueth to our Lord, ſay: By ſeparation the Lord wil diuide me from his people. 4. And let not the eunuch ſay: Behold I am a drie tree. Becauſe thus ſayth our Lord to the eunuchs: They that shal keepe my (b) Sabbaths, and (c) ſhal chooſe the things that I would, and ſhal hold my couenant. 5. I wil giue vnto them in my houſe, and within my wals a place, and a name better then ſonnes and daughters, an euerlaſting name wil I giue them, which ſhal not perish. 6. And the children of the ſtranger that cleaue to the Lord, to worſhipe him, & to loue his name, to be his ſeruants: euerie one that keepeth the Sabbath not to pollute it, and that holdeth my couenant. 7. I wil bring them into my holie mount, & wil make them ioyful in the houſe of my prayer: their holocauſts, and their victims ſhal pleaſe me vpon mine altar: becauſe my houſe ſhal be called the houſe of prayer to al peoples. 8. Sayth our Lord God that gathereth the diſperſed of Iſrael: As yet wil I gather vnto it, the gathered together therof. 9. (d) Al ye beaſts of the field come to deuour, al ye beaſts of the foreſt. 10. His watchmen al blind haue been ignorant: dumb dogs not able to barke, ſeeing vaine things, ſleeping and louing dreames. 11. And moſt inpudent dogs, they haue knowne no ſacietie: the Paſtours themſelues haue been igno-

Ma. 21. Ma. 11. Luc. 19.

a Iudgement is a right reſolution to doe Gods wil, and iuſtice is the perfect performance ther of, as before is noted, *cha.* 32.

b Vnder the name of Sabbath is vnderſtod the obſeruation of al the law.

c Thoſe that of free election chooſe good things not commāded, deſerue greater reward.

d The Prophet foreſeeing in ſpirit the careles negligence of ſome Paſtours, of iuſt zeale & charitie inuegheth

against them. warning them of their grieuous punishment.

tant of vnderſtanding: al haue declined into their owne way, euerie one to his owne auarice, from the higheſt euen to the laſt. 12. Come, let vs take wine, and be filled with drunkennes, and it shal be as to day, ſo alſo to morow, and much more.

ANNOTATIONS.

CHAP. LVI.

Iſſue of children was a bleſsing of the old Teſtament, Virginitie is a greater bleſſing in the Church of Chriſt.

4 *Let not the Eunuch ſay: I am a drie tree.*) To be barren without children was ignominious amongſt the Iewes in the old teſtament, becauſe God hauing then choſen that only nation for his peculiar people, the conſeruation & increaſe of his Church depended much vpon their multiplication. But ſeeing the Church of Chriſt in the new teſtament ſhould be gathered & conſiſt of al Nations: the Prophet here foreſheweth, that Chriſtian Eunuchs liuing virgins, or continent, ſhould not be ignoble or inglorious, but more glorious and *haue a better name then* (Gods other ſeruants) *ſonnes and daughters: an euerlaſting name which ſhal not perish*: becauſe keeping Gods precepts (ſuch as was the *Sabbath*) they alſo of their free election, *chooſe* this ſtate of life to keepe perpetual chaſtitie, more then is commanded. Againſt which plaine ſenſe of the text, Proteſtants oppoſe their owne gloſſes. Peter Martyr (*li de celibatu & votis Monaſticis*) ſaith, God preferreth not Eunuchs before others that keepe the law, but only before them that tranſgreſſe the law. Which commentarie is faultie in two reſpects. For God heere calleth them not tranſgreſſours, but his *ſonnes and daughters*, before whom he preferreth holie Eunuchs: neither ſpeaketh of ſuch as shal be excluded from a good place or good name, but of ſuch as shal enioy both; and ſayth theſe Eunuchs shal haue a better place, & better name; that is, more renowme, and greater reward. Other Proteſtants expound this *better name*, to ſignifie, that ſuch Eunuchs *ſhal be called after* (or according to) *Gods people*, *and be of the ſame religion*: which importeth no excellencie at al, in *place or name*, as the text expreſſeth: nay ſcarſe equalitie with other ſeruants of God. Laſtly they adde (leſt perhaps this former ſenſe ſatisfie not the reader) *Yea vnder Chriſt* (ſay they) *the dignitie of the faithful, ſhal be greater then the Iewes were at that time.* As though the compariſon made in this place, were to ſignifie the general difference between Gods ſeruants before and ſince Chriſt, and not particularly between Eunuchs, and ſuch as haue children. How much more meete therfore is it, to ſee and embrace the explications of the ancient holie Fathers? Who vniformely vnderſtand & expound this prophecie, of ſuch as vow perpetual chaſtitie in the Church of Chriſt, preferring that ſtate before Mariage. S. Baſil *li. de virginitate*) amongſt other reaſons and teſtimonies, bringeth this place in proofe of the excellencie of virginitie, that the reward therof shal be, that for a humane name, God wil giue to virgins the name of immortal Angels, which shal not faile; that they shal poſſeſſe a ſpecial place in heauen, not only the glorie of Angels, but an excellent dignitie amongſt Angels. S Cyril of Alexandria in his commentaries vpon Iſay sheweth by this doctrine, that the rewards of continencie are (*eximia*) excellent, and exceeding great; ſo that ſuch as be continent in bodie, doe alſo keepe al Gods commandments. S. Ierom in his commentaries proueth that virginitie, or perpetual chaſtitie, is a ſingular good worke of ſupererogation, not of precept but of Euangelical counſel, by the world *elegeris*, *shal chooſe* the thing which God would, rather then which he condeſcending to mans weaknes alloweth. Such an Eunuch (ſaith he) *elegit quæ Dominus voluit, vt plus offeret quam præceptum eſt* hath choſen the things which our Lord would, to offer more then is commanded. And ſuch an Eunuch (keeping alſo Gods commandments) shal haue *locum*

Exo. 23 Deu. 7

Proteſtants expoſitions of this place not true.

Bible 1603.

The ancient fathers vnderſtand this prophecie of vowed chaſtitie. Preferring it before Mariage.

optimum

optimum, a chief good place in Gods house, where be manie mãsions, he shal be made a towre of our Lord, be placed *in Sacerdotali gradu*, Priestlie degree, & instead of carnal children shal haue manie spiritual children. Thus S. Ierom. The like we might cite of *a.* S. Ambrose *in exhort. ad Virg. b. S. Augustine, l. de sancta virginitate c. 24. & 25. c. S. Gregorie. 3. p. Pastorali c. 29. &c.* & others so expounding this prophecie.

(a) *Ipsi sunt qui habent in cœlo præmia cæteris præstantiora.*
(b) *Gloriam proprium excellentemq; nec vult quid commune cum multis.*
(c) *In æterna mansione filijs præferuntur.*

CHAP. LVII.

The Prophet lamenteth that men regard not when the iust dye; 3. reprehendeth those that scorne the godlie; 5. and commit horrible idolatrie, 11. forgetting, God: 14 who yet shal benignitie to recal them; 20. but they contemne him.

THE iust (*a*) perisheth, and there is none that considereth in his hart, & men of mercie are (*b*) gathered away, because there is none that vnderstandeth; for (*c*) at the face of malice, is the iust gathered away. 2. Let peace come, let him rest in his bed that hath walked in his direction. 3. But come you hither ye children of the witch, the seede of the aduouterer, and of the harlot. 4. Vpon whom haue you iested? vpon whom haue you opened your mouth awide, and thrust out the tongue? Are not you wicked children, a lying seede? 5. Which take comfort in the Gods vnder euerie thicke greene tree, immolating your litle ones in the torrents, vnder the high rocks? 6. In the parts of the torrent is thy part, this is thy lot: and thou hast powred out libament to them, thou hast offered sacrifice, shal I not take indignation of these things? 7. Vpon an high and loftie mountaine thou hast layd thy bed, and hast gone vp thither to immolate hosts. 8. And behind the doore, and behind the post thou hast set thy memorial: because thou hast discouered thy self neere me, and hast receiued an aduouterer, thou hast enlarged thy bed, and made a couenant with them: thou hast loued their couch with open hand. 9. And thou hast adorned thy self with royal ointment, and hast multiplied the gay payntings. Thou didst send thy legates far off, & wast humbled euen to hel. 10. In the multitude of thy way thou hast laboured; thou saydst not: I wil rest: thou hast found life of thine owne hand, therfore thou hast not asked. 11. For whom, with careful reuerence, hast thou feared, wheras thou hast lied, & hast not been mindful of me, nor thought on me in thy hart? because I am holding my peace, and as it were not seeing, and thou hast forgotten me. 12. I wil declare thy iustice, and thy workes shal not profite thee. 13. When thou shal crie, let thy gathered together deliuer thee, and the winde shal take them al away, a sort blast shal beare them away: But he that hath confidence in me, shal inherite the land, & shal possesse my holie mount. 14 And I wil say: Make a way, giue passage, *Isa. 62 v. 10.* turne out of the path, take away stumbling blocks out of the way of

(*a*) Iust men dying seeme to the wicked to perish.
(*b*) But they are gathered to the happie society of other blessed soules.
(*c*) And commonly God so taketh away the iust, when he wil punish the wicked people, that they may not in this world see the general calamitie of others.

my people. 15. Becauſe thus ſaith the High & Eminent, that inhabiteth eternitie: and his name is holie, dwelling in the high, and holie place, and with a contrite & humble ſpirit: that he may reuiue the ſpirit of the humble, and reuiue the hart of the contrite. 16. For I wil not contend for euer, neither wil I be wrath vnto the end: becauſe (c) the ſpirit ſhal proceede from my face, and breathings I wil make. 17. For the iniquitie of his auarice I was angrie, and haue ſtrucken him: I haue hid my face from thee, and haue taken indignation: and he hath gone wandering in the way of his owne hart. 18. I ſaw his wayes, and haue healed him, and reduced him, and haue reſtored conſolations vnto him, and to them that mourne for him. 19. I haue created the fruit of the lips peace, peace to him that is far off, & that is neere, ſaith our Lord, and I haue healed him. 20. But the impious are as it were the raging ſea, which can not be quiet, and the waues therof ouerflow vnto conculcation and mire. 21. (d) There is no peace to the impious, ſayth our Lord God. *Iſa. 46. v. 22.*

(c) To the humble & contrite penitents God sheweth al benignitie, and granteth wished good things: as proſperous winds to ſeafayring trauelers, & the like.

(d) Thoſe that perſiſt obſtinate can haue no remiſsion.

CHAP. LVIII.

God commandeth the Prophet to crie vnto the ſinful people vehemently, and inceſſantly, to keepe the law, not only in shew and pretence, but ſincerely, leauing their owne wils, and ſeeking Gods wil: 9. ſo they shal receiue their good deſires, and reward of wel doing.

CRie, (a) ceaſe not, as a trumpet exalt thy voice, and tel my people their wicked doings, and the houſe of Iacob their ſinnes. 2. For me indeed they ſeeke from day to day, and they wil know my wayes, as a nation that hath done iuſtice, and hath not forſaken the iudgement of their God: they aske of me the iudgements of iuſtice: they wil approch to God. 3. Why haue we faſted, and thou haſt not regarded: haue be humbled our ſoules, and thou haſt not knowen? Behold in the day of your faſt your owne wil is found, and you exact of al your debters. 4. Behold you faſt to debates and contentions, and ſtrike with the fiſt impiouſly. Doe not faſt as vntil this day, that your crie may be heard on high. 5. "Is this ſuch a faſt, as I haue choſen: for a man by the day to affliſt his ſoule? Is this it, to winde his head about like a circle, and to ſpread ſack-cloth and ashes? wilt thou cal this a faſt, and a day acceptable to the Lord? 6. Is not this rather the faſt that I haue choſen? Diſſolue the bands of impietie, looſe the bundels that ouerlode, diſmiſſe them free that are broken, and breake in ſunder euerie burden. 7. Breake thy bread to the hungrie & the needie, & harberles bring in into thy houſe: when thou shalt ſee the naked couer him, and deſpiſe not thy fleſh. *Zach. 7.* *Ezec. 18.* *Mat. 25.*

(a) Many ſinners are ſo faſt aſleep in their wickednes, that they can not, or rather wil not heare ordinarie admonitions: to ſuch therfore Gods Preachers muſt crie, and not ceaſe to crie, as with a loude trumpet exalt their voice, opportunely, importunely with al patience, & longamitie, til they make *the deafe to heare*, to beliene the truth, and *the*

8. Then

8. Then shal thy light breake forth as the morning, and thy health shal sooner arise, & thy iustice shal goe before thy face, and the glorie of our Lord shal embrace thee. 9. Then shalt thou inuocate, and our Lord wil heare: thou shalt crie, and he wil say: Loe here I am. If thou wilt take away the cheine out of the middes of thee, & cease to stretch out the finger, & to speake that which profiteth not. 10. Whē thou shalt powre out thy soule to the hungrie, and shalt fil the afflicted soule, thy light shal arise vp in darkenes, & thy darkenes shal be as the noone day. 11. And our Lord wil giue thee rest alwayes, & wil fil thy soule with brightnes, and deliuer thy bones, and thou shalt be as a watered garden, and as a
Isa. 61. fountaine of waters, whose waters shal not fayle. 12. And the deserts of the worlds shal be builed in thee, thou shalt rayse vp the foundations of generation and generation: and thou shalt be called the builder of the hedges, turning the pathes into rest. 13. If thou turne away thy foote from the Sabbath, from doing thy wil in my holie day, and cal the Sabbath delicate, and the holie of our Lord glorious, and glorifie him, whiles thou doest not thine owne wayes, & thy wil be not found, to speake a word: 14. Then shalt thou be delighted vpon the Lord, & I wil lift thee vp aboue the hights of the earth, & wil feede thee with the inheritance of Iacob thy father. For the mouth of the Lord hath spoken.

dūbe to speake, that is, to professe vertue in word & deede. *Mar. 7.*

ANNOTATONS.

CHAP. LVIII.

5. Is this such a fast, as I haue chosen?) Fasting is so often & cleerly commended in holie Scriptures, that Protestants (though not greatly affected therto) confesse it to be a good thing of it-self, but in diuers respects detract much frō it: denying it to be an act of religion, but only of bodily mortification: neither doe al generally allow of prescript times, nor of abstinence from flesh those dayes, which they thinke good to fast: and those which doe abstaine from flesh, say they doe it not for religion, but for the ordinance of ciuil policie. For which opinion they alleadge out of this and other places (*Iere. 14. v. 12. Zacha. 7. v. 5.*) that such affliction is not the fast, which God hath chosen. But if they would consider the coherence of the text, they should finde the contrarie. For albeit fasting alone without amendment of euil manners, & without other good workes, doth not appease Gods wrath, nor is agreeable to Gods wil, yet being ioyned with contrition of hart, and sincere pietie, doth then greatly please him. And therfore our Lord God here (sayth S. Ierom) lest he might seeme to reproue fasting, which himself had commanded, teacheth how it behoueth to fast: *Non enim quærit Deus afflictionem solam, & humiliationem animæ per iniuriam corporis, vt instar circuli torqueat corpus & cella submittat, ac tristis incedat &c. Sed vt cum istis hæc faciat quæ sequuntur.* For God seeketh not *onlie* affliction and humiliation of the soule by iniurie of the bodie; that one should writh his bodie about like a circle, hold downe his neck, and goe pensiue, &c. But that *with these things*, he doe those which folow: to wit, *Dissolue the bands of impietie*, and the rest, as in the text. Wherupon this Doctour discourseth at large, shewing that it profiteth not to carie an emptie bellie, and doo those things that dis-

Protestants detract from the praise & profite of fasting.

Cultus Dei. Luc. 2. v. 37.

Leuit. 16. 33. Num. 29.

This scripture reproueth not fasting, but admonisheth to fast especially from sinne.

v. 6. & 7.

displease God. But fasting from meate, so that fasting from sinne (by declining from euil, and doing good deeds) be ioyned withal: then (saith he) thy fasting wil be acceptable: *For then shal thy light breake forth as the morning, and thy health shal sooner arise, and thy iustice shal goe before thy face, and the glorie of our Lord shal embrace thee.* Further declaring the great profite therof by examples: that by fasting Daniel, the man of desires, knew things to come: the Niniuites pacified the wrath of God: Elias & Moyses by fourtie dayes hunger were filled with the familiaritie of God: And our Lord him self fasted se manie dayes in the wildernes, *vt nobis solennes seiuniorum dies relinqueret*: to leaue vnto vs the solemne dayes of fastes.

Christs fast an example of the 40. daye. fast in Lent.

Dan. 9. Ionæ. 3. 3. Reg. 19. Exo. 24. & 34.

CHAP. LIX.

Sinnes doe separate men from God: 3. as manslaughter, theft, and lying, with contempt of iudgement and iustice. 12 Men are otherwise iudged iust or vniust in the world, then indeed they are before God: 16. who seeth and iudgeth al rightly.

(a) No defect is Gods power nor wil, that he deliuereth not the faithful from afflictions, but their sinnes are the impediment; for which he punisheth them, that they may repent, & then he wil deliuer them, v. 20.

BEHOLD the hand of our Lord is not abridged that he can not saue, neither is his eare made heauie that it can not heare. 2. But (a) your iniquities haue deuided betweē you and your God, and your sinnes haue hid his face frō you that he would not heare. 3. For your hands are polluted with bloud and your fingers with iniquitie: your lips haue spoken lie, and your tongue speaketh iniquitie. 4. There is none that doth inuocate iustice, neither is there any that iudgeth truly: but they trust in things of nothing, and speake vanities: they haue conceiued labour, and brought forth iniquitie. 5 They haue broken the egges of aspes, & haue wouen the spiders webs: he that shal eate of their egges, shal die: and that which is noutished, shal be hatched into a cockatrice. 6. Their webs shal not be for clothing, neither shal they be couered with their workes: their workes are vnprofitable workes, and the worke of iniquitie is in their hands. 7. Their feete runne to euil, & haste to shede innocent bloud: their cogitations are vnprofitable cogitations: waste & destructiō are in their wayes. 8. They haue not knowen the way of peace, and there is no iudgement in their steps: their pathes are become croked to them: euerie one that treadeth in them, knoweth not peace. 9. For this cause is iudgement far from vs, & iustice shal not apprehend vs. We expected light, and behold darkenesse: brightnes, & we haue walked in darkenes. 10. We haue groped as blind men for the wal, and as without eies haue feeled: we haue stumbled at noone day as in darkenes, in darke places as the dead. 11. We al shal roare as beares, and as mourning doues we shal lament. We haue expected iudgement, and there is none: saluation, and it is far from vs. 12. For our iniquities are multiplied before thee

Num. 11. Isa. 50.

Iob. 15.

Prou. 1. Rom. 1.

and

and our ſinnes haue anſwered to vs: becauſe our wicked doings are with vs, & our iniquities we haue knowē, 13. to ſinne and lie againſt our Lord: and we were turned away ſo that we went not after our God, that we ſpake calumnie and trangreſſion: we conceiued, and ſpake from the hart words of lying. 14. And iudgement was turned backward, and iuſtice ſtood far off: becauſe truth hath fallen downe in the ſtreet, and equitie could not enter in. 15. And truth grew into obliuion: and he that departed from euil, lay open to the praye: and our Lord ſaw, and it appeared euil in his eies, becauſe there is no iudgement. 16. And he ſaw that there is not a man: & he was aſtoniſhed, becauſe there is none to oppoſe himſelf: and (*b*) his owne arme ſaued to himſelf, and his iuſtice it-ſelf confirmed him. 17. He is clothed with iuſtice as with a breſtplate, and is an helmet of ſaluation on his head: he is clothed with garments of reuenge, and is couered as with a mantel of zele. 18. As vnto reuenge as it were vnto retribution of indignation to his aduerſaries, and recompence to his enemies: he wil repay the like to the ilands. 19. And they of the Weſt ſhal feare the name of our Lord: and they of the ryſing of the ſunne his glorie: when he ſhal come as a violent ſtreame, which the ſpirit of our Lord driueth: 20. and there ſhal come a redeemer to Sion, and to them, that returne from iniquitie in Iacob, ſayth our Lord. 21. This is my couenant with them, ſayth our Lord: (*c*) My ſpirit that is in thee, and my words that I haue put in thy mouth, ſhal not depart out of thy mouth, and out of the mouth of thy ſeede, & out of the mouth of thy ſeeds, ſeede, ſayth our Lord, from this preſent and for euer.

Epheſ. 6. 1. Theſ. 5.

Rom. 11.

(*b*) No pure man being able to redeeme, and deliuer mankind from captiuitie of ſinne, God became man to accomplish this worke.

(*c*) The Church hath ſtil the ſpirit of truth, and tharfore can neuer erre

CHAP. LX.

In the Church of Chriſt ſhal ſhine the light of true faith, and ſincere charitie: 8. which ſhal be ſpred in al nations, and continue al times: 15. replenished with manie ioyful graces, 18. and eternal glorie.

(*a*) God preuenting with grace, euerie one muſt cooperate by gratefully accepting this benefite, and ſo diſpoſe himſelf to iuſtification.

ARISE, (*a*) be illuminated Ieruſalem: becauſe thy light is come, & the glorie of our Lord is riſen vpon thee: 2. Becauſe loe darkenes ſhal couer the earth, & a miſt the peoples: but (*b*) vpon thee ſhal our Lord ariſe, and his glorie ſhal be ſeen vpon thee. 3. And the Gentils ſhal walke in thy light, and Kings in the brightnes of thy riſing. 4. Lift vp thine eies round about & ſee, al theſe are gathered together, they are come to thee: thy ſonnes ſhal come from a farre, & thy daughters ſhal riſe from the ſide. 5. Then ſhalt thou ſee, & abound, & thy hart ſhal meruel and be enlarged, when the multitude of the ſea ſhal be conuerted to thee, the ſtrength of Gentils ſhal come to thee. 6. The inundation of camels ſhal couer thee, (*c*) the dromedaries of Madian and Epha:

Iſa. 49.

(*b*) Only thoſe that come into the Church receiue the light of true faith, al others are in darkenes.

(*c*) This prophecie bega to

al of

al of Saba ſhal come, bringing gold and frakincenſe: and ſhewing forth prayſe to our Lord. 7. Al the cattel of Cedar shal be gathered together vnto thee, the rammes of Nabaioth ſhal miniſter to thee: they ſhal be offered vpon my placable altar, and I wil glorifie the houſe of my maieſtie. 8. Who are theſe, that flie as clouds, and as doues to their windowes? 9. For (d) the ilands expect me, and the ſhips of the ſea in the beginning, that I may bring thy ſonnes from a farre: their ſiluer, & their gold with them, to the name of the Lord thy God, and to the holie one of Iſrael, becauſe he hath glorified thee. 10. And the children of ſtrangers shal build thy walles, and their Kings ſhal miniſter to thee: for in mine indignation haue I ſtrucken thee, and in my reconciliation haue I had mercie vpon thee. 11. And thy gates ſhal be open continually: day and night they shal not be ſhut, that (e) the ſtrength of the Gentils may be brought to thee, and their Kings may be brought. 12. For the natiõ & the kingdome that ſhal not ſerue thee, ſhal perish: & the Gentils ſhal be waſted with deſolatiõ. 13. (f) The glorie of Libanus ſhal come to thee, the fire-tree, & boxe-tree, and pine-tree together, to adorne the place of my ſanctification, and the place of my feete I wil glorifie. 14. And the children of them that humbled thee, ſhal come crouching to thee, and al that detracted from thee ſhal adore the ſteps of thy feete, and shal cal thee the citie of the Lord, Sion of the holie one of Iſrael. 15. For that thou waſt forſaken, and hated, and there was none that paſſed by thee, I wil make thee to be the pride of worlds, a ioy vntõ generatiõ & generatiõ: 16. & thou ſhalt ſucke the milke of the Gentils, & thou ſhalt be nurced with the teat of Kings: & thou shalt know that I am the Lord that ſaue thee, and thy Redeemer the ſtrong one of Iacob. 17. For braſſe I wil bring gold, and for yron I wil bring ſiluer: and for wood braſſe, and for ſtones yron: and I wil make thy viſitation peace, and thine ouerſeers iuſtice. 18. Iniquitie ſhal no more be heard in thy land, waſte and deſtruction in thy borders, and ſaluation ſhal occupie thy walles, & prayſe thy gates. 19. Thou ſhalt haue the ſunne no more to ſhine by day, neither shal the brightnes of the moone lighten thee: but the Lord shal be vnto thee for an euerlaſting light, and thy God for thy glorie. 20. Thy ſunne shal goe downe no more, and thy moone shal not be diminished: becauſe the Lord shal be vnto thee for an euerlaſting light, & the dayes of thy mourning shal be ended. 21. And thy people al iuſt, for euer shal inherite the land, the bud of my planting, the worke of mine hand to glorifie. 22. The leaſt shal be into a thouſand, and the litle one into a moſt ſtrong nation: I the Lord in the time therof wil ſodainly doe it.

Apoc. 21. v. 25.

Apoc. 21. v. 23.

Apoc. 22. v. 5.

ages came on ſwift beaſts to adore Chriſt, and offered guifts. *Mat.* 2.

(d) This is fulfilled in great Britanie, Ireland, & other ilands, as Tertullian, Origen, & S. Beda prone against the Iewes, and S. Chryſoſtom against the Gentils.

(e) This was accomplished when the Romane Emperours, & other Monarchs & nations receiued the faith of Chriſt.

(f) S. Ierom compelled (as he ſaith) to leaue the hiſtorical ſenſe, becauſe it is not conuenient to ſay, The wals & foundation of Ieruſalem were adorned with precious ſtones, and the temple, which should be moſt glorious, was made of wood; expoundeth this place of excellent men. *The holie moſt eloquent man Cyprian the Martyr, and the Confeſſour of our time Hilarius, doe they not ſeeme to thee the high ſtreets that haue built the Church of God?*

CHAP. XLI.

Christ announceth himself to be sent from heauen to teach the truth, to heale and perdon the penitent, to comfort the desolate, and strengthen the weake: 4. whose Apostles shal constantly preach iustice in al the world. 10. And his Church shal reioyce.

Luc. 4. v.18. THE spirit of the Lord vpon me, becauſe the Lord (a) hath annoynted me: to preach to the milde he ſent me, that I ſhould heale the contrite of hart, and preach indulgence to the captiues, and deliuerance to them that are ſhut vp. 2. That I ſhould preach the placable yeare to the Lord, & the day of vengeance of our God: that I might comfort al that mourne, 3. that I might appoint to the mourners of Sió, & giue thẽ a crowne for ashes, the oyle of ioy for mourning, a mantel of prayſe for the ſpirit of ſorrowfulnes: and they ſhal be called in it the ſtrong of iuſtice, planting of the Lord to glorifie. 4. And they ſhal build the deſerts from the begynning of the world, and shal erect the old ruines; and ſhal repayre the deſolate cities, that were diſſipated in generation and generation. 5. And aliens ſhal ſtand, and feede your cattel: and the children shal be your husbandmen, and dreſſers of the vines. 6. And you ſhal be called the Prieſts of the Lord: to you it shal be ſayd: The miniſters of our God: you shal eate the ſtrength of the Gentils, and in their glorie you ſhal be proud. 7. For your (b) double confuſion & ſhame, (c) they ſhal prayſe their part: for this cauſe ſhal they receiue double in their land, euerlaſting ioy ſhal be to them. 8. Becauſe I am the Lord that loue iudgement, & hate robberie in holocauſt: and I wil giue their worke in truth, and make a perpetual couenant with them. 9. And they ſhal know their ſeede in the Gentils, and their bud in the middes of peoples; al that ſhal ſee them, ſhal know them, that theſe are the ſeede which the Lord hath bleſſed. 10. Reioycing I wil reioyce in our Lord, and my ſoule shal be ioyful in my God: becauſe he hath clothed me with the garments of ſaluation: and with the garment of iuſtice he hath compaſſed me, as a bridegrome decked with a crowne, and as a bride adorned with her iewels. 11. For as the earth bringeth forth her ſpring, and as the garden shooteth forth his ſeede: ſo shal our Lord God make iuſtice to ſpring forth, and prayſe before al the Gentils.

(a) Our Saiiour was not, neither needed to be viſibly annoynted, as Aaron, Dauid, & others were; but inuiſibly by God, *vvith oyle of gladnes, aboue al others Pſ. 44. v. 8. vvith the Holie Ghoſt, and vvith pouver. Act. 10. v. 39. of vvhoſe fulnes al others receiue. Ioan 1. v. 16.*

(b) It was a griefe and ſorrow to the Apoſtles & firſt Preachers of Chriſts Ghoſpel, that both the Iewes departed from God, & Gentils ſtil folowed idolatrie, but ſhortly after, manie were conuerted.

(c) And preferred their owne happie lotte before al other Iewes & Gentils.

CHAP. LXII.

The Prophet auoucheth that he wil not ceaſe from preaching Chriſt: 4. to whom al nations shal be conuerted: 8. & whoſe Church shal continue for euer.



OR Sion (a) I wil not hold my peace, and for Ieruſalem, I wil not reſt, til her iuſt one come forth as brightnes, & her Sauiour be kindled as a lampe. 2. And the Gentils ſhal ſee thy iuſt one, and al Kings thy nobly one: and thou ſhalt be called by a new name, which the mouth of our Lord shal name. 3. And thou ſhalt be a crowne of glorie in the hand of our Lord, & the diademe of a kingdome in the hand of thy God. 4. Thou ſhalt no more be called, Forſaken: & thy land ſhal no more be called, Deſolate: But thou ſhalt be called, My wil in her, and thy land inhabited, becauſe it hath wel pleaſed our Lord in thee: & thy land shal be inhabited. 5. For the yong man ſhal dwel with the virgin, and thy children shal dwel in thee. And the bridegrome ſhal reioyce vpon the the bride, & thy God ſhal reioyce vpon thee. 6. (b) Vpon thy wals, Ieruſalem, I haue appointed watch-men, al the day, and al the night, for euer they shal not hold their peace. You that remember our Lord, hold not your peace, 7. & giue not ſilence to him, vntil he eſtabliſh, and vntil he make Ieruſalem the prayſe in the earth. 8. Our Lord hath ſworne by his right hand, and by the arme of his ſtrength: If I shal giue thy wheate any more to be meate for thine enemies: and if the ſtrange children ſhal drinke thy wine, wherein thou haſt laboured. 9. Becauſe they that shal gather it together, shal eate it, and shal prayſe the Lord: and they that carie it together, shal drinke it in my holie courts. 10. Paſſe ye, paſſe ye through the gates, prepare a way for the people, make the iourney plaine, & picke vp the ſtones, & lift vp the ſigne to the peoples. 11. Behold our Lord hath made heard in the ends of the earth, tel the daughter of Sion: Behold thy Sauiour commeth: behold his reward is with him, and his worke before him. 12. And they shal cal them, The holie people, the redeemed of our Lord. But thou shalt be called, A citie ſought for, and not Forſaken.

Mat. 21. Zach. 9.

(a) True Preachers and Paſtours ceaſe not from preaching the truth, for anie threats, terrour, or torment. But ſay with this Prophet: *For Sion* (that is, for the good of the Church) *I will not ceaſe &c.* & with S. Paul. *The word of God is not tied. 2. Tim. 2.*

(b) The Church of Chriſt is perpetually viſible in her watch-men, the Paſtours & Gouerners therof.

CHAP. LXIII.

Christ is described as a victorious conquerour, ascending into heauen with triumph, embrued with bloud 7. For al whose benefites the Prophet rendreth thankes: 10. expostulating the peoples ingratitude, that prouoked God to wrath.

WHo (*a*) is this that commeth from Edom, with died garments from Bosra, this beautiful one in his robe, going in the multitude of his strength? I that speake iustice, and am a defender to saue. 2. Why then is thy clothing red, and thy garmēts as theirs that tread in the wine-presse? 3. I haue troden the presse alone, and of the Gentils there is not a man with me: I haue troden them in my furie, and haue troden thē downe in my wrath: & their bloud is sprinkled vpon my garments, & I haue stayned al my rayment. 4. For the day of reuenge is in my hart, the yeare of my redemption is come. 5. I looked about, & there was no helper: I sought, and there was none to ayde: and myne arme hath saued, and myne indignation it-self hath holpen me. 6. And I haue troden downe the peoples in my furie, and haue inebriated them in mine indignation, and haue drawen their strength downe to the ground. 7. I wil remember the mercies of our Lord, the prayse of our Lord for al things, that our Lord hath rendred to vs, and for the multitude of the good things to the house of Israel, which he hath giuen them according to his indulgence, and according to the multitude of his mercies. 8. And he sayd: But yet is my people, children that denie not: and he is become their Sauiour. 9. In al their tribulation he was not troubled, and (*b*) the Angel of his face saued them: in his loue, and in his indulgence he redeemed them, and bare them, and lifted them vp al the daies of the world. 10. But they prouoked to wrath, and afflicted the spirit of his holie one: and he was turned to be their enemie, and he conquered them. 11. And he remembred the dayes of the world of Moyses, and of his people: Where is he that brought them out of the sea, with the Pastours of his flocke: Where is he that put in the middes of him the spirit of his holie one? 12. He that brought out Moyses to the right hand by the arme of his maiestie: that diuided the waters before them, that he might make to himself an euerlasting name. 13. He that brought them out through the depths, as an horse in the desert that stumbled not. 14. As the beast that goeth downe in the plaine fielde, the spirit of our Lord was their conductour: so didst thou bring thy people that thou mightest make thee a name of glorie. 15. Attend from heauen, and looke from thy holie habitation, & of thy glorie: where is thy zele, and thy strength, the multitude of thy

Apoc. 19. v. 13.

Exod. 14.

Deu. 26. Bar. 2.

(*a*) S. Dionyse, Hierar. cælest. c. 7. supposeth this to be the question of the highest order of Angels, admiring Christs beauty to be so excellent, notwithstanding that he is embrewed with bloud ascending from *Edom* (which signifieth *terrestrial*) from Bosra (*a walled citie ouerthrouwen*) that is, from Ierusalem into heauen, with triumph after a bloudie victorie.

(*b*) The Angel guardian of the Church, which stādeth before the face of God; Christ testifying that also the particular guardians doe alwayes see the face of his Father. *Mat.* 18.

bowels, and of thy mercies? they haue held backe themselues toward me. 16. For thou art our father, and " Abraham hath not knowen vs, and Israel hath been ignorãt of vs: thou, o Lord, art our Father, our Redeemer, from the beginning is thy name. 17. (c) Why hast thou made vs erre, o Lord, from thy wayes: hast thou hardned our hart, that we feared not thee? Returne for thy seruants, the tribes of thine inheritance. 18. As nothing haue they possessed thy holie people: our enemies haue troden downe thy sanctification. 19. We are become as in the beginning, when thou didst not rule ouer vs, neither was thy name inuocated vpon. vs

(c) *God is neuer the cause of error or hardnes of hart: but by indulgence not punishing, sinners harden their owne harts: so S. Ierom.*

ANNOTATIONS.

CHAP. LXIII.

16. *Abraham hath not knowne vs.*) The faithful people considering their owne great, frequent, & inueterate sinnes, with the extreme calamities wherinto they were fallen for the same, supposed that their progenitour Abraham (whom God had particularly called out of his countrie) & Iacob (of whose twelue sonnes the whole nation was propagated) did no longer acknowledge them for their children, because they had so grieuously offended God, & were not worthie of anie fauour. Al which notwithstanding, yet they hoped in Gods incõparable mercie, that his diuine goodnes, being Creatour of al, who had elected thẽ for his peculiar people, brought them out of Egypt, and often deliuered them from sundrie afflictions, would againe reduce them from captiuitie. and as their mereiful father, remit their sinnes, and relieue their miseries: though Abraham, Iacob, and other Patriarchs had iustly reiected them as lost children. This being the proper literal sense of this place, according to S. Ierome, and other ancient Doctours explication, it maketh nothing at al for the old and new heresie of Vigilantius, & Luther, denying that Saints in an other life doe know what is done in this world. For albeit the Patriarchs in zele of iustice, did not acknowledge their carnal posteritie (because of their great sinnes) for their children, yet they knew their state, as S. Augustin (*li. de cura pro mortuis*) interpreting this, and other places of holie Scripture, teacheth, partly by relation of such as passed from hence to them; partly by holie Angels; and especially by diuine inspirations. As it is cleere that Abraham knew the state of poore Lazarus, & of the rich glutton, describing what ech of them had deserued, and consequently receiued. Much more both the old Patriarchs, and al other Saints, in eternal glorie know ech other, though neuer seen nor knowne before in this world, as S. Gregorie teacheth *li. 4. c. 33. Dialog.* The glorified Saints see also in God that which perteyneth to their clients, that pray vnto thẽ in earth, so farre as God doth ordaine, more cleerly by light of glorie, then Prophets see by light of prophecie: as S. Augustin teacheth. But touching the manner, he saith it exceeded the reach of his vnderstanding, *how Martyrs doe helpe those who it is certaine are holpen by them.* So discoursing at large of the vncertaine manner, sheweth that there is no doubt at al of the thing it selfe, that Saints in heauen doe know mortal mens necessities, heare their prayers, and helpe them by theyr intercession and merits; which he confirmeth also *li. 20. c. 21. cont. Faust. Tract. 8. in Ioan. Ser. 5. de Sanctis.* Likewise S. Ierom against Vigilantius, *S. Gregorie li. 3. Epist. ep. 30. li. 7. ep. 126. li. 9. ep. 38.* and others in manie places.

The Iewes supposed that for their sinnes the Patriarchs did not acknowledge them for their children.

Yet hoped that God of his mercie would relieue them in distresse.

How the old Patriarchs knew the state of men in this world

Saints in glorie see more cleerly then Prophets In this life.

That Saints know, & helpe mortal mens necessities is certaine: but the manner how, is obscure.

cap. 18.

Luc. 16.

li 22. c. 20. ciui. cura pro mort. c. 16.

CHAP.

CHAP. LXVIIII.

The Iewes in captiuitie pray to God for releaſe: 4. acknowledging his former great beneſites, and their owne ſinnes, flying now to his mercie.



OYLD God thou (a) wouldeſt breake the heauens aſunder, and wouldſt deſcend: at thy preſence the mountaines should melt away. 2. As the burning of fyre would they melt, the waters would burne with fyre, that thy name might be made knowen to thine enemies: at thy preſence the nations should be troubled. 3. When thou ſhalt doe meruelous things, we ſhal not ſuſtayne: thou art deſcended, and at thy preſence the mountaines are melted. 4. From the beginning of the world they haue not heard, nor receiued
1. Cor. 2. with the eares: the eie hath not ſeen, o God, beſide thee, what things thou haſt prepered for them that expect thee. 5. Thou haſt mette him that reioyceth, and doth iuſtice: in thy waies they shal remember thee: behold thou art angrie, (b) and we haue ſinned: we haue been alwayes in them, (c) and we shal be ſaued. 6. And al we are become as one vncleane, and al our iuſtices as the cloth of a menſtrued woman: and we haue al fallen as a leafe, and our iniquities as the winde haue taken vs away. 7. There is none that inuocateth thy name: that ryſeth vp, and holdeth thee, thou haſt hid thy face from vs, and haſt dashed vs in the hand of our iniquitie.
8. And now Lord thou art our father, & we clay: and thou art our maker,
Pſal. 78. and al we the workes of thy hands. 9. Be not angrie, o Lord, ynough, and remember no more our iniquitie: loe regard, al we are thy people. 10. The citie of thy holie one is made deſert, Sion is made deſert, Ieruſalem is become deſolate. 11. The houſe of our ſanctification, and of our glorie, where our fathers prayſed thee, is turned into the burning of fyre, and al our things worthie to be deſired are turned into ruines. 12. Wilt thou tvpon theſe hings conteyne thy ſelf, o Lord, wilt thou hold thy peace, and afflict vs vehemently?

(a) The good people, with Prieſts and Prophets of the old Teſtament moſt feruently deſired Chriſts comming.

(b) *And*, ſignifieth *for*, as *Gen. 14. v. 18.* And the English Bibles tranſlate *for*, in this place, though the Hebrew text hath *vau*, that is, *and*. But we with S. Ierom and other ancient Fathers folow the authentical Latin. which hath, *et* in this place, & *enim* in the other.

(c) Likewiſe the ſame particle *and* ſignifieth *yet*, as if he had ſayd: *yet wve shal be ſaued.*

CHAP. LXV.

The Gentils shal seeke and finde Christ, 2. whom the Iewes wil persecute; and shal be reiected, only a few relikes reserued. 13. So the Church shal multiplie, and abound in graces.

(a) This can not be meant of the Iewes, but necessarily of the Gentils. (b) But this is euidently spoken of the Iewes: and so S. Paul testifieth of both these places. *Rom.* 10. v. 20. 21.

HEY (a) haue sought me that before asked not, they haue found that sought me not. I said: Behold me, behold me, to a Gentilitie that did not inuocate my name. 2. I haue spred forth mine hands al the day to (b) an incredulous people, which goeth in a way not good after their owne cogitations. 3. A people that prouoke me to anger before my face alwayes: that immolate in gardens, and sacrifice vpon bricks. 4. That dwel in sepulchers, and sleepe in temples of idols: that eate swines flesh, and profane potage in their vessels. 5. That say: Depart from me, approch not to me, becausе thou art vncleane: these shal be smoke in my furie, a fyre burning al the day. 6. Behold it is written before me: I wil not hold my peace, but I wil render and repay into their bosome 7. your iniquities, and the iniquities of your fathers together, sayth our Lord, that haue sacrificed vpon the mountaines, and vpō the litle hilles haue reproched me, & I wil remeasure their first worke in their bosome. 8. Thus saith our Lord: As if a berrie be found in a cluster, and it be said: Destroy it not, becausе it is a blessing: so wil I doe for my seruants sake, that I destroy not the whole. 9. And I wil bring forth seede out of Iacob, & out of Iuda a possessour of my mountaines: & mine elect shal inherite it, and my seruants shal inhabite there. 10. And the champaine countries shal be into folds of flocks, and the valley of Achor for the couche of heards, vnto my people that haue sought after me. 11. And you, that haue forsaken the Lord, that haue forgotten my holie mount, that set a table to Fortune, and offer libaments vpon it. 12. I wil number you in the sword, and you shal al fal by slaughter: becausе I called, and you haue not answered: I spake, and you haue not heard, and you did euil in mine eies: and you (c) haue chosen the things, that I would not. 13. (d) For this cause thus sayth our Lord God: Behold my seruants shal eate, and you shal be hungrie: behold my seruants shal drinke, and you shal be thirstie. 14. Behold my seruants shal reioyce, and you shal be confounded: behold my seruāts shal prayse for ioyfulnes of hart: and you shal crie for sorow of hart, and for contrition of spirit you shal howle. 15. And you shal leaue your name (e) for an * othe to mine elect: and the Lord God shal kil thee, and wil cal his seruants by (f) an other name. 16. In which he that is blessed vpon the earth, shal be blessed in God, Amen: & he that sweareth in the earth,

Ro. 10.

Prou. 1. *Iere.* 7.

(c) Nothing cā be more plainly vttered then is here the doctrine of mans freewil.
(d) Likewise of reward & punishment of good and euil workes.
(e) The name of Iewes shal be execrable.
(f) And Gods seruants shal be called Christians.

* *Oth of execration.*

shal

shal sweare by God Amē: becausе the former distressеs are forgottē, & becausе they are hid frō myne eyes. 17. For behold I create new (g) heauēs, & a new earth: & the former things shal not be in memorie, & they shal not ascend vpon the hart. 18. But you shal be glad & reioyce for euer in thesе things, which I create: becausе loe I create Ierusalem exultation, and the people therof ioy. 19. And I wil reioyce in Ierusalem, and be glad in my people, and there shal no more be heard in it the voice of weeping, and the voice of crying. 20. There shal no more be a childe of dayes, & an old man that shal not fil vp his dayes, becausе the childe of an hundred yeares shal die, & and the sinner of an hundred yeares shal be accurst. 21. And they shal build cities, and inhabite: and they shal plant vineyards, and eate the fruits therof. 22. They shal not build, and an other shal dwel: they shal not plant, & an other shal eate: for according to the dayes of the tree, shal be the dayes of my people, and they shal make old the workes of their hands. 23. Myne elect shal not labour in vayne, nor ingender in conturbation: becausе it is the seede of the blessed of the Lord, and their posteritie with them. 24. And it shal be, before they cal, I wil heare: as they are yet speaking, I wil heare. 25. The woulfe and the lambe shal feede together, the lion and the oxe (h) shal eate straw: & to the serpent dust shal be his bread: they shal not hurt, nor kil in al my holie mountaine, sayth our Lord.

Apo. 21.

Psal 3

(g) After the general Resurrection the heauens and earth shal be altered in qualities, not in substance.

(h) The greatest and proudest Gentils being conuerted to Christ, doe humble themselues to the simple manners of Christians, to penance, fasting, praying, and al workes of mortification.

CHAP. LXVI.

God who filleth heauen and earth, wil dwel in the hart of the humble. 3. For the sinnes of the Iewes Ierusalem shal be destroyed. 5. The faith of Christ shal be propagated by the preaching of the Apostles. 15. And Christ comming to iudge, 19. al shal receiue according to their deserts.

Act. 7. v. 49.

THVS saith our Lord "Heauen is my seate, and the earth my foote stoole: (a) what is this houle that you wil build to me? and what is this place of my rest? 2. My hand hath made al thesе things, & al thesе things haue been done, sayth our Lord. But to whom shal I haue respect, but to the poore litle one, & the contrite of spirit, and him that trembleth at my words? 3. He that (b) immolateth an oxe, is as he that should slay a man: he that killeth a sheepe in sacrifice, as he that should braine a dog: he that offereth oblatiō, as she that should offer swines bloud: he that remembreth frankincense, as he that should blesse an idol. Al thesе things haue they chosen in their wayes, and in their abominations their soule is delighted. 4. Wherfore I also wil choose their

Prou. 1. 4. Ioue. 7. v. 1.

deluſions: and the things that they feared, I wil bring to them: becausе I called, and there was none that would answer: I haue spo-

(a) A prophecie that the Tēple shal cease: (b) and sacrifices of the old Testament shal become vnlawful.

ken,

ken, and they heard not: & they haue done euil in mine eies, and haue choſen the things that I would not. 5. Heare the word of our Lord, ye that tremble at his word: your brethren that hate you, and reiect you for my name ſake, haue ſayd: Let the Lord be glorified, & we ſhal ſee in your ioy: but they ſhal be confounded. 6. A voice of people frō the citie, (c) a voice frō the tēple, the voice of our Lord repaying retribution to his enemies. 7. Before ſhe traueled, ſhe brought forth, before her time came to be deliuered, ſhe brought forth a man childe. 8. Who euer heard ſuch a thing? & who hath ſeen the like to this? Why, ſhal the earth trauel in one day? or ſhal a natiō be brought forth together, becauſe Sion hath traueled, & brought forth her children? 9. Shal not I (d) that make others to bring forth children, my ſelf bring forth, ſaith the Lord? ſhal I, that giue generation to others, be barren, ſayth the Lord thy God? 10. Reioyce with Ieruſalē, & be ioyful in her al ye that loue her: be glad with her in gladnes al ye, that mourne vpō her, 11. that you may ſuck, & be filled of the breaſt of her conſolation: that you may milke, & flow with delights in al manner of her glorie. 12. Becauſe thus ſaith our Lord: Behold I wil decline vpon her as it were a floud of peace, and as a torrent ouerflowing the glorie of the Gentils, which you ſhal ſucke: at the beaſts you ſhal be caried, & vpō the knees they ſhal ſpeake you fayre. 13. As if the mother would ſpeake one fayre, ſo wil I comfort you, & in Ieruſalem you ſhal be comforted. 14. You ſhal ſee, & your hart ſhal reioyce, and your bones ſhal ſpring as an herbe, and the hand of our Lord ſhal be knowen to his ſeruants, & he ſhal be wrath with his enemies. 15. Becauſe loe our Lord (e) wil come in fyre, & his chariots as a whirlewind, to rendet his furie in indignation, & his rebuking in flames of fyre: 16. becauſe our Lord ſhal iudge in fyre, & in his ſword to al fleſh, and the ſlaine of our Lord ſhal be multiplied, 17. they that were ſanctified, & thought themſelues cleane in the gardēs behind the gate within, they that did eate ſwines fleſh, and abomination, and the mouſe: they ſhal be confounded, ſayth our Lord. 18. But I know their workes, and their cogitations: I come that I may gather together, with al nations and tongues: and they ſhal come and ſhal ſee my glorie. 19. And I wil put (f) a ſigne in them, and I wil ſend of them, that ſhal be ſaued, to the Gentils into the ſea, into Afrike, & Lydia, them that hold the arrow: into Italie, and Greece, to the ilands farre off, to them that haue not heard of me, and haue not ſeen my glorie. And they ſhal ſhew forth my glorie to the Gentils: 20. and (g) they ſhal bring al your brethen of al nations a guift to our Lord, vpon horſes, and in chariots, & in horſe-litters, & on mules, and in coches, to my holie mountaine Ieruſalem, ſayth our Lord, as if the children of Iſrael ſhould bring in a guift in a cleane veſſel into the houſe of our Lord. 21. And " I wil take of them to be Prieſts, & Leuites, ſayth our Lord. 22. Becauſe as new heauens, and a new earth, which I make to ſtand before me, ſayth our Lord: ſo ſhal your ſeede ſtād, and your name. 23. And there ſhal be month after month, and ſabbath after ſabbath: (h) al flesh ſhal come to adore before my face, ſayth our Lord.

Apo. 21.

(c) Ioſephus expoundeth this of the Angels voice vttered in the tēple before the deſtruction, ſaying: *Migremus hinc*: Let vs depart from hence. S. Ierome confirmeth the ſame by the words of the Pſalme 54. *I ſaw contradiction in the citie.*

(d) God giueth natural power to al liuing creatures of generation: but himſelf bringeth forth children of his Church.

(e) Immediately before Chriſt come to iudge, this whole world ſhal be deſtroyed by fire.

(f) Chriſt aſcending to his Father left the ſigne of (*Thau Ezec. 9*) the croſſe, vnto vs, or put it in our foreheads, that we may freely ſay: *the light of thy countenance is ſigned vpon vs. S. Ierom in hunc locum.*

(g) Men of al nations ſhal be brought into the Church by the miniſtrie of particular Angels. *S. Iero. ibid.*

Mar. 9 v. 44.

Lord. 24. And they ſhal goe out, and ſee the carcaſſes of the men, that haue tranſgreſſed againſt me: their worme ſhal not die, and their fyre ſhal not be quenched: and they shal be euen vnto ſatietie of ſight to al fleſh.

(h) General reſurrection of al men.

ANNOTATONS.

CHAP. LXVI.

1. *Heauen is my ſeate.*) Leſt anie should interprete theſe prophetical promiſes (as the Iewes doe) only of the reſtauration & reedification of Ieruſalem and the Temple, the Prophet here sheweth, that albeit God ſanctified the temple, and granted manie benefites to thoſe that ſerued him therein, yet his proper ſeate is not in anie material temple or terreſtrial place, but in heauen. And therfore Temples and Churches are indeed ordayned for faithful people to ſerue him in, & to ſignifie, that as theſe places are more holie then ordinarie houſes, ſo heauen is infinitely more glorious then anie earthlie palace: yet God is not conteyned in anie place, but exceedeth al. To which purpoſe S. Steuen (Act. 7.) alleadgeth and vrgeth this place: and alſo S. Paul Act. 17. that *God dwelleth not*, or is not concluded in temples, neither needeth them for his owne vſe, but is rightly ſerued in them, by thoſe that lift vp their minds to him, as dwelling in heauen, & replenishing al places.

As God was ſerued more ſpecially in the temple, ſo he is now in Churches, but is in al places. *See Act. 7. v. 48.*

21. *I will take of them to be Prieſts.*) In the Law of Moyſes Prieſts and Leuites were al of one Tribe, by ſucceſsion of natural kinred, not by election; but the law being changed, neceſſarily alſo Prieſthood is changed. And Byshops, Prieſts, Deacons and other Clergie men are taken, and ordained, not by neernes of bloud, but by election, according to their merites of vertues.

Clergy-men in the old law ſucceeded by bloud, in the new by election.



THE ARGVMENT OF THE BOOKS OF IEREMIE.

The ſumme of Ieremie, life.

IEREMIE *the ſonne of Helcias, Prieſt and Prophet, being ſanctified in his mothers wombe, began to Prophecie as yet a childe in Iuda; in the thirteenth yeare of the reigne of King* Ioſias; *continued the reſt of his time, which was ninteen yeares more; and the eleuen yeares of* Ioakim (*wherin are counted the three months of* Ioachaz, *and other three of* Iechonias, *otherwiſe called* Ioachin) *and eleuen yeares of* Sedecias; *in al fourtie one yeares; before he went into Aegypt, where he alſo prophecied, and finally was ſtoned to death by the people, in the citie of Taphnis. His whole worke conteyneth two diſtinct Bookes, beſides an Epiſtle, which foloweth after the Prophecie of Baruch. The former booke is called his Prophecie, the other his Lamentations. S. Ierom comprehendeth the ſumme of al briefly, ſaying:* Ieremie connecteth a nuttie (*not watching*) rod, and a pot boyling hote, frō the face of the north, the leopard ſpoiled of his colours, and the fourefold Alphabet in diuers meeters. *Signifying, that God wil correct his people with a rod, in his hote furie, from the north, to wit by the King of Babylon for their pertinacitie in ſundrie kinds of ſinnes. Al which the Prophet lamenteth with his doleful verſe of diuers meeter. The Prophecie may be diuided into fiue parts. Firſt, he sheweth the conditions and qualities of himſelfe, with the manner of his miſsion: then Gods great clemencie in recaling the people from ſinne, denouncing dangers imminent for their obſtinacie: in the twelue firſt chapters. Secondly, in the eight chapters folowing, by diuers Metaphorical and other figuratiue deſcriptions he declareth the ingratitude & other ſinnes of the people, threatning punishment: for which they perſecute him. Thirdly, in other eight chapters, he reprehendeth the inhabitants of Ieruſalem, eſpecially the King, euil Prieſts, and falſe Prophets, ſome being already caried into captiuitie: for which free preaching, he is againe perſecuted. Fourthly, in the next eleuen chapters, he mixteth conſolations & threats eſpecially the deſtruction of Ieruſalem, captiuitie of King and people and their releaſe after ſeuentie yeares. Fifthly, in the other thirteen chapters he prophecieth the deſtruction of the Iewes, that goe into Aegypt: and of ſundrie nations for their idolatrie, and for their cruelties againſt the Iewes. In euerie part interpoſeth manie Prophecies of Chriſt, and his Church: beſides the myſtical ſenſe included in the hiſtorical.*

4. Reg. 23. 24.

Iſa. 44. v. 8.

He wrote two Bookes & one Epiſtle.

The contents of his bookes.

Eni. ad Paulin.

His Prophecie is diuided into fiue parts.

ch. 1.

THE

THE PROPHECIE OF IEREMIE.

CHAP. I.

Ieremie Prophecied in the times of Iosias, Ioakim, and Sedecias Kings of Iuda: 5. being sanctified in his mothers wombe, is sent in his tender age to Prophecie 11. the destruction of Ierusalem, 17. God giuing him courage against his persecutours.

The first part. Gods clemencie inuiteth to repentance, & his iustice punisheth obstinate sinners.



*4. Reg. 22. v. 8.

THE words of Ieremie the sonne of * Helcias, of the Priests that were in Anathoth, in the land of Beniamin. 2. The word of our Lord which was made to him in the daies of Iosias the sonne of Amon King of Iuda, in the thirteenth yeare of his Kingdome. 3. And the word was made in the daies of Ioakim the sonne of Iosias King of Iuda, vnto the end of the eleuenth yeare of Sedecias the sonne of Iosias King of Iuda, (*a*) euen vnto the transmigration of Ierusalem, in the fifth month. 4. And the word of our Lord was made to me, saying: 5. Before I formed thee in the wombe, I knew thee: and (*b*) before thou camest forth of the matrice, I sanctified thee, and a Prophet in the Gentils I gaue thee. 6. And I sayd: A a a, o Lord God: Behold I can not speake, because I am a childe. 7. And our Lord said vnto me: Say not: I am a childe: for to al things, to which I shal send thee, thou shalt goe: and al things whatsoeuer I shal command thee, thou shalt speake 8. Be not afraide of their face: because I am with thee, to deliuer thee, saith our Lord. 9. And our Lord put forth his hand, and touched my mouth: & our Lord sayd to me: Behold I haue giuen my words in thy mouth: 10. Behold I haue appointed thee this day ouer (*c*) the Gentils, and ouer Kingdoms, that thou maist pluck vp, and destroy, and waste, and dissipate, and build, and plant. 11. And the word of our Lord was made to me, saying: What seest thou Ieremie? And I said: I see a rod * watching. 12. And our Lord sayd to me: Wel hast thou seen; because I (*d*) wil watch vpon my word to doe it. 13. And the word of our

(*a*) He Prophecied also in banishment (ch. 44.) in Aegypt.
(*b*) Ieremie had fiue special prerogatiues: He was sanctified in his mothers wõbe; a Priest; a Prophet; a perpetual virgin & Martyr.
(*c*) He prophecied not only of the Iewes but also of the Gentils.
(*d*) God is watchful to performe his word. and *watching rod* (as the 70. transl.

*Isa 51. v. 16. & 59. v. 21.

* *or a watchful rod.*

late) that is, his Law is outwardlie hard and bitter, like a nut shel, but sweete & pleasant, as the kernel when the shel is broken. *S. Theodoret.*

Lord was made to me the second time, saying: What seest thou? And I said: I see a pot boyling hote, and the face thereof from the face of the North. 14. And our Lord sayd vnto me: From the North shal euil be opened vpon al the inhabitants of the land. 15. Because loe I wil cal together al the kinreds of the kingdoms of the North, saith our Lord: and they shal come, and shal set euerie one his throne in the entring of the gates of Ierusalem, and vpon al the walles therof round about, and vpon al the cities of Iuda. 16. And I wil speake my iudgements with them, touching al the wickednes of them that haue forsaken me, and haue offered to strange Gods, and haue adored the worke of their owne hands. 17. Thou therfore girde thy loynes, & rise, and speake to them al things that I command thee. Be not afrayd of their face: for I wil make thee not to feare their countenance. 18. For I haue giuen thee this day to be as a fenced citie, and as an yron pillar, and as a brasen wal ouer al the land of the Kings of Iuda, to the Princes thereof, & to the Priests, and to the people of the land. 19. And they shal fight against thee, and shal (*e*) not preuaile: becaus I am with thee, saith our Lord, to deliuer thee.

(*e*) God promised not peace in his life, but victorie in his death.

CHAP. II.

God expostulateth with the Iewes, 6. that they regard not his great benefites. 8. Some Priests, and (pretended) Prophets seruing false God, 23. and denying their fault, 25. are obstinate in idolatrie: 36. for which they shal be confounded.

AND the word of our Lord was made to me, saying: 2. Goe, and crie in the eares of Ierusalem, saying: Thus saith our Lord: I haue remembred thee, pitying (*a*) thy youth, and the charitie of thy despousing, when thou dideſt folow me in the desert, in a land that is not sowē. 3. Israel (*b*) is holie to our Lord, the first fruits of his fruits: al they that doe deuour it doe sinne: euil shal come vpon them, saith our Lord. 4. Heare ye the word of our Lord, o house of Iacob, and al ye kinreds of the house of Israel: 5. thus saith our Lord: What iniquitie haue your fathers found in me, that they haue made themselues far from me, and haue walked after vanitie, and are become vaine? 6. And they haue not said: Where is our Lord, that made vs come vp out of the land of Aegypt, that led vs through the desert, through a land inhabitable and without way, through a land of thirst, & the image of death, through a land, wherein no man walked, nor anie man dwelt? 7. And I brought you into the land of (*c*) Carmel, that you might eate the fruit thereof, and the best things therof: and being entred in, you haue contaminated my lād, & made mine inheritance an abomination. 8. The Priests haue not said:

(*a*) God multiplied Israel in Aegypt, & deliuered them from seruitude

(*b*) Not of anie desert, but of Gods mere grace Israel was preferred before other nations.

(*c*) Into a fruitful land.

Mich. 6. v. 3.

Where

Where is our Lord? and they that held the law knew me not: and the Paſtours haue tranſgreſſed againſt me, and the Prophets haue prophecied in Baal, and haue folowed idols. 9. Therefore wil I yet contend in indgement with you, ſaith our Lord, and I wil plead with your children. 10. Paſſe ye to the iles of Cethim, and ſee: and ſend into Cedar, and conſider earneſtly, & ſee if there hath the like thing been done. 11. If a nation hath changed their Gods, & ſurely they are not Gods: but my people hath changed their glorie into an idol. 12. Be aſtoniſhed, o heauens, vpon this, and o gates thereof be ye deſolate exceedingly, ſaith our Lord. 13. For(d) two euils hath my people done, Me they haue forſaken the fountaine of liuing water, & haue digged to themſelues ceſterns: broken ceſterns, that are not able to hold waters. 14. Why, is Iſrael a bondmã, or a ſeruant borne in the houſe? why then is he become a praye? 15. The lions haue roared vpon him, & haue giuen their voice, they haue made his lãd a wildernes: his cities are burnt vp, & there is none to dwel in them. 16. The children alſo of Memphis and Taphnes haue defloured thee, euen to the crowne of the head. 17. Is not this done to thee, becauſe thou dideſt forſake the Lord thy God at that time, when he led thee by the way? 18. And now what wilt thou in the way of Aegypt, to drinke the troubled water? And what haſt thou to doe with the way of the Aſſyrians, to drinke the waters of the riuer? 19. Thy malice ſhal reproue thee, and thine apoſtacie ſhal rebuke thee. Know thou, & ſee that it is an euil & a bitter thing for thee, to haue left the Lord thy God, & that my feare is not with thee, ſaith our Lord the God of hoſts. 20. Frõ the beginning thou haſt broken my yoke, thou haſt burſt my bonds, & thou ſaidſt: I wil not ſerue. For on euerie litle high hil, & vnder euerie greene thicke tree thou waſt laied downe as an harlot. 21. But I plãted thee an elect vineyard, (e) al true ſeede: how then art thou turned vnto me into that which is depraued, o ſtrange vineyard? 22. If thou ſhalt waſh thyſelf with nitre, and multiplie to thyſelf the herbe borith, thou art ſpotted in thine iniquitie before me, ſaith our Lord God. 23. How ſayſt thou: I am not polluted, I haue not walked after Baalim? ſee thy wayes in the valley, know what thou haſt done: a ſwift courſer that rideth his wayes. 24. The wild Aſſe accuſtomed to the wildernes in the deſire of his ſoule, hath drawen the winde of his loue: none ſhal turne her away: al that ſeeke her ſhal not faile: in her monthlie flowres they ſhal finde her. 25. Stay thy foote from nakednes, and thy throat from thirſt. And thou ſaideſt: I haue deſpayred, no, I wil not doe it: for I haue loued ſtrangers, and I wil walke after them. 26. As the theefe is confounded when he is taken, ſo is the houſe of Iſrael confounded, they and their Kings, the Princes and Prieſts, and their Prophets, 27. ſaying to wood: Thou art my father: and to ſtone: Thou haſt begotten me: they haue turned the backe to me, & not the face: and in the time of their affliction they wil ſay: Ariſe, and deliuer vs. 28. Where are the Gods, whom thou haſt made to thee? let them ariſe and deliuer thee in the time of thine affliction: for according to the number of thy cities were thy Gods, o

Iſa. 5.

Mat. 21. v. 33.

Iere. 32 v. 33.

Iere. 11. v. 13.

(d) God commanding two things, to flye from euil & to doe good: the Iewes contrariwiſe left God and ſerued idols.

(e) God created al things good, planted his Church in iuſtice and ſanctitie, & no euil proceeded from him

Iuda. 29. What wil you contend with me in iudgement? you haue al forſaken me, ſaith our Lord. 30. (*f*) In vaine haue I ſtruck̄ your children, they haue not receiued diſcipline: your ſword hath deuoured your Prophets, as a waſting lion is your generation. 31. See yee the word of our Lord: why, am I become a wildernes to Iſrael, or a lateward ſpringing land? why then hath my people ſaid: We haue reuolted, we wil no more come to thee? 32. Wil a Virgin forget her ornament, or a bride the ſtomacher of her breſt? but my people hath forgotten me innumerable daies. 33. Why doſt thou endeauour to ſhew thy way good to ſeeke loue, which moreouer alſo haſt taught thy malices to be thy wayes. 34. And in thy wings is found the bloud of the ſouls of the poore and innocents? Not in diches haue I found them, but in al places, which before I haue mentioned. 35. And thou haſt ſaid: I am without ſinne and innocent: and therfore let thy furie be turned away from me. Behold, I wil contend with thee in iudgement, becauſe thou haſt ſaid: I haue not ſinned. 36. How vile art thou become exceedingly, iterating thy wayes! and thou ſhalt be confounded of Aegypt, as thou art confounded of Aſſur. 37. For from hence alſo thou ſhalt goe, & thy hands ſhal be vpon thy head: becauſe the Lord hath deſtroyed thy confidence, and thou ſhalt haue nothing proſperous therein.

(*f*) Gods intention when he punisheth, is to moue ſinners to repentance: afflicting them in this life, that they may eſcape eternal damnation.

CHAP. III.

Idolaters (and other ſinners) are inuited to repent, with promiſe of remiſſion: 6. but neither the kingdome of Iſrael nor Iuda wil returne. 14. God ſtil calling, ſome Iewes, and manie Gentils come to Chriſt.

IT is commonly ſaid: If a man put away his wife, and ſhe departing from him marie an other man, wil he returne to her anie more? ſhal not that woman be polluted and contaminated? (*a*) but thou haſt committed fornication with manie louers: neuertheles returne vnto me, ſaith our Lord, and I wil receiue thee. 2. Lift vp thine eies direct, and ſee where thou haſt not been polluted: thou dideſt ſit in the waies, expecting them as a robber in the wildernes: and thou haſt polluted the land in thy fornications, and in thy malices. 3. For which thing the drops of rayne were kept back, and there was no lateward ſhower: thou haddeſt an harlots forehead, thou wouldeſt not bluſh. 4. Therefore at the leaſt frō henceforth cal me: Thou art my father, the guide of my virginitie. 5. Why, wilt thou be angrie for euer, or wilt thou perſeuer vnto the end? Loe, thou haſt ſpoken, and haſt done euils, and haſt preuailed. 6. And our Lord ſaid to me in the daies of Ioſias the King: Haſt thou ſeen what things the reuolter (*b*) Iſrael hath done? ſhe hath gone of her ſelf vpon euerie high mountaine, and vnder euerie thick greene

(*a*) No idolatrie nor other ſinne whatſoeuer can be ſo great, but God wil remitte it, if the ſinner be penitent.

(*b*) The ten tribes.

tree,

tree and hath fornicated there. 7. And I ſaid, when ſhe had done al theſe things: Returne to me, & ſhe returned not. And (*c*) Iuda her tranſgreſſing ſiſter ſaw, 8. becauſe the rebel Iſrael had plaied the harlot, I had put her away, and giuen her a bil of diuorce: and Iuda her tranſgreſſing ſiſter was not afrayd, but went and plaid the harlot alſo her ſelf. 9. And with the facilitie of her fornication she contaminated the land, plaid the harlot with ſtone & wood. 10. And in al theſe things Iuda her tranſgreſſing ſiſter hath not returned to me in her whole hart, but in falſehood, ſaith our Lord. 11. And our Lord ſaid to me: The rebellious Iſrael hath iuſtified her ſoule, (*d*) in compariſon of the tranſgreſſour Iuda. 12. Goe, and crie theſe wordes againſt the North, and thou ſhalt ſay: Returne, o rebellious Iſrael, ſaith our Lord, and I wil not turne away my face from you: becauſe I am holie, ſaith our Lord, and I wil not be angrie for euer. 13. But yet know thou thine iniquitie, that thou haſt tranſgreſſed againſt the Lord thy God: and thou haſt diſperſed thy waies to ſtrangers vnder euerie thick greene tree, and haſt not heard my voice, ſaith our Lord. 14. Returne, o ye reuolting children, ſaith our Lord: becauſe I am your husbād: and I wil take you one of a citie, and two of a kinred, and wil bring you into Sion. 15. And I wil giue you Paſtours according to my hart, and they ſhal feede you with knowledge and doctrine. 16. And when you ſhal be multiplied and increaſe in the land in thoſe daies, ſaith our Lord, they ſhal ſay no more: The Arke of the Teſtament of our Lord: neither ſhal it aſcēd vpō their hart, neither ſhal they be mindeful thereof, neither ſhal it be viſited, neither ſhal that be done anie more. 17. In that time Ieruſalē ſhal be called the throne of our Lord: & (*e*) al Gētils ſhal be gathered together to it, in the name of our Lord into Ieruſalem, & they ſhal not walke after the peruerſitie of their moſt wicked hart. 18. In thoſe daies the houſe of Iuda ſhal goe to the houſe of Iſrael, & (*f*) they ſhal come together frō the land of the North to the land which I gaue to your fathers. 19. But I ſaid: How ſhal I make thee as children, and giue thee a land worthie to be deſired, the goodlie inheritance of the hoſts of the Gentils? And I ſaid: Thou ſhalt cal me father, & ſhalt not ceaſe to walke after me. 20. But as if a woman ſhould contemne her louer, ſo hath the houſe of Iſrael contēned me, ſaith our Lord. 21. A voice was heard in the waies, weeping & howling of the childrē of Iſrael: becauſe they haue made their way vniuſt, they haue forgotten our Lord their God. 22. Returne ye reuolting children, & I wil heale your reuoltings. Behold we come to thee: for thou art the Lord our God. 23. In verie deed the litle hils were lyers, and the multitude of the mountaines: verily in the Lord our God is the ſaluation of Iſrael. 24. Confuſiō hath eaten the labour of our fathers frō our youth, their flocks, and their heards, their ſonnes and their daughters 25. We ſhal ſleepe in our confuſion, and our ignominie ſhal couer vs, becauſe we haue ſinned to the Lord our God, we and our fathers from our youth euen to this day: and we haue not heard the voice of the Lord our God.

(*c*) The two tribes.

(*d*) The kingdom of Iuda receiuing more benefities was more faultie then the kingdome of Iſrael, but neither of them excuſable.

(*e*) After the captiuitie manie Iewes returned to God, but eſpecially this prophecie is fulfilled in the Gentils ſince Chriſt.

(*f*) The kingdom of Iſrael being in captiuitie long before Iuda, at laſt they were releaſed al together. S. *Theodoret in hanc locum.*

CHAP.

CHAP. IIII.

An admonition to ſincere repentance, and circumciſion of the hart: 5. with threats of grieuous punishment to thoſe, that perſiſt in ſinne. 19. which the Prophet foreſeeing lamenteth the vaſtation of the land: 27. yet mixt with conſolation, that it shal not be vtterly ruined.

(a) An oth is an act of religion, & lawful, ſo it be made by God Almightie, not by falſe Gods, and with other three conditions: *in truth*, not falſly: *in iudgement*, with due conſideratiō, not rashly: and *in iuſtice*, in matters that is iuſt, and of importance.

IF thou wilt returne, o Iſrael, ſaith our Lord, returne to me: if thou wilt take away thy ſtumbling blocks from my face, thou ſhalt not be moued. 2. And thou ſhalt ſweare: (a) Our Lord liueth, in truth, & in iudgement, and in iuſtice: and the Gentils ſhal bleſſe him, & ſhal praiſe him. 3. For thus ſaith our Lord to the man of Iuda, and to Ieruſalem: Make vnto you new fallow ground, & ſow not vpon thornes: 4. be circumciſed to our Lord, and take away the prepuces of your harts, ye men of Iuda, and inhabitants of Ieruſalem: leſt perhaps mine indignation goe forth as fire, and be kindled, & there be none that can quench it: becauſe of the malice of your cogitations. 5. Declare ye in Iuda, and make it heard in Ieruſalem: ſpeake, and ſound with the trumpet in the land: crie ſtrongly, and ſay: Aſſemble your ſelues, & let vs enter into the fenced cities, 6. lift vp the ſigne in Sion. Take courage, ſtād not, becauſe I doe bring euil from the North, & great deſtruction. 7. The lyon is come vp out of his denne, and the robber of the Gentils hath lifted vp himſelfe: he is come forth out of his place, that he may make thy land as a wildernes: thy cities shal be waſted, remayning without an inhabiter. 8. For this gird your ſelues with clothes of haire, mourne and howle: becauſe the wrath of the furie of our Lord is not turned away from vs. 9. And it ſhal be in that day, ſaith our Lord: The hart of the King shal perish, & the hart of the Princes: and the Prieſts shal be aſtonished, and the Prophets shal be amazed. 10. And I ſaid: Alas, alas, alas, o Lord God, haſt thou then deceiued this people & Ieruſalem, ſaying: You shal haue peace: and behold the ſword hath come euen to the ſoule? 11. At that time it shal be ſaid to this people, & to Ieruſalem: A burning wind in the waies, that are in the deſert of the way of the daughter of my people, not to fanne and to purge. 12. A full ſpirit from theſe ſhal come to me: and now I wil ſpeake my iudgement with them. 13. Behold he ſhal come in a cloude, and his chariots as a tēpeſt: his horſes are ſwifter then eagles: woe vnto vs, becauſe we are deſtroyed. 14. Waſh thy hart from malice, o Ieruſalē, that thou maiſt be ſaued: how long shal hurtful cogitations abide in thee? 15. For a voice of one declaring from Dan, and notifying the idol from mount Ephraim. 16. Say ye to the Gētils: loe it is heard in Ieruſalem,

Oſee. 10.

that

that there come keepers from a farre countrie, and sound their voice vpon the cities of Iuda. 17. They are set vpon her round about, as the keepers of fields: because she hath prouoked me to wrath, saith our Lord. 18. Thy wayes and thy cogitations haue done these things to thee: this thy malice, because it is bitter, because it hath touched thy hart. 19. My bellie, my belly aketh, the sences of my hart are troubled in me, I wil not hold my peace, because my soule hath heard the voice of the trumpet, the crie of battel. 20. Destruction is called vpon destruction, and al the earth is wasted: my tentes are wasted quickly, sodainly my skinnes. 21. How long shal I see one that flyeth away, shal I heare the voice of the trumpet? 22. Because my foolish people haue not knowen me: they are vnwise children, and without wit: they are (*b*) wise to doe euils, but to doe wel they haue not knowen. 23. I beheld the earth, and loe it was voide, and a thing of nothing: and the heauens, & there was no light in them. 24. I saw the mountaines, and loe they were moued: and al the little hils were troubled. 25. I beheld, and there was not a man: and euerie soule of the aire was departed. 26. I looked, and behold Carmel made desert: and al the cities therof were destroyed at the face of our Lord, and at the face of the wrath of his furie. 27. For thus saith our Lord: Al the land shal be desolate, (*c*) but yet I wil not make a consummation. 28. The earth shal mourne, and the heauens shal lament from aboue: because I haue spoken, I haue purposed, and it hath not repented me, neither am I turned away from it. 29. At the voice of the horseman, and the archer, al the citie is fled: they haue entred into high places, and haue climed the rocks: al the cities are forsaken, and there dwelleth not a man in them. 30. But thou being wasted, what wilt thou doe? when thou shalt cloth thy selfe in scarlet, when thou shalt be adorned with golden iewels, and shalt paint thine eies with stibike stone, thou shalt be trimmed in vaine: thy louers haue contemned thee, they wil seeke thy life. 31. For I haue heard the voice as of a trauailing woman, anguishes as of a woman in labour of child. The voice of the daughter of Sion, amongst them that dye, and stretch forth their hands: woe is me, because my soule hath fainted for them that are slaine.

Sap. 1.

(*b*) If they were indeed natural fools they should be excused.

(*c*) Gods prouidence neuer suffereth the Church to be destroyed.

CHAP. V.

Al sortes of higher and lower degrees transgresse Gods law: 9. and shal be punished.



GO E round about the wayes of Ieruſalem, and looke, and conſider, & ſeeke in the ſtreets therof, whether you can finde a man that doth iudgements, and ſeeketh fidelitie: and I wil be propicious vnto him. 2. Yea if they ſay: Our Lord liueth (*a*) this alſo they wil ſweare falſely. 3. O Lord thyne eyes regard fidelitie: thou haſt ſtrucken them, and they were not ſorie: thou haſt broken them, and they haue refuſed to receiue diſcipline: they haue hardned their faces more then the rocke, and they would not returne. 4. But I ſaid: Perhaps they are poore and fooliſh, not knowing the way of the Lord, the iudgement of their God. 5. I wil goe therfore to the great men, and wil ſpeake to them: for they haue knowen the way of their Lord: and behold theſe altogether haue more broken the yoke, haue burſt the bonds. 6. Therfore hath (*b*) the lion out of the wood ſtrucken them, (*c*) the woolf in the euening hath waſted them, (*d*) the leopard watching vpon their cities: euerie one of them that ſhal come forth, ſhal be taken, becauſe their preuaricatiós are multiplied, their reuoltings are ſtrengthned. 7. Wherupon can I be propicious to thee? thy children haue forſaken me, and ſweare by them, that are not Gods: I filled them, and they committed aduoutrie, and did riotouſly in the harlots houſe. 8. They are become as amarous horſes, and ſtalions: euerie one neyed at his neighbours wife: 9. Why, ſhal I not viſite vpon theſe things, ſaith our Lord? and on ſuch a nation ſhal not my ſoule take reuenge? 10. Scale the wals therof, and diſſipate them, but make not a conſummation: take away the branches therof, becauſe they are not the Lords. 11. For by preuarication hath the houſe of Iſrael preuaricated againſt me, and the houſe of Iuda, ſaith our Lord. 12. They haue denied our Lord, and ſayd: It is not he: neither ſhal the euil come vpon vs: we ſhal not ſee ſword and famine. 13. The Prophets haue ſpoken into the wind, and there was no anſwer in them: theſe things therfore ſhal happen to them. 14. Thus ſaith our Lord the God of hoſts: Becauſe you haue ſpoken this word: behold, I giue my words in thy mouth as fire, & this people as ſticks, & it ſhal deuour them. 15. Behold I wil bring vpon you a nation from a far, o houſe of Iſrael, ſaith our Lord: a ſtrong nation, an ancient nation, a nation whoſe tongue thou ſhalt not know,

Ezc 22.

(*a*) Except al requiſite conditions be obſerued in an oth, it is vnlawful: as whē one ſweareth by God Almighty but vntrvly, or rashly, or to doe an vnlawful thing, it is periurie.

(*b*) By the lion, the Prophet ſeemeth to vnderſtand Nabuchodonoſor.

(*c*) By the woolf Nabuzardan

(*d*) By the leopard Alexāder the Great, or Antiochus Epiphanes.

nor

nor vnderſtand what it ſpeaketh. 16. The quiuer thereof is as an open ſepulcher, they are al ſtrong. 17. And it ſhal eate thy corne, and thy bread: it ſhal deuour thy ſonnes, and thy daughters: it ſhal eate thy flocke, and thy heards: it ſhal eate thy vineyard, and thy figge: and it ſhal deſtroy thy fenced cities, wherin thou haſt confidence, with the ſword. 18. But yet in thoſe daies, ſaith our Lord, I (*e*) wil not bring you into conſummation. 19. And if you ſhal ſay: Why hath the Lord our God done al theſe things to vs? thou ſhalt ſay to them: As you haue forſaken me, and ſerued a ſtrange God in your owne land, ſo ſhal you ſerue ſtrange ones in a land not your owne. 20. Declare ye this to the houſe of Iacob, and make it heard in Iuda, ſaying: 21. Heare thou fooliſh people, that haſt no hart, which hauing eies, ſeeſt not: and eares, and heareſt not. 22. Me then wil you not feare, ſaith our Lord: and at my preſence wil ye not be ſorie? Who haue ſet the ſand a limite for the ſea, an euerlaſting precept, that ſhal not paſſe, and they ſhal be moued, and ſhal not preuaile: and the waues therof ſhal ſwel, and ſhal not paſſe ouer it. 23. But to this people their hart is become inredulous and exaſperating, they are reuolted and departed. 24. And they haue not ſaid in their hart: Let vs feare the Lord our God, who giueth vs the timely and lateward rayne in due ſeaſon: who preſerueth the fulnes of the yearely haruеſt vnto vs. 25. Your iniquities haue turned away theſe things, and your ſinnes haue ſtayed good from you. 26. Becauſe there are found impious men in my people, that lye in watie as foulers ſetting ſnares & traps to take men. 27. As a net ful of birds, ſo their houſes are ful of guile: therfore are they magnified, and enriched. 28. They are made groſſe and fat: and haue tranſgreſſed my words moſt wickedly. The cauſe of the widow they haue not iudged, the cauſe of the pupil they haue not directed, and the iudgement of the poore they haue not iudged. 29. (*f*) Shal I not viſite vpon theſe things? ſaith our Lord: or vpon ſuch a nation ſhal not my ſoule take reuenge? 30. Aſtonishment and meruelous things are done in the land. 31. The Prophets prophecied a lye, and the Prieſts claped with their hands: and my people hath loued ſuch things: what ſhal be doue therefore in the later end thereof?

(*e*) As before *v.* 10. & *ch.* 4. *v.* 27.

Iſa 1. *Zach.* 7.

(*f*) It is againſt Gods iuſt iudgement to omit ſuch things vnpunished. *v.* 9. & *c.* 9. *v.* 9.

CHAP. VI.

Ieruſalem shal be deſtroyed for trangreſſing Gods law : 8. and contemning admonitions. 16. Yet God admonisheth againe the Iewes, and they contemning, 18. he calleth the Gentils, and reiecteth the Iewes.

TAKE courage ye children of Beniamin in the middes of Ieruſalem, and in Thecua ſound with the trumpet, and ouer Bethacarem lift vp the ſtandart : becauſe there is euil ſeen from the North, and great deſtruction. 2. I haue reſembled the daughter of Sion to a beautiful and delicate woman. 3. To her shal (*a*) Paſtours come, and their flocks: they haue pitcht tents in her round about : euerie one ſhal feed them that are vnder his hand. 4. Sanctifie ye battel vpon her : ariſe, and let vs goe vp in the midday : woe vnto vs, becauſe the day is declined, becauſe the ſhadowes of the euening are waxen longer. 5. Ariſe, and let vs goe vp in the night, and deſtroy her houſes. 6. Becauſe thus ſaith the Lord of hoſts : Hew downe her wood, caſt a trench about Ieruſalem : this is the citie of viſitation, al oppreſſion is in the middes thereof. 7. As a ceſterne maketh cold the water therof, ſo hath ſhe made cold her malice : iniquitie and ſpoile ſhal be heard in her, infirmitie and plague alwaies before me. 8. Be thou taught Ieruſalem, leſt perhaps my ſoule depart from thee, leſt perhaps I make thee a deſert land not habitable. 9. Thus ſaith the Lord of hoſts : Euen to one cluſter ſhal they gather as in a vineyard the remaines of Iſrael, turne back thy hand, as the grape gatherer to the basket. 10. To whom ſhal I ſpeake ? and whom ſhal I conteſt, that he may heare ? behold, their eares are vncircumciſed, and they can not heare : behold the word of our Lord is become vnto them as a reproch : and they wil not receiue it. 11. Therfore am I ful of the furie of our Lord, I haue laboured ſuſtayning : powre out vpon the litle one without, and vpon the counſel of the yong men together : for man with woman ſhal be taken, the ancient with him that is ful of daies. 12. And their houſes ſhal paſſe to others, their lands and wiues together : becauſe I wil extend my hand vpon the inhabitants of the land, ſaith our Lord. 13. For from the leſſer euen to the greater, al ſtudie auarice : and from the Prophets euen to the Prieſt, al commit guile. 14. And they cured the deſtruction of the daughter of my people with ignominie, ſaying : Peace, peace : and there was not peace. 15. They were confounded, becauſe they did abomination : yea rather they were not confounded with confuſion, and they knew not how to

(*a*) Captaines are called Paſtours, becauſe they feed and gouerne their ſoldiers.

Iſa. 56.

bluſh,

bluſh, for the which thing, they ſhal fal among them that fal: in the time of their viſitation, they ſhal fal downe, ſaith our Lord. 16. Thus *Mat.11.* ſaith our Lord: Stand ye vpon the waies, and ſee, and aske of the old pathes, which is the good way, and walke ye in it: and you ſhal find refreſhing for your ſoules. And they ſaid: We wil not walke. 17. And I appointed watchmen ouer you. Heare yee the voice of the trumpet. And they ſaid: We wil not heare. 18. (*b*) Therfore heare ye, o Gentiles, and thou congregation know, what great things I wil doe to them. 19. Heare o earth: Behold I wil bring euils vpon this people, the fruits of their cogitations: becauſe they haue not heard my words, and they haue caſt off my law. 20. To what purpoſe bring you me frankincenſe from Saba, and the ſweet ſmelling came from a farre countrie? *Iſa. 1.* your holocauſts are not acceptable, and your victimes haue not pleaſed me. 21. Therefore thus ſaith our Lord: Behold I wil bring ruine vpon this people, and the fathers with the children ſhal fal in them together, neighbour and neighbour, and they ſhal periſh. 22. Thus ſaith our Lord: Behold there commeth a people from the land of the (*c*) North, and a great nation ſhal ariſe vp from the ends of the earth. 23. It ſhal take arrow and ſhield: it is cruel, and wil haue no mercie. The voice the eof ſhal ſound as the ſea: and they ſhal mount vpon horſes, prepared as a man to battel, againſt thee, o daughter of Sion. 24. We haue heard the fame thereof, our hands are diſſolued: tribulation hath caught vs, ſorowes as a woman in trauel. 25. Goe not out to the fields, and walke not in the way: becauſe the ſword of the enemie is feare round about. 26. Be girded with ſackcloth, o daughter of my people, and be ſprinkled with aſhes: make thee a bitter lamentation as the mourning of the only-begotten, becauſe the deſtroyer ſhal ſodainly come vpon vs. 27. I haue ſette thee a ſtrong prouer in my people: and thou ſhalt know, and proue their way. 28. Al theſe Princes are declyning, walking deceitfully, braſſe and yron: they are al corrupted. 29. The bellowes haue failed, the lead is conſumed in the fire, the founder hath melted in vaine: for their malices are not conſumed. 30. Cal ye them reprobate ſiluer, becauſe our Lord hath reiected them.

(*b*) After al the Prophets of the old teſtament, Chriſt himſelf, and laſtly his Apoſtles, called the Iewes, who ſtil contemning, the Gentils are called, & they heare & obey. *Mat.* 10. *v.* 5. *Act.* 13. *v.* 46.

(*c*) That is from Babylon, which is northward from Ieruſalem.

CHAP. VII.

God promiſeth to dwel with thoſe that walke right wayes: 8. otherwiſe the materiel temple wil not ſaue them: 16. neither the prayers of the Prophet shal helpe them, perſiſting in their ſinnes: 21. nor ſacrifice, but obedience to Gods law.

THE word, that was made to Ieremie from our Lord, ſaying: 2. Stand in the gate of the houſe of the Lord, and preach there this word, and ſay: Heare ye the word of our Lord al Iuda, which goe in by theſe gates, to adore our Lord. 3. Thus ſaith the Lord of hoſts the God of Iſrael: Make your wayes good, and your ſtudies: and I wil dwel with you in this place. 4. Truſt not in words of lying, ſaying: (*a*) The temple of our Lord, the temple of our Lord, it is the temple of our Lord. 5. For if you ſhal wel direct your waies, and your ſtudies: if you ſhal doe iudgement between a man and his neighbour, 6. to the ſtranger, and to the pupil, and to the widow ſhal doe no oppreſſion, nor ſhed innocent bloud in this place, and walke not after ſtrange Gods to your owne euil: 7. I wil dwel with you in this place: in the land, which I gaue to your fethers from the beginning and for euer. 8. Behold you truſt to your ſelues in words of lying: which ſhal not profite you: 9. to ſteale, to murder, to committe adiouterie, to ſweare falſely, to offer to Baalim, and to goe after ſtrange Gods, which you know not. 10. And you haue come, and ſtood before me in this houſe, in which my name is inuocated, and haue ſaid: We are deliuered becauſe we haue done al theſe abominations. 11. Why, is this houſe then wherein my name is inuocated, in your eies become a denne of theeues? I, euen I am: I haue ſeen, ſaith our Lord. 12. Goe ye to (*b*) my place in Silo, where my name dwelt from the beginning: and ſee what I haue done to it for the malice of my people Iſrael: 13. and now becauſe you haue done al theſe workes, ſaith our Lord: and I haue ſpoken to you early riſing, and ſpeaking, & you haue not heard: and I haue called you, and you haue not anſwered: 14. I wil doe to this houſe, wherein my name is inuocated, & wherin you haue confidence: and to the place which I haue giuen you and your fathers, as I did to Silo. 15. And I wil caſt you away from my face, as I haue caſt away al your bretheren, (*c*) the whole ſeed of Ephraim. 16. Thou therefore pray not for this people, neither take vnto thee praiſe and prayer for them, and reſiſt me not: becauſe I wil not heare thee. 17. Seeſt thou not what theſe doe in the cities of Iuda, and in the ſtreet of Ieruſalem? 18. The children gather the ſticks, & the fathers kindle the fire, & the women temper the dough to make cakes vnto the

(*a*) The Ieues preſumed that God would neuer ſuffer his Temple to be deſtroied; they thought alſo that external ſacrifices without internal repentance ſhould take away their ſinnes; but for their impenitence they and their ſacrifices are reiected, & the temple deſtroied.

(*b*) It is true that God ſanctified the tabernacle in Silo, and afterwards the temple in Ieruſalem: but if the people be not ſanctified, he is not tied to the place.

(*c*) The Kingdome of ten tribes.

Mat. 21. *Ioſ.* 18. *Iud.* 18. 1. *Reg.* 3.

Iſa. 65. 1. *Reg.* 4.

Queen

Queen of heauen, and to offer libaments vnto ſtrange Gods, and to prouoke me to wrath. 19. Why doe they prouoke me to wrath? ſaith our Lord: and not themſelues to the confuſion of their owne countenance? 20. Therefore this ſaith our Lord God: Behold my furie, and my indignation is powred vpon this place, vpon men, and vpon beaſts, and vpon the wood of the countrie, and vpon the fruits of the land, and it ſhal be kindled, and ſhal not be quenched. 21. Thus ſaith the Lord of hoſts the God of Iſrael: Adde your holocauſts to your victims, and eate ye the fleſh. 22. Becauſe I ſpake not with your fathers, and I (d) commanded them not in the day, that I brought them out of the land of Ægypt, touching the word of holocauſts and victims. 23. But this word I commanded them, ſaying: Heare ye my voice, and I wil be your God, and you ſhal be my people: and walke ye in al the way, that I haue commanded you, that it may be wel with you. 24. And they heard not, nor inclined their eare: but haue gone in their pleaſures, and in the peruerſitie of their wicked hart: and haue been made backward and not foreward, 25. from the day that their fathers came out of the land of Ægypt, euen to this day. And I haue ſent to you al my ſeruants the Prophets by day, riſing early, and ſending. 26. And they haue not heard me, nor inclined their eare: but they haue hardned their neck, and haue wrought worſe then their fathers. 27. And thou ſhalt ſpeake vnto them al theſe words, and they wil not heare thee: and thou ſhalt cal them, and they wil not anſwer thee. 28. And thou ſhalt ſay to them: This is the nation which hath not heard the voice of the Lord their God, nor receiued diſcipline: faith is periſhed, and is taken away out of their mouth. 29. Pole thy haire, and caſt it away, and take lamentation on high: becauſe our Lord hath caſt of, and hath left the generation of his furie, 30. becauſe the children of Iuda haue done euil in mine eies, ſaith our Lord. They haue put their ſtumbling blocks in the houſe, wherin my name is inuocated, that they might pollute it: 31. and they haue built the excelſes of Topheth, which is in the valley of the ſonne of Ennom, that they might burne their ſonnes, and their daughters with fire: which things I commanded not, nor thought in my hart. 32. Therfore loe the daies ſhal come, ſaith our Lord, and it ſhal no more be ſaid: Topheth, and the valley of the ſonne of Ennom: but the valley of ſlaughter: and They ſhal burie in Topheth, becauſe there is no place. 33. And the carcaſſe of this people ſhal be for meats to the foules of the ayre, and to the beaſts of the land, and there ſhal be none to driue them
Lev. 26. away. 34. And I wil make to ceaſe out of the cities of Iuda, and out of the ſtreets of Ieruſalem, the voice of ioy, and the voice of gladnes, the voice of the bridegroome, and the voice of the bride: for the land ſhal be in deſolation.

(d) God gaue his perfect law compriſed in the ten commandments: which alone being kept wil ſuffice: and afterwards added ceremonial precepts, to exerciſe the people in external ſacrifices of beaſts and other corporal things to be offered to himſelf, as wel to keep them from idolatrie, as to leade them therby to internal vertues, and to ſignifie Myſteries of the new teſtament. As is noted. *Lewis.* 1.

CHAP. VIII.

The Babylonians ſpoyling Ieruſalem wil caſt the bones of Kings, Prieſts, Prophets, and others out of their ſepulchres, and moſt cruelly afflict the liuing: 5. God ſo permitting, becauſe they would not repent, when the true Prophets admonished them ſo to doe. 18. Al which the Prophet foreſeeing lamenteth.

(a) Perſecutours ſpoile the ſhrines of Kings & other principal perſons, of cruelties, & alſo of auarice if they bee richly adorned.

AT that time, ſaith our Lord, (a) they wil caſt out the bones of the Kings of Iuda, and the bones of the Princes thereof, and the bones of Prieſts, and the bones of the Prophets, and the bones of them that inhabite Ieruſalem, out of their ſepulchers. 2. And they ſhal ſpread them abrode in the ſunne, and the moone, and al the hoſt of heauen, which they haue loued, and which they haue ſerued, & after which they haue walked, and which they haue ſought, and adored: they ſhal not be gathered, and they ſhal not be buried: they ſhal be as a dunghil vpon the face of the earth. 3. And they ſhal chooſe rather death then life, al that ſhal be remaining of this wicked kinred in al places, which are left, to the which I haue caſt them out, ſaith the Lord of hoſts. 4. And thou ſhalt ſay to them: Thus ſaith our Lord: Shal not he that falleth riſe againe? and he that is turned away, ſhal he not turne againe? 5. Why then is this people in Ieruſalem turned away with a contentious reuolting? they haue apprehended lying, and would not returne. 6. I attended, and harkned: no man ſpeaketh that which is good, there is none that doth penance for his ſinne, ſaying: What haue I done? They are al turned to their owne courſe, as an horſe going with violence to battel. 7. The kite in the heauen hath knowen her time: the turtle, and the ſwalow, and the ſtorke haue obſerued the time of their comming: but my people haue not knowen the iudgement of the Lord. 8. How ſay you: We are wiſe, and the law of our Lord is with vs? In very deede the lying penne of the Scribes hath wrought lying. 9. The wiſe are confounded, they are terrified and taken: for they (b) haue caſt away the word of our Lord, and there is no wiſedom in them. 10. Therefore wil I giue their women to ſtrangers, their fields to inheritours: becauſe from the leaſt euen to the greateſt al folow auarice: from the Prophet euen to the Prieſt al make lies. 11. And they healed the deſtruction of the daughter of my people to ignominie, ſaying: Peace, peace, when there was not peace. 12. They are confounded, becauſe they haue done abomination: yea rather they are not confounded with confuſſion, and they haue not knowen how to bluſh: therefore ſhal they fal among them that fal, in the time of their viſitation they ſhal fal, ſaith our Lord. 13. Gathering I wil gather

(b) Thoſe that profeſſe knowledge of the law, & obſerue it not in workes, haue not true wiſdom.

them

them to gether, ſaith our Lord, there is no grape in the vines, and there are no figges on the figtree, the leafe is fallen downe: and I haue giuen them the things that are paſſed. 14. Why doe we ſit? come together and let vs enter into the fenced citie, and let vs be ſilent there: becauſe the Lord our God hath made vs to be ſilent, and hath giuen vs water of gaule for drinke: for we haue ſinned to our Lord. 15. We expected peace and there was no good: a time of medicine and behold feare. 16. From Dan was the ſnoring noyſe of his horſes heard, with the voice of the neyinges of his fighting horſes al the land was moued: and they came and deuoured the land, and the fulnes thereof: the citie & the inhabitants thereof. 17. For behold I wil ſend you (c) ſerpents baſiliskes, for which there is no enchantment: and they ſhal bite you, ſaith our Lord. 18. My ſorow is aboue ſorow, my hart mourning within me. 19. Behold the voice of the daughter of my people from a farre countrie: Is not our Lord in Sion: or is not her King in her? Why then haue they prouoked me to wrath in their ſculptils, & in ſtrange vanities? 20. The harueſt is paſt, ſommer is ended: and we are not ſaued. 21. For the affliction of the daughter of my people I am afflicted, and made ſorowful, aſtonishment hath taken me. 22. Is there noe roſen in Galaad? or is there no phiſition there? Why then is not the wound of the daughter of my people cloſed?

(c) As ſerpents can not be hindered by inchantments frō hurting men, no more can the furious Chaldees be diſſwaded by any ſpeach from killing, ſpoyling, and ranſaking the Iſraelites.

CHAP. IX.

The prophet lamenteth the future calamitie of the people, and their falſe dealing ech with others: 12. willing al to conſider that their wickednes is the cauſe of their miſerie, 17. and to mourne, 23. and returne to God: 25. who otherwiſe wil punish both Gentiles, and Iewes not circumciſed in hart.

WHO wil giue water to my head, and to mine eies a fountaine of teares? and I wil weepe day and night for the ſlaine of the daughter of my people. 2. Who wil giue me in the wildernes an inne of wayfaring men, and I wil forſake my people, and depart from them? becauſe they are al adulterers, an aſſemblie of tranſgreſſours. 3. And they haue bent their tongue, as a bow of lying and not of truth: they haue taken courage in the land, becauſe they haue proceeded from euil to euil, and me they haue not knowen, ſaith our Lord. 4. Let euerie man take heede to himſelfe of his neighbour, and in euerie brother of his let him not haue affiance: becauſe euerie brother ſupplanting wil ſupplant, and euerie freind wil walke deceitfully. 5. And man ſhal ſcorne his brother, and they wil not ſpeake truth: for they

haue taught their tongue to ſpeake lies : they haue laboured to doe vniuſtly. 6. Thine inhabitation is in the middes of deceipt : in deceipt they haue refuſed to know me, ſaith our Lord. 7. Therefore thus ſaith the Lord of hoſts : Behold I wil melt, and wil trie them : for what eis ſhal I doe at the face of the daughter of my people ? 8. Their tongue is a wandring arrow, it hath ſpoken guile : in his mouth he hath ſpoken peace with his freind, and ſecretly he layeth waite for him. 9. Shal I not viſite vpon theſe things, ſaith our Lord ? or vpon ſuch a nation ſhal not my ſoule be reuenged? 10. Vpon the mountaines I wil take vp weeping and lamentation, & vpon the beautiful places of the deſert, mourning : becauſe they are burnt, for that there is not a man that paſſeth through : and they haue not heard the voice of the owner : from the foule of the ayre vnto the beaſts they are gone away & departed. 11. And I wil make Ieruſalem to be heaps of ſand, and dennes of dragons : and I wil giue the cities of Iuda into deſolation, becauſe there is not an inhabiter. 12. Who is a wiſe man, that can vnderſtand this, & to whom the word of the mouth of our Lord may be made, that he may declare this, why the earth hath periſhed, and is burnt as a deſert, becauſe there is none that paſſeth through? 13. And our Lord ſaid : Becauſe they haue forſaken my law, which I gaue them, and haue not heard my voice, & haue not walked in it. 14. And they haue gone after the peruerſitie of their owne hart, and after Baalim, which they learned of their fathers. 15. Therfore thus ſaith the Lord of hoſts the God of Iſrael : Behold I wil feed this people with wormewood, and giue them water of gaule to drinke. 16. And I wil diſperſe them in the Nations, which they & their fathers haue not knowen: & I wil ſend the ſword after them, ( ) til they be conſumed. 17. Thus ſaith the Lord of hoſts the God of Iſrael : Conſider & cal ye lamenting women, & let them come : & ſend to thē that are wiſe, and let them make haſte : 18. let them haſten & take vp a lamentation vpon vs: let our eies ſhede teares, & our eie-lids runne downe with waters. 19. Becauſe a voice of lamatation is heard from Sion : How are we waſted and confounded exceedingly ? becauſe we haue left the land, becauſe our tabernacles are caſt downe. 20. Heare therefore ye women the word of our Lord : and let your eares take the word of his mouth : and teach your daughters lamentation : & euerie one her neighbour mourning : 21. becauſe death is come vp through our windowes, it is entred into our houſes, to deſtroy the children from without, the yong men out of the ſtreets. 22. Speak : Thus ſaith our Lord : and the carcaſſe of man ſhal fal as dung vpon the face of the countrie, and as a graſſe behind the backe of the mower, and there is none to gather it. 23. Thus ſaith our Lord : Let not the wiſeman glorie in his wiſedom, & let not the ſtrong man glorie in his ſtrength, & let not the rich man glorie in his riches: 24. but he that glorieth, let him glorie in this, to vnderſtand & know me, becauſe I am the Lord that doe mercie and iudgement, & iuſtice in the earth : for theſe things pleaſe me, ſaith our Lord.

Pſal.27.

1.Cor.1. 2.Cor. 10.

(b) After the deſtruction of Ieruſalē, moſt of the people, eſpecially the richer ſort, were caried into captiuitie; others were perſecuted til they were *conſumed*, that is, euen to death & deſtruction. But not al the nation conſumed, for he prophecied the contrarie, ch.4. v.27. & ch. 5. v. 10. & 18. And after 70. yeares the relikes were releaſed, and returned into Iewrie, manie alſo remained ſtil there. As is euident in the books of Eſdras.

25. Behold, the daies come, ſaith our Lord; & I wil viſite vpon euerie one that hath the prepuce circumciſed, 26. vpon (c) Ægypt, and vpon Iuda, & vpon Edom, and vpon the children of Ammon, & vpon Moab, & vpon al that haue their haire poled, dwelling in the deſert: becauſe al nations haue the prepuce, but al the houſe of Iſrael are vncircumciſed in the hart.

(c) Theſe nations are alſo circumciſed in fleſh, but neither they nor the Iewes are circumciſed in hart which argueth them of hypocriſie.

CHAP. X.

Influence of ſtarres, not imagined power of idols; is not to be feared, but God only: whoſe Maieſtie is infinite, and idols haue no power at al. 19. Ieruſalem lamenteth; 24. and prayeth God to pardon and protect his owne people.

HEARE ye the word, which our Lord hath ſpoken concerning you, o houſe of Iſrael. 2. Thus ſaith our Lord: According to the waies of the Gentiles learne not: and (a) of the ſignes of heauen, which the heathen feare, be not afraid: 3. Becauſe the lawes of the people are vaine: becauſe the worke of the hand of the artificer hath cut a tree out of the foreſt with an axe: 4. with ſiluer & gold he hath decked it: with nailes and hammers he hath compacted it, that it fal not aſunder. 5. They are framed after the ſimulitude of a palme tree, & ſhal not ſpeake: being caried they ſhal be remoued, becauſe (b) they are not able to goe. Therfore feare thē not, becauſe they can neither doe il nor wel. 6. There is not the like vnto thee o Lord: thou art great, and great is thy name in ſtrength. 7. Who ſhal not feare thee o King of Nations? For thine is the glorie: among al the wiſe of the Gētiles, & in al their Kingdoms there is none like vnto thee. 8. They ſhal be proued altogether vnwiſe & fooliſh: the doctrine of their vanitie is wood. 9. Siluer wrapped vp is brought frō Tharſis, and gold from Ophaz: the worke of the artificer, & the hands of the coperſmith: hyacinth and purple are their clothing: al theſe things are the worke of artificers. 10. But our Lord is the true God: he is the liuing God, and the King euerlaſting: at his indignation the earth ſhal be moued: and the Gentils wal not ſuſtaine his threatning. 11. Thus then you ſhal ſay to them: The Gods that made not heauen and earth, let them periſh from off the earth, and from theſe places, that are vnder heauen. 12. He that maketh the earth in his ſtrength, prepareth the world in his wiſedom, & with his prudence ſtretcheth out the heauens. 13. At his voice he giueth a multitude of waters in the heauen, & lifteth vp the clouds from the ends of the earth: he maketh lightnings into rayne, & bringeth forth the winde out of his treaſures. 14. Euerie man is become a foole for knowledge, euery crafts-man is confounded in the ſculptil: becauſe it is falſe that he hath melted, and there is no ſpirit in them.

(a) Heathniſh idolaters thought there was diuine powre in the planets, and other ſtarres. But the faithful know that they are the creatures of God, made for the benefite of men, not that men ſhould ſerue or feare them.

(b) Of other idols made of wood, ſiluer, gold, and the like. it is more eaſie to ſee the vanitie.

Mich. 7.

Apoc. 15.

Pſ. 134.

them. 15. They are vaine things, and a worke worthie to be laughed at: in the time of their viſitation they ſhal periſh. 16. The portion of Iacob is not like to theſe: for it is he that formed al things: and Iſrael is the rodde of his inheritance: the Lord of hoſts in his name. 17. Gather thy confuſion out of the land, thou that dwelleſt in beſiege. 18. Becauſe thus ſaith our Lord: Behold I wil caſt forth farre of the inhabitants of the land at this time: & I wil afflict them, ſo that they may not be found. 19. Woe is me for my deſtruction, my plague is very ſore. But I ſaid. Truly this is myne infirmitie, and I wil beare it. 20. My tabernacle is waſted, al my cords are broken in ſunder: my children are gone out from me, and are not: there is none to ſtretch out my tent anie more, & to ſet vp my curtaines. 21. Becauſe the Paſtours haue done fooliſhly, & haue not ſought our Lord: therfore haue they not vnderſtood, and al their flock is diſperſed. 22. Loe the voice of a bruit cōmeth, a great commotion from the land of the North: to make the cities of Iuda a deſert, and an habitation of dragons. 23. I know Lord, that (c) mans way is not his owne: neither is it in a man to walke, and to direct his ſteppes. 24. Correct me o Lord, but yet in iudgement: and not in thy furie, leſt perhaps thou bring me to nothing. 25. Power out thine indignation vpon the Gentiles, that haue not knowen thee, and vpon the Prouinces, that haue not inuocated thy name: becauſe they haue eaten Iacob, and deuoured him, and conſumed him, and haue diſſipated his glorie.

Pſal. 6.

Pſal. 78.

(c) Man can not doe any good thing without Gods help, nor any euil without his permiſſion: neither of which deſtroyeth freewil. As in the preſent example Nabuchodonoſor could not afflict the Iewes but by Gods permiſſion.

CHAP. XI.

The Prophet being commanded to preach the obſeruation of Gods couenant is not heard. 9. The people folow their fathers example, adoring idols: 11. and shal therefore be ſeuerely punished, neither shal their idals, nor prayers of the iuſt profite them. 15. their malice againſt Chriſt is deſcribed, 20. and the reuenge therof.

THE word that was made from our Lord to Ieremie, ſaying: 2. Heare ye the words of this couenant, and ſpeake to the men of Iuda, and to the inhabitants of Ieruſalem, 3. and thou ſhalt ſay to them: Thus ſaith our Lord the God of Iſrael: Curſed is the man that ſhal not heare the words of this couenant, 4. which I (a) commanded your fathers in the day, that I brought them out of the Land of Ægypt, out of the yron fornace ſaying: Heare ye my voice, and doe al things, that I command you: and you ſhal be my people, and I wil be your God. 5. That I may raiſe vp the othe, which I ſware to your fathers, that I would giue them a land flowing with milke and hunnie, as is this day. And I anſwered, and ſaid: Amen Lord. 6. And our Lord ſaid to me: Crie aloude al theſe

(a) Not for the priuiledges of kinred (*being the children of Abraham, Iſaac and Iacob*) nor for ſuffering circumciſion, nor for the reſt of the Sabbath, but for obedience (*in keeping the comenants & precepts*) our Lord is the God of Iſrael, & Iſrael his people, S. *Ieroms.*

words

words in the cities of Iuda, and without Ieruſalem, ſaying: Heare ye the wordes of this couenant, and doe them: 7. becauſe conteſting I did conteſt your fathers in the day, that I brought them out of the Land of Ægypt euen to this day: ariſing early I conteſted, and ſaid: Heare ye my voice: 8. and they heard not, nor inclined their eare: but went euerie one in the peruerſitie of his owne wicked hart: and I brought vpon them al the words of this couenant, which I commanded them to doe, and they did not. 9. And our Lord ſaid to me: Conſpiracie is found in the men of Iuda, and in the inhabitants of the men of Ieruſalem. 10. They are returned to the former iniquities of their fathers, which would not heare my words: and theſe therfore haue gone after ſtrange Gods, to ſerue them: the houſe of Iſrael, and the houſe of Iuda hath made voide my couenant, which I made with their fathers. 11. For which thing thus ſaith our Lord: Behold I wil bring in euils vpon them, out of which they ſhal not be able to goe forth: and they ſhal crie to me, and I wil not heare them. 12. And the cities of Iuda, and the inhabitants of Ieruſalem ſhal goe, and crie to the Gods, vnto whom they ſacrificed, and they ſhal not ſaue them in the time of their affliction. 13. For according to the number of thy cities were thy Gods ô Iuda: and according to the number of the waies of Ieruſalem thou didſt ſet altars of confuſion, altars to ſacrifice to Baalim. 14. (*b*) Thou therfore pray not for this people, and take not to thee praiſe and prayer for them: becauſe I wil not heare in the time of their crie vnto me, in the time of their affliction. 15. What is it, that my beloued hath in my houſe done much wickednes? ſhal (*c*) the holie fleſh take away from thee thy malices: in which thou haſt boſted? 16. The Lord hath called thy name, a plentiful oliue tree, faire, fruitful, beautiful: at the voice of a word, a great fire flamed vp in it, and the ſhrubs thereof are burnt. 17. And the Lord of hoſtes that planted thee, hath ſpoken euil vpon thee: for the euils of the houſe of Iſrael, and of the houſe of Iuda, which they haue done to themſelues, to prouoke me, in offering to Baalim. 18. (*d*) But thou Lord haſt ſhewed me, and I haue knowen: thou haſt ſhewed me their ſtudies. 19. And I as a milde lambe, that is caried to a victim: and I (*e*) knew not that they deuiſed counſels againſt me, ſaying: Let vs caſt wood on his bread, & raſe him out of the lād of the liuing, and let his name be mentioned no more. 20. But thou ô Lord of Sabaoth, which iudgeſt iuſtly, & proueſt the reynes & the harts, let me ſee thy reuenge of them: for to thee I haue reuealed my cauſe. 21. Therefore thus ſaith the Lord to the men of Anathoth, which ſeek thy life, and ſay: Thou ſhalt not prophecie in the name of our Lord, and thou ſhalt not die in our hands. 22. Therefore thus ſaith the Lord of hoſtes: Behold I wil viſite vpon them: their yong men ſhal die by the ſword, their ſonnes and their daughters ſhal die in famine. 23. And there ſhal be (*f*) no remaines of them: for I wil bring in euil vpon the men of Anathoth, the yeare of their viſitation.

(*b*) Ch. 7. v. 16. ch. 14. v. 11.

(*c*) Flesh offered in ſacrifice is holy, but profiteth not thoſe that are obſtinate in ſinne.

(*d*) By conſent of al Churches (ſaith S. Ierome) t is is ſpoken h Chriſt.

(*e*) Who ſo bore himſelf, as if he had not knowen when the Iewes condemned him in their Councel. For otherwiſe he knew, & foretold, that he ſhould be betrayed & crucified. *Mat.* 20. v. 18. 19. & ch. 26. v. 2.

(*f*) He ſpeaketh only of the wicked, for ſtil ſome relikes remaine. *Iſa.* 10. *Ier.* 4. *Ro.* 9.

CHAP. XII.

It seemeth strange that the wicked prosper. 5. The Iewes heretofore afflicted by weaker enimies, shal be more oppressed by the Babylonians. 10. Euil Pastours shalbe punished, 14. and forraine enemies destroyed.

THOV indeed ô Lord art iust, if I dispute with thee, but yet I wil speake iust things to thee: (*a*) Why doth the way of the impious prosper: why is it wel with al that transgresse, and doe wickedly? 2. Thou hast planted them, and they haue taken roote: they prosper and bring forth fruit: thou art nigh to their mouth, and farre from their reynes. 3. And thou Lord hast knowen me, thou hast seen me, and proued my hart with thee: gather them together as a flocke to the victime, and * sanctifie them in the day of slaughter. 4. How long shal the land mourne, and the herbe of euerie field be withered for malice of the inhabitants therein? Beast is consumed, and foule: because they haue said: He shal not see our later ends. 5. If running with foot-men thou hast laboured: how canst thou cõtend with horses? And whereas in a lãd of peace thou hast been secure, what wilt thou doe in the pride of Iordan? 6. For euen thy brethren, and the house of thy father, they also haue fought against thee, and haue cried after thee with ful voice: beleue them not when they shal speake good things vnto thee. 7. I haue forsaken my house, I haue left mine inheritance: I haue giuen my beloued soule into the hand of her enemies. 8. Myne inheritance is become vnto me as a lion in the wood: it hath vttered a voice against me, therefore haue I hated it. 9. Why, is myne inheritance vnto me as a bird of diuers colours? is it as a bird died throughout? come, assemble your selues al ye Beasts of the land, make haste to deuour. 10. Manie pastours haue destroyed my vineyard, they haue troden downe my portion: they haue made my portion that was worthie to be desired, into a desert of desolation. 11. They haue laied it into dissipation, and it hath mourned vpon me. With desolation is al the land made desolate: because there is none that considereth in the hart. 12. Vpon al the wayes of the desert the wasters are come, because the sword of our Lord shal deuour from one end of the land to the other end thereof: there is no peace to al flesh. 13. They haue sowen wheate, and reaped thornes: they haue taken an inheritance, & it shal not profite them: you shal be ashamed of your fruits, for the wrath of the furie of our Lord. 14. Thus saith the Lord against al my most wicked neighbours: (*b*) which touche the inheritance that I haue distributed to my people of Israel: Behold I wil plucke them out of their land, and the house of Iuda I wil plucke out of the middes of them. 15. And when

Iob.21. Abac.1.

(*a*) Prophets, & other holy mẽ, not ignorant nor doubtful of Gods prouidence, speake sometimes in the person of the weake, as desirous to know why God suffereth the wicked to prosper in this world, and the godlie to be afflicted. *Iob.21. v.7. Dauid Psal.72.v.2.3. Abacu.1.v.3.*

* *Segrega.e.*

(*b*) After that the children are chasticed, the rod is to be burned.

I shal

I shal haue plucked them out, I wil returne, and haue mercie on them: and wil bring them backe, euerie man to his inheritance, and euerie man into his land. 16. And it shal be: if being taught they wil learne the waies of my people, that they sweare in my name: Our Lord liueth, as they haue taught my people to sweare by Baal: they shal be built in the middes of my people. 17. But if they wil not heare, I wil plucke out that nation with plucking vp and with destruction, saith our Lord.

CHAP. XIII.

By a girdle first vsed and after leaſt of, 8. is prefigured the reiection of the Iewes: 12. til Gods mercie recalleth them. 17. The Prophet lamenting their obſtinacie, 22. sheweth that their ſinne is the cauſe of their miſerie.

The 2. part. The peoples ingratitude ſinning againſt God, and perſecuting the Prophet.

THVS ſaith our Lord to me: Goe, and get thee (*a*) a girdle of linnen, and thou ſhalt put it about thy loynes, and ſhalt not put it into water. 2. And I got a girdle according to the word of our Lord, and put it about my loynes. 3. And the word of our Lord was made to me the ſecõd time, ſaying: 4. Take girdle, which thou haſt gotten, which is about thy loynes, and riſing goe to Euphrates, and hide it there in an hole of the rocke. 5. And I went, and hidde it in Euphrates, as our Lord had commanded me. 6. And it came to paſſe after manie daies, our Lord ſaid to me: Ariſe, goe to Euphrates: and take from thence the girdle, which I commanded thee that thou ſhouldſt hide it there. 7. And I went to Euphrates, and digged, and tooke the girdle out of the place, where I had hid it: and behold the girdle was rotten, ſo that it was fit for no vſe. 8. And the word of our Lord was made to me, ſaying: 9. Thus ſaith our Lord: ſo wil I make the pride of Iuda, and the great pride of Ieruſalem. 10. This moſt wicked people, which wil not heare my words, and walke in the peruerſitie of their hart: & haue gone after ſtrange Gods to ſerue them and to adore them: and they ſhal be as this girdle, which is fitte for no vſe. 11. For as the girdle cleaueth to the loynes of a man, ſo haue I faſt ioyned to me al the houſe of Iſrael, and al the houſe of Iuda, ſaith our Lord: that they might be my people, and name, and prayſe, and glorie: & they heard not. 12. Thou ſhalt ſay therfore vnto them this word: Thus ſaith our Lord the God of Iſrael: (*b*) Euerie bottle ſhal be filled with wine. And they ſhal ſay to thee: Why, are we ignorant that euerie bottle ſhal be filled with wine? 13. And thou ſhalt ſay to them: Thus ſaith our Lord: Behold I wil fil al the inhabitãts of this lãd, & the Kings that of the ſtock of Dauid ſit vpon his throne, & the Prieſts, & the Prophets, & al the inhabitants of Ieruſalem, with drunkennes. 14. And I wil diſperſe them euerie

(*a*) Prophecies vttered in facts haue more force to perſwade, then only words. And therfore the Prophets by Gods commandment vſe both theſe wayes. *Heb.* 1.

(*b*) Another pophetical ſimilitude, to ſignifie that the Iewes ſhal be perplexe, not knowing what to doe in extreme diſtreſſe: as ſenſles men ouercome with much wine.

euerie man from his brother, and the fathers and ſonnes together, ſaith our Lord: I wil not ſpare, and I wil not yeald: neither wil I haue mercie not to deſtroy them. 15. Heare ye, and giue eare. Be not eleuated, becauſe our Lord hath ſpoken. 16. Giue ye glorie to our Lord your God, before it waxe darke, and before your feet ſtumble at the darke mountaines: you ſhal looke for light, and he wil turne it into the ſhadow of death, & into darknes. 17. But if you wil not heare this, in ſecret my ſoule ſhal weep becauſe of the pride: weeping it ſhal weep, and mine eie ſhal drop teares, becauſe the flock of our Lord is taken. 18. Say to the King, and to her that ruleth: Be humbled, ſitte downe: becauſe the crowne of your glorie is come downe from your head. 19. The cities of the South are ſhut, and there is none that may open them: al Iuda is tranſported with a perfect tranſmigration. 20. Lift vp your eies and ſee, you that come from the North, where is the flock that is giuen thee, thy noble cattel? 21. What wilt thou ſay when he ſhal viſite thee? for thou haſt taught them againſt thee, and inſtructed them againſt thyne owne head: ſhal not ſorowes apprehend thee, as a woman in trauel? 22. And if thou ſhalt ſay in thy hart: why are theſe things come vnto me? For the multitude of thine iniquitie, thy more ſhamelie parts are diſcouered, the ſoles of thy feet are polluted. 23. (c) If the Æthiopian can change his skinne, or the leopard his ſpots: you alſo can doe wel, when you haue learned euil. 24. And I wil ſcatter them as ſtubble, which is violently taken with the wind in the deſert. 25. This is thy lot, and portion of thy meaſure from me, ſaith our Lord, becauſe thou haſt forgotten me, and haſt truſted in lying. 26. Wherefore I haue alſo made bare thy thighs againſt thy face, and thine ignominie hath appeared, 27. thine adulteries, and thy neying, the wickedneſſe of thy fornication: vpon the litle hils in the field I haue ſeen thine abominations. Woe to thee Ieruſalem, thou wilt not be made cleane after me: how long yet?

(c) Cuſtome is as it were an other nature, hard to be altered: yet Gods grace raiſeth ſome inueterate ſinners to rue repentãce, but this is rare. And of themſelues without grace no ſinners can riſe nor repent.

CHAP. XIIII.

Iurie ſhal be afflicted with drought and famine. 11. *Neither ſhal the Prophets prayer, nor their faſts, nor ſacrifices auaile them.* 14. *Falſe Prophets ſhal perish with the ſeduced people.* 17. *Ieremie lamenting exhorteth them to repentance.*

THE word of our Lord that was made to Ieremie concerning the words (a) of the drought. 2. Iurie hath mourned, and the gates thereof are fallen downe, and are obſcured on the earth, and the crie of Ieruſalem is come vp. 3. The greater men haue ſent their inferiours to the water: they came to draw, they found no water, they caried backe their veſſels

(a) The Iewes ſuffered famine & thirſt by reaſon of drought, for their ſinnes: which alſo ſignifieth deriuation of Gods grace for their former wickednes.

emptie:

emptie: they were confounded and afflicted, and couered their heads. 4. For the waſt of the land, becauſe there came no rayne vpon the earth, the huſbandmen were confounded, they couered their heads. 5. For the hind alſo brought forth in the field, and left it: becauſe there was no graſſe. 6. And the wild aſſes ſtood vpon the rocks, they drew wind as dragons, their eies failed, becauſe there was no graſſe. 7. If our iniquities haue anſwered vs: Lord doe for thy names ſake, becauſe our reuoltings are manie, to thee we haue ſinned. 8. O expectation of Iſrael, the ſauiour thereof in the time of tribulation: why wilt thou be as a ſciourner in the land, and as a wayfaring man turning in to lodge? 9. Why wilt thou be as a wandring man, as the (b) ſtrong that can not ſaue? but thou ô Lord art in vs, and thy name is inuocated vpon vs, forſake vs not. 10. Thus ſaith our Lord to his people, which hath loued to moue their feet, and haue not reſted, and hath not pleaſed our Lord: Now wil he remember their iniquities, and viſit their ſinnes. 11. And our Lord ſaid to me: Pray not for this people to good. 12. When they ſhal faſt, I wil not heare their prayers: and if they ſhal offer holocauſts and victimes, I wil not receiue them: becauſe with ſword, and famine, and peſtilence I wil conſume them. 13. And I ſaid: A a a, ô Lord God (c) the Prophets ſay to them: You ſhal not ſee the ſword, and there ſhal be no famine among you, but he wil giue you true peace in this place. 14. And our Lord ſaid to me: The Prophets prophecie falſely in my name: I ſent them not, and I commanded them not, neither haue I ſpoken vnto them; lying viſion, and deceitful diuination, guilefulnes, and the ſeduction of their owne hart they prophecie vnto you. 15. Therefore thus ſaith our Lord of the Prophets, that prophecie in my name, whom I ſent not, that ſay: There ſhal not be ſword, and famine in this land: In ſword and famine ſhal thoſe Prophets be conſumed. 16. And the peoples to whom they prophecie, ſhal be caſt forth in the waies of Ieruſalem through famine and ſword, and there ſhal be none to burie them; they & their wiues, their ſonnes & their daughters, and I wil power out their euil vpon them. 17. And thou ſhalt ſay this word vnto them: Let mine eies ſhede teares night & day, & not ceaſe, becauſe the (d) virgin daughter of my people is afflicted with great affliction, with a verie ſore plague exceedingly. 18. If I ſhal goe out to the fields, loe the ſlaine with the ſword: and if I enter into the citie, loe the pyned away with famine. For the Prophet & the Prieſt are gone into a land which they knew not. 19. Why, caſting of haſt thou caſt away Iuda, or hath thy ſoule abhorred Sion? why then haſt thou ſtriken vs, ſo that there is not health? we haue expected peace, & there is no good: and a time of curing, and behold trouble. 20. We haue knowen ô Lord our impieties, the iniquities of our fathers, becauſe we haue ſinned to thee. 21. Giue vs not into reproche for thy names ſake, neither make vs to haue the contumelie of the throne of thy glorie: remember, make not thy couenant with vs voide. 22. Why, are there

Iam. 1. & 2.

(b) As one that braggeth, and eſteemeth himſelf ſtrong.

(c) Falſe Prophets ſeducing the people, can not excuſe the from ſinne. For when the blind leadeth the blind, both fal into the pit.

(d) Notwithſtanding there were very manie grieuous ſinners, yet in reſpect of the iuſt the Church is a virgin.

among the sculptils of the Gentils that can raine? or can the heauens giue showers? art not thou the Lord our God, whom we haue expected? for thou hast made al these things.

CHAP. XV.

Though Moyses and Samuel should pray for this people, yet God hath determined to punish them with plague, warre, famine, and captiuitie, 6. for their impenitencie. 10. The Prophet lamenteth that for his preaching the people is become worse, 15. and persecuteth him: 19. but God promiseth to deliuer and to reward him.

(a) The Geneua Bible is corruptly translated contrarie to the Hebrew and Greek: *Though Moyses and Samuel stood before me.*

AND our Lord said to me: "If Moyses & Samuel (a) shal stand before me, my soule is not toward this people: cast them out from my face, and let them goe forth. 2. And if they shal say vnto thee: Whither shal we goe forth? thou shalt say to them: Thus saith our Lord: (b) They that to death, to death, & they that to sword, to sword: & they that to famine, to famine; & they that to captiuitie, to captiuitie. 3. And I wil visite vpon them foure kinds, saith our Lord: The sword to kil, and dogs to teare, and the foules of the ayre, and beasts of the earth to deuour and to destroy. 4. And I wil giue thē into rage to al the Kingdomes of the earth: because of Manasses the sonne of Ezechias the King of Iuda, for al things that he did in Ierusalem. 5. For who shal haue pitie on thee Ierusalem? or who shal be sorie for thee? or who shal goe to pray for thy peace? 6. Thou hast forsaken me, saith our Lord, thou hast gone backward: and I wil stretch forth my hand vpon thee, & wil kil thee: I am wearie in praying thee. 7. And I wil scatter them with a fanne in the gates of the land: I haue slayne and destroyed my people, and yet they are not returned form their waies. 8. Their widowes are multiplied vnto me aboue the sand of the sea: I haue brought into them vpon the mother of the yong man a waster at noone day: I haue cast terrour suddenly vpon the cities. 9. She is weakned that bare seuen, her soule hath fainted: the sunne went downe to her, when it was yet day: she is confounded, and ashamed: and the residue of them I wil giue vnto the sword in the sight of their enemies, saith our Lord. 10. Woe is me, my mother: why hast thou borne me a man of brawling, a man of discord in al the earth? I haue not lent to vsurie, neither hath anie man lent vnto me to vsurie: al curse me. 11. Our Lord saith: If thy remnant shal not be to good, if I haue not holpen thee in the time of affliction, and in the time of tribulation against the enemie. 12. Why, shal (c) yron be confederate with the yron from the North, and also (d) brasse? 13. Thy riches & thy treasures I wil giue into spoile for naught for al thy sinnes, and in al thy borders. 14. And I wil bring thine enemies out of a land,

(b) This Hebrew phrase signifieth, that some shal dye by sicknes, some by the sword, some by famine, some shal be lead into captiuitie, as God hath seuerally ordayned.

Zac. 11.

4. Reg. 21.

Amos 8.

(c) There can hardly be concord between potent Kingdomes.

(d) The weaker is easily afflicted by the stronger.

which

which thou knoweſt not: becauſe a fire is kindled in my furie, it ſhal burne vpon you. 15. (e) Thou knoweſt o Lord, be mindful of me, and viſite me, and defend me from them, that perſecute me: doe not receiue me in (f) thy patience, know that I haue ſuſtayned reproch for thee. 16. Thy words were found, and I did eate them, & thy word was made to me a ioy & gladnes of my hart: becauſe thy name is inuocated vpon me, o Lord God of hoſtes. 17. I ſate not in the counſel of ieſters, & I haue gloried: at the face of thy hand: I ſate alone, becauſe thou haſt filleſt me with threaning. 18. Why is my ſorow made perpetual, and my deſperate plague refuſeth to be cured? it is become vnto me as a lie of (g) vnfaythful waters. 19. For this cauſe thus ſaith our Lord: If thou wilt be conuerted, I wil conuert thee, & thou ſhalt ſtand before my face: & if thou wilt ſeparate the pretious thing from the vile, thou ſhalt be as my mouth: they ſhal be turned to thee, & (h) thou ſhalt not be turned to them. 20. And I wil giue thee vnto this people as a braſen wal, ſtrong: and they ſhal fight againſt thee, and ſhal not preuaile: becauſe I am with thee to ſaue thee, and to deliuer thee, ſaith our Lord. 21. And I wil deliuer thee out of the hand of the moſt wicked, and I wil redeem thee out of the hand of ſtrong.

Pſal. 1. & 25.

(e) The Prophet fearing his owne weaknes prayeth to be deliuered from perſecution.

(f) Deferre not to deliuer me. As *Pſal.* 12. v. 2.

g) Vaine hope.

(h) The people ſhal yeald to the Prophets admonition, not he to their peruerſitie.

ANNOTATIONS.

CHAP. XV.

1. *If Moyſes and Samuel ſhal ſtand before me.*] As before God reuealed to this Prophet Ieremie, that the people ſhould aſſuredly be punished, and therfore prohibited him (ch. 7. v. 16. ch. 11. v. 14. & ch. 14. v. 11.) that he ſhould not pray for them: ſo here he confirmeth the ſame determinate ſentence of their punishment, ſaying: *If Moyſes and Samuel ſhal ſtand before me, my ſoule is not towards this people.* That is, though not only Ieremie (a zelous holie Prophet now liuing) but alſo Moyſes and Samuel (departed from this world long before) ſhal pray for this people, yet they ſhal not eſcape the deſigned punishment, for their great ſinnes. By neceſſarie conſequence of which confirmation, is alſo proued, that Moyſes and Samuel, after their death, both could and did ſometimes pray for the ſame people. For otherwiſe the particular mention of theſe Prophets, were not to the purpoſe, if they neuer did, nor could pray for them. And wheras the English gloſſe (in the Geneua Bible) ſuppoſeth Gods *meaning* to be, *that if there were anie man liuing moued with ſo great zele towards the people, as were theſe two, yet he would not grant this requeſt, for as much as he had determined the contrarie*, it is euident that Ieremie, Ezechiel, Daniel, and ſome other Prophets then liuing, had alſo great zele, very like to the others, and therfore this text ſpeaketh not of others like vnto them; but as S. Ierom (in his commentaries vpō this place) S. Chryſoſtom (*hom.* 1. *in* 1. *Theſſ.* 1.) and S. Gregorie (*lib.* 9. *Moral. c.* 12.) vnderſtand it of Moyſes and Samuel themſelues, being in aſſured happie ſtate, where their former great zele and charitie were now greater, and more perfect then in this life.

No prayers of others doe auaile for obſtinate & impenitent ſinners.

Saints after their death pray for men in this world.

This text is vnderſtood of Moyſes and Samuel themſelues.

CHAP. XVI.

The Prophet is forbie to marie, troubleſome times not ſuffering the cares of familie: 5. He muſt neither goe to places of feaſting, nor mourning, more dying then can be mourned or buried. 10. Al which is for their idolatrie. 15. But after captiuitie the people shal be releaſed. 16. And both Iewes and Gentiles conuerted to Chriſt.

(a) Ieremie not only lined ſingle in the times of tribulation, but alſo remained a virgin al his life. *S. Ierome li. 1. aduer. Iouinian. poſt medium.*

AND the word of our Lord was made to me, ſaying: 2. (a) Thou ſhalt not take a wife, and thou ſhalt not haue ſonnes and daughters in this place. 3. Becauſe thus ſaith our Lord concerning ſonnes aed daugthers, that are begotten in this place, and concerning their mothers, which beare them: and concerning their fathers, of whoſe ſtock they were borne in this land: 4. by the deaths of diſeaſes they ſhal die: they shal not be mourned, and they ſhal not be buried, they ſhal be as a dunghilp vō the face of the earth they ſhal be cōſumed, both with ſword, & famine: & their carcaſſe ſhal be meate for the foules of the ayre, and beaſts of the earth. 5. For thus ſaith our Lord: Enter not into the houſe of feaſting, neither goe thou to mourne, nor comfort them: becauſe I haue taken away my peace from this people, ſaith our Lord, mercie and commiſerations. 6. And great and litle ſhal die in this land: they ſhal not be buried nor mourned, and they ſhal not cut themſelues, neither ſhal baldnes be made for them. 7. And they ſhal not breake bread among thē to him that mourneth to comfort him vpon the dead: and they ſhal not giuen them drinke of the cup to comfort them vpon their father and mother. 8. And enter not into the houſe of feaſting, to ſit with them, and to eate and drinke: 9. becauſe thus ſaith our Lord of hoſts the God of Iſrael: Behold I wil take away out of this place in your eies & in your daies the voice of ioy, and the voice of gladnes, the voice of the bridegrome, and the voice of the bride. 10. And when thou ſhalt tel this people al theſe words, and they ſhal ſay to thee: Wherefore hath our Lord ſpoken vpon vs al this great euil? what is our iniquitie? and what is our ſinne, that we haue ſinned to the Lord our God? 11. Thou ſhalt ſay to them: Becauſe your fathers haue forſaken me, ſaith our Lord: and gone after ſtrange Gods, and ſerued them, and adored them: and me they haue forſaken, & my law they haue not kept. 12. But (b) you alſo haue wrought worſe then your fathers: for behold euerie one walketh after the peruerſitie of his euil hart, that he heare me not. 13. And I wil caſt you forth out of this land, into a land which you & your fathers knew not: & there you ſhal ſerue ſtrange Gods day & night, which ſhal not giue you anie reſt. 14. (c) Therfore behold the daies come, ſaith our

(b) After long expectation of amendment, & generation after generation adding more ſinnes, at laſt commeth great puniſhment.

(c) But againe after puniſhment God ſheweth his mercie.

Lord,

Lord, and it ſhal be ſaid no more: The Lord liueth, that brought forth the children of Iſrael out of the Land of Ægypt. 15. But, The Lord liueth, that brought the children of Iſrael out of the land of the North, and out of al the lands to the which I did caſt them out: and I wil bring them againe into their land, which I gaue to their fathers. 16. Behold I wil ſend manie (*d*) fiſhers ſaith our Lord, and they ſhal fiſh them: and after this I wil ſend them manie (*e*) hunters, and they ſhal hunt them from euerie mountaine, and from euerie litle hil, and out of the caues (*f*) of rocks. 17. Becauſe mine eies are vpon al their waies: they are not hid from my face, and their iniquitie hath not been hid from mine eies. 18. And I wil repay firſt their double iniquities, and their ſinnes: becauſe they haue contaminated my land with the carcaſſes of their idols, and with their abominations they haue filled mine inheritance. 19. O Lord my force, and my ſtrength, and my refuge in the day of tribulation: to thee the Gentils ſhal come from the ends of the earth, and ſhal ſay: In very deed our fathers haue poſſeſſed lying, vanitie which hath not profited them 20. Why, (*g*) ſhal a man make Gods vnto himſelf, and they are not Gods? 21. Therefore behold I wil ſhew them at this time, I wil ſhew them my hand, and my power: and they ſhal know that my name is the Lord.

(*d*) The Apoſtles.

(*e*) Other Apoſtolical men.

(*f*) *Not only Chriſt is a rock, but he hath alſo giuen to his Apoſtle Peter to be called a rocke. In whoſe iudgements they that reſt are rightly ſaid to be tranſlated from the rocke. S. Iero. in hunc locum.*

(*g*) To make men is the worke of God, and therfore it is very abſurde, that a man can make Gods. *S Iero ibidem.*

CHAP. XVII.

For obſtinacie in ſinne the Iewes ſhal be led captiue. 5. He is curſed that truſteth in flesh: 7. and bleſſed that truſteth in God. 9. Only God ſearcheth the hart, giuing to euerie one as they deſerue. 11. The Prophet prayeth to be deliuered from his enemies: 19. preacheth obſeruation of the Law: 24. ſo they ſhal proſper, otherwiſe perish.

THE ſinne of Iuda is written with (*a*) yron penne in naile of Adamant, grauen vpon the bredth of their hart, and in the hornes of their altars. 2. When their children ſhal remember their altars, and their groues, and their trees with greene leaues in the high mountaines, 3. ſacrificing in the field: I wil giue thy ſtrength, and al thy treaſures into ſpoile, thine exceſſes for ſinne in al thy coſtes. 4. And thou ſhalt be left alone of thine inheritance, which I gaue thee: and I wil make thee ſerue thine enemies in a land, which thou knoweſt not: becauſe thou haſt kindled a fire in my furie, it ſhal burne for euer. 5. Thus ſaith our Lord: Curſed be the man that truſteth (*b*) in man, and maketh fleſh his arme, and his hart departeth from our Lord. 6. For he ſhal be as litle bushes in the deſert, and ſhal not ſee when good ſhal come: but he ſhal dwel in drynes in the deſert, in a land of ſaltnes, and not habitable. 7. Bleſſed be the man, that truſteth in our Lord, and our Lord ſhal be his confidence. 8. And he

(*a*) Theſe metaphorical termes ſignifie that their ſinnes were inueterated, & hard to be blotted out.

(*b*) Chiefe and principal truſt muſt be in Gods help, not in mās ſtrength or policie.

Iſa. 30.

Pſal. 1.

ſhal be as a tree that is planted vpon the waters, that ſpredeth his roots towards moyſture: and it ſhal not feare when the heate commeth. And the leafe thereof ſhal be green, and in the time of drought it ſhal not be careful, neither ſhal it ceaſe at anie time to bring forth fruit. 9. The hart of man is peruerſe, and vnſearcheable, who ſhal know it? 10. I the Lord (c) that ſearch the hart, and proue the reynes: which giue to euerie one according to his way, and according to the fruit of his inuentions. 11. The partrich hath nouriſhed that which ſhe brought not forth: he hath gathered riches, and not in iudgement: in the middes of his dayes he ſhal leaue them, and in his latter end he ſhal be a foole. 12. A throne of glorie of height from the beginning, the place of our ſanctification: 13. O Lord the expectation of Iſrael: al that forſake thee, ſhal be confounded: they that depart from thee, ſhal be written in the earth: becauſe they haue forſaken the vaine of liuing waters our Lord. 14. Heale me ô Lord, and I ſhal be healed: ſaue me, and I ſhal be ſaued: becauſe thou art my praiſe. 15. Behold they ſay to me: Where is the word of our Lord? let it come. 16. And I am not troubled, following thee the Paſtour, & the day of mā I haue not deſired, thou knoweſt. That which hath proceeded out of my lips, hath been right in thy ſight. 17. Be not thou a terrour vnto me, thou art mine hope in the day of affliction. 18. Let them be confounded that perſecute me, and let not me be confounded: let them be afrayd, and let not me be afrayd: bring vpon them the day of affliction, and with double deſtruction deſtroy them. 19. Thus ſaith our Lord to me: Goe, and ſtand in the gate of the children of the people, by which the Kings of Iuda come in, and goe out, and in al the gates of Ieruſalem: 20. and thou ſhalt ſay to them: Heare the word of our Lord ye Kings of Iuda, and al Iuda, and al the inhabitants of Ieruſalem, that enter in by theſe gates. 21. Thus ſaith our Lord: Take heed to your ſoules, and carie not burdens on (d) the Sabbath day: neither bring them in by the gates of Ieruſalem. 22. And caſt not forth burdens out of your houſes on the Sabbath day, and al worke you ſhal not doe: ſanctifie the Sabbath day, as I commanded your fathers. 23. And they heard not, nor inclined their eare: but hardned their necke, that they would not heare me, and that they would not take diſcipline. 24. And it ſhal be: if you wil heare me, ſaith our Lord, that you bring not burdens in by the gates of this citie on the Sabbath day: and if you wil ſanctifie the Sabbath day, that you doe not al workes therein: 25. (e) there ſhal enter in by the gates of this citie Kings and Princes, ſitting vpon the throne of Dauid, and mounting on chariots and horſes, they and their Princes, the men of Iuda, and the inhabiters of Ieruſalem: and this citie ſhal be inhabited for euer. 26. And they ſhal come from the cities of Iuda, and from round about Ieruſalem, and from the land of Beniamin, and from the champaine countries, and from the mountaines, and from the South, carying holocauſt, & victime, and ſacrifice, & frankincenſe, & they ſhal bring in oblation into the houſe of our Lord. 27. But if you wil not heare me, to

ſanctifie

Pſal. 7. v. 10. Apoc. 2. v. 23.

(c) It is proper to God only by his owne power to ſearch the hart of man and to know his ſecret thoughts, which men nor Angels can not naturally know, but holie Angels & glorified ſaints doe know the thoughts of men by light of glorie, whē mortal men pray vnto tē; & Prophets know by light of Prophecie: as Elizeus ſaw when Giezi tooke bribes; & by ſpecial inſpiration S. Peter knew the fraud of Ananias & Saphira. Act. 5.

(d) By the ſabbath, as often elſwhere, is meant the obſeruation of al the law.

(e) Such temporal rewards were commonly promiſed in the old teſtament, but in the new is promiſed life euerlaſting, & eternal glorie.

ſanctifie the Sabbath day, and not to carie burden, and not to bring in by the gates of Ieruſalem on the Sabbath day: I wil kindle a fire in the gates thereof, and it ſhal deuour the houſes of Ieruſalem, and it ſhal not be quenched.

CHAP. XVIII.

As clay in the hand of a potter, ſo is Iſrael in Gods hand. 8. He pardoneth penitents, 10. and puniſheth the obſtinate. 18. They conſpire againſt Ieremie, for which he denounceth miſeries hanging ouer them.

THE word that was made to Ieremie from our Lord, ſaying: 2. Ariſe and goe downe into the potters houſe, and there thou ſhalt heare my words. 3. And I went downe into the potters houſe, and behold he made a worke vpon the wheele. 4. And the veſſel was broken which he made of clay with his hands: and turning (*a*) he made it an other veſſel, as it pleaſed in his eies to make it. 5. And the word of our Lord was made to me, ſaying: 6. Why, ſhal I not be able to doe vnto you, as this porter, ô houſe of Iſrael? Behold, ſaith our Lord, as clay in the hand of the potter, ſo are you in my hand, ô houſe of Iſrael. 7. I wil ſodainly ſpeake againſt nation, and againſt Kingdom, to roote out, and deſtroy, and waſt it. 8. If that nation ſhal repent thē of their euil, againſt whom I haue ſpoken: I alſo wil repēt me of the euil, that I haue thought to doe to it. 9. And I wil ſodainly ſpeake of nation and of Kingdom, to build and plant it. 10. If it ſhal doe euil in mine eies, that it heare not my voice: I wil repent me of the good that I haue ſpoken to doe vnto it. 11. Now therefore tel the man of Iuda, and the inhabitants of Ieruſalem, ſaying: Thus ſaith our Lord: Behold I forge euil againſt you, and deuiſe a deuice againſt you: let euerie man returne from his euil way, and direct ye your waies and your ſtudies. 12. Who ſaid: We are deſperate: for we wil goe after our cogitations, and we wil doe euerie one the peruerſitie of his euil hart. 13. Therfore thus ſaith our Lord: Aske the Nations: Who hath heard ſuch horrible things, as the virgin of Iſrael hath done exceedingly? 14. Why ſhal the ſnow of Libanus faile frō the rock of the field? or can the cold waters guſhing forth and runing downe, be drawen out? 15. Becauſe my people hath forgotten me, ſacrificing in vaine, and ſtumbling in their waies, in the pathes of the world, that they might walke by them in a way not troden: 16. that their land might be made into deſolation, and into an euerlaſting hiſſe: euerie one that ſhal paſſe by it, ſhal be aſtoniſhed, & wag his head. 17. As the burning winde wil I diſperſe thē before the enemie: the back, and not the face wil I ſhew them in the day of their perdition. 18. And they ſaid: (*b*) Come, and let vs finde deuiſes

Iſa. 45. Rom. 9.

(*a*) A potter cā make a new veſſel of the ſame clay being misformed in caſting, ſo it be yet freſh, & moyſt; but God can alſo reforme man being hardned in hart, as if he made a new pot of an old one, broken into pieces or deformed.

(*b*) Alluding to his owne perſecution the Prophet here ſpeaketh expreſly of Chriſt, as S. Iereme ſheweth it verified, when the Iewes crucified Chriſt, crying *Crucifie him, crucifie him.*

againſt

againſt Ieremie: for the law ſhal not periſh from the Prieſt, nor counſel from the wiſe, nor the word from the Prophet: come, and let vs ſtrike him with the tongue, & let vs not attẽd to al his words. 19. Attend o Lord vnto me, and heare the voice of mine aduerſaries. 20. Why, is euil rendred for good, becauſe they haue digged a pitte for my ſoule? Remember that I haue ſtood in the ſight, to ſpeake good for them, and to returne away their indignation from thẽ. 21. Therefore giue their children into famine, and lead them into the hands of the ſword: let their wiues be made without children, and widowes: and let the husbands be killed by death: let their yong men be pearced through with the ſword in battel. 22. Let a crie be heard out of their houſes, for thou ſhalt bring the robber vpon them ſodainly: becauſe they haue digged a pitte to take me, and haue hid ſnares for my feet. 23. But thou o Lord knoweſt al their counſel againſt me vnto death: be not propicious to their iniquitie, and let not their ſinne be cleane put out from thy face: let them be made falling in thy ſight, in the time of thy furie deale with them.

CHAP. XIX.

The Prophet holding an earthen bottel in his hand, preacheth the deſtruction of Ieruſalem, 4. for their idolatrie: 10. and in ſigne therof breaketh the bottel in pieces: 11. denouncing that God wil ſo breake the people that contemne his word.

THVS ſaith our Lord: Goe, and (a) take a potters earthen bottel of the ancients of the people, and of the ancients of the Prieſts: 2. and goe forth to the valley of the ſonne of Ennom, which is by the entrie of the earthen gate: and there thou ſhalt preach the words, that I wil ſpeake to thee. 3. And thou ſhalt ſay: Heare the word of our Lord ye Kings of Iuda, and inhabitants of Ieruſalem: Thus ſaith the Lord of hoſts, the God of Iſrael: Behold I wil bring in affliction vpon this place: ſo that euerie one that ſhal heare it, his eares ſhal tingle: 4. becauſe they haue forſaken me, and haue made this place ſtrange: and they haue ſacrificed therein to ſtrange Gods, whom they, and their fathers, and the King of Iuda haue not knowen: and they haue filled this place with the bloud of innocents. 5. And they haue built the exceſſes of Baalim, to burne their children with fire for holocauſt to Baalim: which I commanded not, nor haue ſpoken of, neither haue they aſcended into my harr. 6. Therefore behold the daies come, ſaith our Lord: and this place ſhal no more be called, Topheth, and the valley of the ſonne of Ennom, but the valley of ſlaughter. 7. And I wil diſſipate the counſel of Iuda and Ieruſa-

(a) Words and actions together inſtruct both by the eares and eyes, and ſo moue more effectually, as S. Ierome often noteth.

lem

lem in this place: and I wil ſubuert them with the ſword in the ſight of their enemies, and in the hand of them that ſeeke their liues: and I wil giue their carcaſſes to be meate for the foules of the ayre, and for the beaſts of the earth. 8. And I wil make this citie into aſtoniſhment, and into hiſſing: euerie one that ſhal paſſe by it, ſhal be aſtonished, & ſhal hiſſe vpon al the plague therof. 9. And I wil feede them with the fleſh of their ſonnes, and with the fleſh of their daughters: and euerie one ſhal eate the fleſh of his freind in the ſiege, and in the diſtreſſe, wherein their enemies ſhal include them, and they that ſeek their liues. 10. And thou ſhalt breake the bottel in the ſight of the men, that ſhal goe with thee. 11. And thou ſhalt ſay to them: Thus ſaith the Lord of hoſts: So wil I break this people, and this citie, as the potters veſſel is broken, that can (b) no more be repaired: and they ſhal be buried in Topheth, becauſe there is no other place to burie in. 12. So wil I doe to this place, ſaith our Lord, and to the inhabitants thereof: and I wil make this citie as Topheth 13. And the houſes of Ieruſalem, and the houſes of the Kings of Iuda ſhal be as the place of Topheth, vncleane: al houſes, in the tops whereof they haue ſacrificed to al the hoſt of heauen, and haue offered libaments to ſtrange Gods. 14. And eremie came from Topheth, whither our Lord had ſent him to prophecie, and he ſtoode in the court of the houſe of our Lord, and ſaid to al the people: 15. Thus ſaith the Lord of hoſts, the God of Iſrael: Behold I wil bring in vpon this citie, and vpon al the cities thereof al the euils that I haue ſpoken againſt it: becauſe they haue hardned their necke, that they would not heare my words.

(b) That which is vnpoſſible to men, is poſſible to God. *Mat.* 19. *See Annot.* 1. *h.* 18. *v.* 3.

CHAP. XX.

Phaſſur a Prieſt beateth the Prophet, and putteth him in the ſtockes. He ſtil prophecieth their captiuitie in Babylon. 7. Lamenteth that he and his preaching is derided: 11. confideth in God: 14. and vttereth his afflicted minde.

AND Phaſſur the ſonne of Emmer Prieſt, who was appointed Prince in the houſe of our Lord, heard Ieremie prophecying theſe words. 2. And Phaſſur ſtruck Ieremie the Prophet, and put him into the ſtocks, that was in the vpper gate of Beniamin, in the houſe of our Lord. 3. And when it was light on the morow, Phaſſur brought forth Ieremie out of the ſtocks. And Ieremie ſaid to him: Our Lord hath called thy name not (a) Phaſſur, but feare on euerie ſide. 4. Becauſe thus ſaith our Lord: Behold I wil giue thee into feare, thee and al thy freinds: and they ſhal fal by the ſword of their enemies,

(a) Phaſſur ſignifieth *multiplying principalities*, but his name was changed into *Feare on euerie ſide*, to ſignifie that he ſhould be terrified by many enimies.

and thine eies ſhal ſee, and I wil giue al Iuda into the hand of the King of Babylon: and he ſhal tranſport them into Babylon, and ſhal ſtrike them with the ſword. 5. And I wil giue al the ſubſtance of this citie, & al the labour therof, and al the price, and al the treaſures of the Kings of Iuda wil I giue into the hand of their enemies: and they ſhal ſpoile them, and take them away, and carie them into Babylon. 6. But thou Phaſſur, and al the inhabiters of thy houſe ſhal goe into captiuitie, and thou ſhalt come into Babylon, and there thou ſhalt die, and there ſhalt be buried, thou and al thy freinds, to whom thou haſt prophecied a lie. 7. Thou haſt ſeduced me, o Lord, and I am ſeduced: thou waſt ſtronger then I, and haſt preuailed: I am made a deriſion al the day, al doe ſcorne me. 8. Becauſe now long agoe I ſpeake, crying out iniquitie, and I often proclayme waſting: and the word of our Lord is made a reproch to me, and a deriſion al the day. 9. And I ſaid: I wil not remember him, nor ſpeake anie more in his name: and there was made in my hart as a fire boyling, and ſhut vp in my bones: and I fainted, not ſuſtayning to beare it. 10. For I heard the contumelies of manie, and terrour on euerie ſide: perſecute ye, and let vs perſecute him: of al the men, that were my peaceables, and garding my ſide: if by anie meanes he may be deceiued, and we preuaile againſt him, and be reuenged on him. 11. But our Lord is with me as a ſtrong warrier: therefore they that perſecute me ſhal fal, and ſhal be weake: they ſhal be confounded exceedingly, becauſe they haue not vnderſtood the euerlaſting reproch, which neuer ſhal be cleane put away. 12. And thou Lord of hoſts, prouer of the iuſt, which ſeeſt the reynes and the hart: let me ſee I beſeech thee thy reuenge of them: for to thee I haue reuealed my cauſe. 13. Sing ye to our Lord, prayſe our Lord: becauſe he hath deliuered the ſoule of the poore out of the hand of the wicked. 14. (*a*) Curſed be the day, wherein I was borne: the day in which my mother bare me, be it not bleſſed. 15. Curſed be the man that told my father, ſaying: There is a man child borne to thee: and as it were with ioy he reioyced him. 16. Let that man be as the cities are, which our Lord hath ſubuerted, and it hath not repented him: let him heare crying in the morning, and howling at noone time. 17. Who ſlew me not from the wombe, that my mother might be made my graue, and her wombe an euerlaſting conception. 18. Why came I out of the wombe, that I ſhould ſee labour and ſorow, and my daies ſhould be ſpent in confuſion?

Iob. 3.

b) As Iob (ſaith S Ieron) ſo this holy Prophet in hyperbolical words sheweth his afflicted mind, ſignifying that which our Sauiour alſo affirmeth (*Mat.* 26.) It were better not to be, then to be in miſerie; and as Iacob hauing liued in much trauel & affliction, calleth his dayes few and euil (*Gen.* 47.) Amos alſo (*c.* 5.) ſaith: The day of our Lord (*afflicting*) is darknes, not light. Likewiſe S. Paul calleth this world wicked (*Gal.* 1.) and the dayes euil. *Epeſ.* 5.

CHAP. XXI.

The Prophet anſwereth the Kings meſſengers, that Ieruſalem shal be punished with plague, ſword, famine, and captiuitie. 9. Thoſe shal eſcape beſt that yeald themſelues captiues: 11. exhorteth to correct their liues, leſt al be vtterly deſtroyed.

The 3. part. Comminatiõs to Ieruſalem, eſpecially to the King, euil Prieſts, & falſe Prophets: for which Ieremie is againe perſecuted.

THE word that was made to Ieremie from our Lord (*a*) when King Sedecias ſent Phaſſur the ſonne of Melchias vnto him, and Sophonias the ſonne of Maaſias Prieſt, ſaying: 2. Aske our Lord for vs, becauſe Nabuchodonoſor the King of Babylon maketh battel againſt vs: if perhaps our Lord ſhal doe with vs according to al his meruelous works, and he may retire backe from vs. 3. And Ieremie ſaid to them: Thus ſhal you ſay to Sedecias: 4. Thus ſaith our Lord the God of Iſrael: Behold I wil conuert the weapons of warre which are in your hands, and wherewith you fight againſt the King of Babylon, & the Chaldees, that beſiege you round about the walles: & I wil gather them together in the middes of this citie. 5. And I wil vanquiſh you in ſtretched out hand, and in a ſtrong arme, and in furie, and in indignation, and in great wrath. 6. And wil ſtrike the inhabitants of this citie, men and beaſts ſhal dye with a great peſtilence. 7. And after this ſaith our Lord: I wil giue Sedecias the King of Iuda, and his ſeruants, & his people, & they that are leaft in his citie from the peſtilence, and the ſword, and famine, into the hand of Nabuchodonoſor the King of Babylon, and into the hand of their enemies, and into the hand of them that ſeek their life, and he wil ſtrike them in the edge of the ſword, and he wil not be moued, nor ſpare, nor haue mercie. 8. And to this people thou ſhalt ſay: Thus ſaith our Lord: Behold (*b*) I giue before you the way of life, and the way of death. 9. He that ſhal dwel within this citie, ſhal dye with the ſword, and with famine, and peſtilence: but he that ſhal goe forth, and flye to the Chaldees that beſiege you, ſhal liue, and his life ſhal be to him as a ſpoile. 10. For I haue ſet my face vpon this citie to euil, & not to good, ſaith our Lord: it ſhal be giuen into the hand of the King of Babylon, & he ſhal burne it with fire. 11. And to the houſe of the King of Iuda: Heare ye the word of our Lord, 12. o houſe of Dauid, thus ſaith our Lord: Iudge ye iudgemẽt in the morning, & deliuer the oppreſſed by violẽce out of the hãd of the oppreſſour: leſt perhaps mine indignation goe forth as fire, & be kindled, & there be none to quench it, becauſe of the malice of your ſtudies. 13. Behold, I to thee inhabitreſſe of the firme & champaine valley ſaith our Lord: which ſay, Who ſhal ſtrike vs? & who ſhal enter into our houſes? 14. And I wil viſite vpon you according to the fruit of your

(*a*) This reuelation was made to Ieremie & vttered by him long after thoſe, which are in the former chapters: yea & after ſome of thoſe which are recorded in the chapters folowing. For he ſpeaketh here of the time when Nabuchodonoſor inuaded the countrie.

Deut. 7 11 30.

(*b*) Gods grace is euer ready that ſinners may conuert if they wil.

ſtudies, ſaith our Lord: and I wil kindle a fire in the foreſt therof: and it ſhal deuour al things round about it.

CHAP. XXII.

The Prophet going to the palace admonisheth the King and his officers to iudge and gouerne rightly: 5. threatning that otherwiſe they ſhal fal into calamitie: 10. prophecieth that Sellum ſhal not returne into Ieruſalem: 13. reprehendeth vniuſt builders; 18. that Ioakim ſhal dye and be buried ignominiouſly: 24. and Iechonias with his mother ſhal dye in the captiuitie of Babylon.

THVS ſaith our Lord: (*a*) Goe downe into the houſe of the King of Iuda, and there thou ſhalt ſpeake this word, 2. and ſhalt ſay: Heare the word of our Lord, o King of Iuda, which ſitteſt vpon the throne of Dauid: thou & thy ſeruants, and thy people, which enter in by theſe gates. 3. Thus ſaith our Lord: Doe ye iudgement & iuſtice, & deliuer the oppreſſed by violence out of the hand of the oppreſſour: and the ſtranger, and pupil, and widow make not sorowful, nor oppreſſe them vniuſtly: and the innocent bloud ſhed not in this place. 4. For if doeing you wil doe this thing, there ſhal enter in by the gates of this houſe, Kings of the ſtock of Dauid ſitting vpon his throne, and mounting vpon chariots and horſes, they and their ſeruants, and their people. 5. But if you wil not heare theſe words: by my ſelf I haue ſworne, ſaith our Lord, that this houſe ſhal be into deſolation. 6. Becauſe thus ſaith our Lord vpon the houſe of the King of Iuda: (*b*) Galaad thou art vnto me the head of (*c*) Libanus: if I make thee not a wildernes, cities not habitable 7. And I wil (*d*) ſanctifie vpon thee a killing man and his weapons: and they ſhal cut downe thy choſen cedars, and ſhal caſt them headlong into the fire. 8. And manie nations ſhal paſſe by this citie: and euerie one ſhal ſay to his neighbour: Why hath the Lord done ſo to this great citie? 9. And they ſhal anſwer: Becauſe they haue forſaken the couenant of the Lord their God, and haue adored ſtrange Gods, and ſerued them. 10. Weep not for the dead, neither mourne ye vpon him with weeping: Lament him that goeth forth, becauſe he ſhal returne no more, nor ſee the land of his natiuitie. 11. Becauſe thus ſaith our Lord to (*e*) Sellum the ſonne of Ioſias the King of Iuda, who (*f*) hath reigned for Ioſias his father, who is gone forth out of this place. He ſhal returne hither no more: 12. but in the place, to which I haue tranſported him, there ſhal he die, and he ſhal not ſee this land anie more. 13. Woe to him that buildeth his houſe in iniuſtice, and his chambers not in iudgement: his freind he wil oppreſſe without cauſe, and his hyre he wil not render him. 14. Who ſaith: I wil build me a broad houſe, and large chambers;

(*a*) This was prophecied before that which is written in the chapter precedent; for the Prophets doe not obſerue the order of hiſtorie.

(*b*) By *Galaad* he ſignifieth the Kings palace.
(*c*) By *Libanus* Ieruſalem.
(*d*) By *ſanctifie* ſegregate, ſeparate, or deſigne to this office.

(*e*) The fourth ſonne of Ioſias. 1. *Par.* 3. *v.* 15.
(*f*) To whom (as is probable) Nabuchodonoſor gaue the title of King, after the death of Sedecias.

Deu. 29. 3. *Reg.* 9.

who

who openeth to himſelf windowes, and maketh embowed ſielings of cedar, and painteth them with ruddle. 15. Why, ſhalt thou reigne, becauſe thou compareſt thy ſelf to the cedar? why, did not thy father eate and drinke, & doe iudgemẽt & iuſtice then whẽ it was wel with him? 16. He iudged the cauſe of the poore & needie to his owne good, did he it not therefore becauſe he knew me ſaith our Lord? 17. But thine eies and hart are to auarice, and to ſhede innocent bloud, and to craftie oppreſſion, & to the courſe of euil worke. 18. Therefore thus ſaith our Lord to Ioakim the ſonne of Ioſias King of Iuda: They ſhal not mourne for him, Alas brother, & alas ſiſter: they ſhal not crie together to him, Alas Lord, and alas ô noble one. 19. With the burial of an aſſe ſhal he be buried, rotted and caſt forth without the gates of Ieruſalem. 20. Goe vp to Libanus and crie: and in Baſan giue thy voice, & crie to them that paſſe by, becauſe al thy louers are deſtroyed. 21. I ſpake to thee in thine aboundance: & thou ſaidſt: I wil not heare: This is thy way from thy youth, becauſe thou heardeſt not my voice. 22. The winde ſhal feed al thy Paſtours, & thy louers ſhal goe into captiuitie: & then ſhalt thou be confounded, and aſhamed of al thy malice. 23. Thou that ſitteſt in Libanus, and makeſt thy neſte in the cedars, how haſt thou mourned together when ſorowes came to thee, as the ſorowes of a woman in trauel? 24. I liue, ſaith our Lord: that if (g) Iechonias the ſonne of Ioakim the King of Iuda ſhal be a ring on my right hand, thence wil I pluck him off. 25. And I wil giue thee into the hand of them that ſeek thy life, and into the hand of them, whoſe face thou feareſt, and into the hand of Nabuchodonoſor King of Babylon, and into the hand of the Chaldees. 26. And I wil ſend thee, and thy mother that bare thee, into a ſtrange countrie, in the which you were not borne, & there you ſhal dye. 27. and into the land, wherto they lift vp their minde to returne thither: they ſhal not returne. 28. Why, is this man Iechonias an earthen and broken veſſel? is he a veſſel without al pleaſure? why are they caſt away, he and his ſeed are caſt forth into a land which they know not? 29. Earth, earth, earth, heare the word of our Lord. 30. Thus ſaith our Lord: Write this man barren, a man that in his daies ſhal not proſper: for neither ſhal there be a man of his ſeed, that ſhal ſitte vpon the throne of Dauid, and haue power anie more in Iuda.

(g) Otherwiſe called Ioachin the ſonne of Ioakim. 4. *Reg.* 24. *v.* 6. (*b*) This Ioachim (or Iechonias) was reſtored to good eſtate, 4 *Reg.* 25. *v.* 27. but not to the dignitie or power of a King, neither Salathiel, Zorobabel, or others of his poſteritie til Chriſt.

CHAP. XXIII.

God reproueth the euil gouerners, promising to reduce the relikes of the people from dispersion; 4. to send good Pastours, and Christ the chiefe Pastour. 9. False Prophets are threatned: 16. The people warned, not to heare them, preaching without mission, 27. against Gods wil, 33. and calling Gods word a burden.

WOE to the Pastours, that destroy and teare the flocke of my pasture, saith our Lord. 2. Therfore thus saith our Lord the God of Israel to the Pastours, that feed my people: You haue scattered my flocke, and cast them out, & haue not visited them: Behold I wil visite vpon you the malice of your studies, saith our Lord. 3. And I wil gather together the remnant of my flock out of al lands, into which I shal haue cast them out: and I wil make them returne to their fields, and they shal increase and be multiplied. 4. And I wil raise vp Pastours ouer them, and they shal feed them: they shal feare no more, and they shal not dread: and none shal be to seek of the number, saith our Lord. 5. Behold the daies come, saith our Lord: and I wil rayse vp to Dauid (a) a iust branch: and he shal reigne a King, and shal be wise: and he shal doe iudgement and iustice in the earth. 6. In those daies shal Iuda be saued, and Israel shal dwel confidently: and this is the name that they shal cal him: The Lord our iust one. 7. For this cause behold the daies come, saith our Lord, and they shal say no more: Our Lord liueth, that brought forth the childrē of Israel out of the Lād of Ægypt: 8. but: Our Lord liueth, that hath brought forth, and brought hither the seed of the house of Israel from the Land of the North, and out of al the lands, to which I had cast them out: and they shal dwel in their owne land. 9. To the Prophets: My hart is broken in the middes of me, al my bones haue trembled: I am become as a drunken man, and as a man wet with wine, at the presence of our Lord, and at the presence of his holie words. 10. Because the land is repleniſhed with aduouterers, because the land hath mourned by reason of malediction, the fields of the desert are withered: and their course is become euil, and their strength vnlike. 11. For the Prophet and the Priest are polluted: are in my house I haue found their euil, saith our Lord. 12. Therfore their way shal be as slipper ground in the darke: for they shal be driuen forth, and fal therein: for I wil bring euils vpon them, the yeare of their visitation, saith our Lord. 13. And in the Prophets of Samaria I haue seen fooliſhnes: They Prophecied in Baal, and deceiued my people Israel. 14. And in the

Ezec. 13 & 34

(a) Christ who is iust of himself, who maketh others iust, and without whom no man can be iust.

Isa. 4. 10. 45.

Ezec. 34. Dan 9. Isa. 1. v. 45.

Deut. 33

Prophets

Prophets of Ieruſalem I ſaw the ſimilitude of adulteres, and the way of lying: and they ſtrengthned the hands of the moſt wicked, that no man would returne from his malice: they are al become vnto me as Sodoma, and the inhabitants thereof as Gomorrha. 15. Therefore thus ſaith the Lord of hoſts to the Prophets: Behold I wil feed them with wormewood, and wil giue them gual to drinke, for from the Prophets of Ieruſalem is pollution gone forth vpon al the land. 16. Thus ſaith the Lord of hoſts: Heare not the words of the Prophets, that prophecie vnto you, and deceiue you: they ſpeak the viſion (*b*) of their owne hart, not from the mouth of the Lord. 17. They ſay to them that blaſpheme me: Our Lord hath ſpoken: Peace ſhal be to you, and to euerie one that walketh in the peruerſitie of his owne hart, they haue ſaid: There ſhal no euil come vpon you. 18. For who hath been preſent in the counſel of our Lord, and hath ſeen and heard his word? Who hath conſidered his word, & heard it? 19. Behold the whirlewind of the Lords indignation ſhal come forth, and a tempeſt breaking out: it ſhal come vpon the head of the impious. 20. The furie of the Lord ſhal not returne til he doe it, and vntil he accompliſh the cogitation of his hart: in the later daies you ſhal vnderſtand his counſel. 21. I (*c*) ſent not the Prophets, and they ranne: I ſpake not to them, and they Prophecied. 22. If they had ſtood in my counſel, and made my wordes knowen to my people, I had verily turned them from their euil way, and from their moſt wicked cogitations. 23. Am I God neer hand thinkeſt thou, ſaith our Lord? and not God farre off? 24. Shal a man be hid in ſecrets: and ſhal not I ſee him, ſaith our Lord? Why, doe not I fil heauen and earth, ſaith our Lord? 25. I haue heard what the Prophets haue ſaid, prophecying in my name lies, and ſaying: I haue dreamed, I haue dreamed. 26. How long is this in the hart of the Prophets prophecying lies, and prophecying the ſeductions of their owne hart? 27. Who wil make my people to forget my name through their dreames, which euerie one telleth to his neighbour: as their fathers forgot my name for Baal. 28. The prophet that hath a dreame, let him tel the dreame: & he that hath my word, let him ſpeake my word truly: what hath the chaffe to doe with the wheate, ſaith our Lord? 29. Why, are not my words as fire, ſaith our Lord: and as a hāmer breaking a rocke? 30. Therfore behold I to the Prophets, ſaith our Lord: which ſteale my words euerie one from his neighbour. 31. Behold I to the Prophets, ſaith our Lord: which take their tongues, & ſay: Our Lord ſaith it. 32. Behold, I to the Prophets dreaming lies, ſaith our Lord: which haue told thoſe things, & haue ſeduced my people in their lying, & in their (*d*) miracles: when I had not ſent thē, nor cōmanded them, who haue not profited this people, ſaith our Lord. 33. If therfore this people, or the Prophet, or the Prieſt ſhal aske thee, ſaying: What is the burdē of our Lord? thou ſhalt ſay to thē: We are the burden. for I wil caſt you forth, ſaith our Lord. 34. And the Prophet, and the Prieſt, and the people that ſaith: The burden of our Lord wil I viſite vpon

that

(*b*) To truſt their owne iudgement, not beleeuing the definitions of the Church, & relying euerie one vpon his priuate ſpirit, is a manifeſt note of heretikes, falſe-Prophets or Apoſtates.

(*c*) Miſſion of Paſtours and Prophets was alwayes ſo neceſſary in Gods Church, that whoſoeuer cōmeth without right miſſion, is a falſe Prophet, a woolfe & not a Paſtour

(*d*) Falſe Prophets may doe falſe miracles, that is, ſtrange things to deceiue others: but can not worke true miracles. Becauſe therfore it is hard for vulgar people to iudge which are falſe miracles, the former note of right miſſion is a more ſecure marke to know true & falſe Prophets.

that man, and vpon his houſe. 35. Thus ſhal you ſay euerie one to his brother, & neighbour: What hath our Lord anſwered? and what hath our Lord ſpoken? 36. And the burden of our Lord ſhal no more be mentioned: becauſe euerie mans burden ſhal be his owne word: & you haue peruerted the words of the liuing God, the Lord of hoſts our God. 37. Thus ſhalt thou ſay to the Prophet: What hath our Lord anſwered thee? and what hath our Lord ſpoken? 38. But if thou ſhalt ſay the burden of our Lord: for this, thus ſaith our Lord: Becauſe you haue ſaid this word: The burden of our Lord: and I haue ſent to you, ſaying: Say not: The burden of our Lord: 39. Therfore behold I wil take you away carying you, and wil forſake you, and the citie which I haue giuen to you, and to your fathers, from before my face. 40. And I wil giue you into euerlaſting reproch, and into eternal ignominie, which ſhal neuer be put away by obliuion.

CHAP. XXIIII.

By a parable of good and euil figges, is ſignified 5. the reduction of the penitents from captiuitie: 8. and the vexation of thoſe, that ſtayed in Ieruſalem, or fled into Ægypt.

OVR Lord ſhewed me: & behold two baskets ful of figges, ſet before the temple of our Lord: after that Nabuchodonoſor King of Babylon tranſported Iechonias the ſonne of Ioakim the King of Iuda, and his Princes, and the crafteſman, & incloſer of Ieruſalem, and had brought them into Babylon. 2. One basket had very good figges: as the figges of the prime time are wont to be: and one basket had very naughtie figges, which could not be eaten, becauſe they were naught. 3. And our Lord ſaid to me: What ſeeſt thou Ieremie? And I ſaid: Figges: the good figges, (*a*) exceeding good, and the naughtie figges, exceeding naught: which can not be eaten becauſe they are naught. 4. And the word of our Lord was made to me, ſaying: 5. Thus ſaith our Lord the God of Iſrael: As are theſe good figges: ſo wil I know the tranſmigration of Iuda, which I haue ſent forth out of this place into the land of Chaldees, vnto good. 6. And I wil ſet mine eies vpon them to be pacified, and I wil bring them againe into this land: and I wil build them, and not deſtroy: and I wil plant them and not pluck them vp. 7. And I wil giue them an hart to know me, that I am the Lord: and they ſhal be my people, & I wil be their God: becauſe they ſhal returne to me in al their hart. 8. And as are the very naughtie figges, that can not be eaten, becauſe they are naught: thus ſaith our

(*a*) Literally he prophecieth that King Iechonias, and others caried in the firſt tranſmigration into Babylon ſhould be releaſed; & King Sedecias with his children & followers ſhould periſh: but myſtically he prophecieth that the good ſhal proſper & be highly rewarded, & the wicked ſhal be miſerable and moſt ſeuerely punished.

Lord

Lord, ſo wil I giue Sedecias the King of Iuda: and his Princes, and the reſt of Ieruſalem, that haue remained in this citie, and that dwel in the Land of Ægypt. 9. And I wil giue them into vexation, and affliction, to al the Kingdoms of the earth: into reproch, and to be a parable, and into a prouerbe, and into malediction in al places, to which I haue caſt them out. 10. And I wil ſend among them the ſword, famine, and peſtilence: til they be conſumed out of the land, which I gaue them, and their fathers.

CHAP. XXV.

After the peoples contemning to heare Ieremie, and other Prophets, preaching three and twentie yeares, 8. he denounceth their aſſured captiuitie ſeuentie yeares in Babylon: 12. and then the ruine of their enemies. 15. Al which wrath of God, Ieremie foreshweth to the Iewes, 19. and Gentils. 29. Which shal firſt happen to Gods proper people: 36. and ſo extend to al nations: 34. the principal gouerners bewayling their common miſerie.

THE word that was made to Ieremie concerning al the people of Iuda in (*a*) the fourth yeare of Ioakim the ſonne of Ioſias King of Iuda (the ſame is the firſt yeare of Nabuchodonoſor King of Babylon.) 2. Which Ieremie the Prophet ſpake to al the people of Iuda, and to al the inhibitants of Ieruſalem, ſaying: 3. From the thirteenth yeare of Ioſias, the ſonne of Amon King of Iuda vntil this day; this is the three and twentith yeare, the word of our Lord was made to me, and I haue ſpoken to you riſing in the night and ſpeaking, and you haue not heard. 4. And our Lord hath ſent al his ſeruants the Prophets, ryſing early, and ſending, and you haue not heard, nor inclined your eares to heare 5. when he ſaid: Returne ye euerie one from his euil way, and from your moſt wicked cogitations: and you ſhal dwel in the land, which our Lord hath giuen you, and your fathers from euerlaſting and for euermore. 6. And goe ye not after ſtrange Gods to ſerue them, and adore them: nor prouoke me to wrath in the works of your hands, and I wil not afflict you. 7. And you haue not heard me, ſaith our Lord, ſo that you prouoked me to anger in the works of your hands, to your euil. 8. Therfore thus ſaith the Lord of hoſts: For that you haue not heard my words: 9. behold I wil ſend, & take al the kinreds of the North, ſaith our Lord, & Nabuchodonoſor the King of Babylon (*b*) my ſeruant: & I wil bring them vpon this land, & vpon the inhabitants thereof, & vpon al the nations that are round about it: and I wil kil them, & make them into aſtoniſhment & hiſſing, and into euerlaſting deſolations. 10. And I wil deſtroy out of them the voice of ioy, and the voice of gladnes, the voice of the

4. Reg. 17.

(*a*) As is noted before (ch. 21.) theſe Prophecies are not written in order of the time when they were vttered. For this viſion perteyneth to Ioakim, who was father to Ieconias, and elder brother to Sedecias, of whom the former chapters make mentiõ

(*b*) This wicked King is called Gods ſeruant, in that he was his inſtrument or miniſter to punish other ſinners.

bridegroome, and the voice of the bride, the noiſe of the mil, and the light of the lampe. 11. And al this land ſhal be in deſolation, and into aſtonifihment: and al theſe nations ſhal ſerue the King of Babylon (c) ſeuentie yeares. 12. And when the ſeuentie yeares ſhal be expired, I wil viſite vpon the King of Babylon, & vpon that nation, ſaith our Lord, their iniquitie, and vpon the land of Chaldees: and I wil make it into euerlaſting deſolations. 13. And I wil bring vpon that land al my words that I haue ſpoken againſt it, al that is written in this Book, whatſoeuer Ieremie hath prophecied againſt al nations: 14. becauſe they haue ſerued them, whereas they were manie nations, and great Kings: and I wil repay them according to their works, and according to the deeds of their hands. 15. Becauſe thus ſaith the Lord of hoſts the God of Iſrael: Take (d) the cup of wine of this furie at my hand: & thou ſhalt drinke thereof to al nations, vnto the which I ſhal ſend thee. 16. And they ſhal drinke, & be troubled, and be madde at the face of the ſword, which I ſhal ſend among them. 17. And I tooke the cup at the hand of our Lord, and I dranke to al the nations, to which our Lord ſent me: 18. to Ieruſalem, and the cities of Iuda, and to the Kings thereof, and Princes thereof: that I would giue them into deſolation, and into aſtoniihment, and into hiſſing, and into malediction, as is this day. 19. To Pharao the King of Ægypt, and to his ſeruants, and his Princes, and al his people, 20. and to al generally: to al the Kings of the land of Auſitis, and to al the Kings of the land of the Philiſthiims, and of Aſcalon, and of Gaza, & of Accaron, & to the remnant of Azotus, 21. & of Idumea, and of Moab, and to the children of Ammon. 22. And to al the Kings of Tyre, and to al the Kings of Sidon: and to the Kings of the land of the iles, who are beyond the Sea. 23. And to Dedan, and Thema, and Buz, and to al (e) that haue their haire poled. 24. And to al the Kings of Arabia, and to al the Kings of the Weſt, that dwel in the deſert. 25. And to al the Kings of Zambri, and to al the Kings of Elam, and to al the Kings of the Medes: 26. alſo to al the Kings of the North from neere and from a farre off: to euerie one againſt his brother: and to al the Kingdomes of the earth, which are vpon the face thereof: and the King of Seſac ſhal drinke after them. 27. And thou ſhalt ſay to them: Thus ſaith the Lord of hoſts the God of Iſrael: Drink ye, and be drunken, and vomite: and fal, and riſe not, at the face of the ſword, which I ſhal ſend among you. 28. And when they ſhal not take the cup of thy hand to drinke, thou ſhalt ſay to them: Thus ſaith the Lord of hoſts: Drinking you ſhal drinke: 29. becauſe loe in the citie, wherein my name is inuocated, wil I beginne to afflict, and ſhal you be as innocent and ſcape free? you ſhal not ſcape free: for I cal the ſword vpon al the inhabitants of the earth, ſaith the Lord of hoſts. 30. And thou ſhalt prophecie vnto them al theſe words, and ſhalt ſay to them: Our Lord from on high ſhal roare, and from his holie habitation ſhal giue his voice: roaring he ſhal roare vpon his beautie: the crie as it

were

(c) Theſe ſeuentie yeares began in the eleuenth yeare of Sedecias.

Dan. 9. 1. Eſd. 1. 3. Eſd. 1.

(d) This metaphor of a cup ſignifieth that Gods wrath is powred out to puniſh ſinners. As *Pſ. 74. v. 9. Iſa. 51. v. 17.*

(e) The Iſmaelites, & Agarenes (otherwiſe called Sarazens) poled their haire to the eares, & left the loweſt part long; as now the Polonians & Hungarians vſe to be poled.

1. Pet. 4.

Ioel. 3. Amos 1.

were of them that (*f*) tread grapes ſhal be ſung againſt al the inhabitants of the earth. 31. The ſound is come euen to the ends of the earth: becauſe there is iudgement to our Lord with the Nations: he entreth iudgement with al fleſh, the impious I haue deliuered to the ſword, ſaith our Lord. 32. Thus ſaith the Lord of hoſts: Behold, affliction ſhal goe forth from nation to natiō: and a great whirlewind ſhal goe forth from the ends of the earth. 33. And the ſlaine of our Lord ſhal be in that day from the one end of the earth euen to the other end thereof: they ſhal not be mourned, & they ſhal not be gathered vp, nor buried: as a dunghil ſhal they lie vpon the face of the earth. 34. Howle ye paſtours, and crie: and ſprinkle your ſelues with aſhes ye leaders of the flock: becauſe your daies are accompliſhed to be ſlaine: and your diſſipations, and you ſhal fal as precious veſſels. 35. And flight ſhal faile from the Paſtours, and ſaluation from the principals of the flock. 36. A voice of the crie of the Paſtours, and an howling of the principals of the flock: becauſe our Lord hath waſted their paſtures. 37. And the fields of peace haue been ſilent at the preſence of the wrath of the furie of our Lord. 38. He hath as a lyon forſaken his couert, becauſe their land is made into deſolation at the preſence of the wrath of (*g*) the doue, and at the preſence of the wrath of the furie of our Lord.

(*f*) As thoſe that labour in the vine preſſe-ſing to encourage ech other, ſo in affliction it wil be neceſſarie to doe the like.

(*g*) Though God of his nature is moſt meeke like to a doue, yet prouoked by ſinne he powreth out wrath.

CHAP. XXVI.

The Prophet for preaching Gods commination, 7. is apprehended by the Prieſts, and falſe Prophets: 10. but deliuered from death by the ancients of the people: 18. alleadging the examples of Mechaas, 20. and Vrias prophecying the ſame before.

IN the beginning of the Kingdom of Ioakim the ſonne of Ioſias King of Iuda came this word from our Lord, ſaying: 2. Thus ſaith our Lord: Stand in the court of the houſe of our Lord, and thou ſhalt ſpeake to al the * cities of Iuda, out of the which they come, to adore in the houſe of our Lord, al the words which I haue commanded thee to ſpeake vnto them: withdraw not a word, 3. (*a*) if perhaps they wil heare and be conuerted euerie one from his euil way: and it may repent me of the euil that I thinke to doe to them for the malice of their ſtudies. 4 And thou ſhalt ſay to them: Thus ſaith our Lord: If you wil not heare me to walke in my law, which I haue giuen you, 5. that you heare the words of my ſeruāts the Prophets, which I ſent to you in the night riſing, and directing, and you heard not: 6. I wil giue this houſe as

* *Men. of the cities.*

1. Reg. 4.

(*a*) Gods comminations are conditional, if the people perſiſt in ſinne, they ſhal be punished; as is hir at di but if the ſent he p is mēt ſha b mutigate o.

Silo, and this citie I wil giue into malediction to al the nations of the earth. 7. And the Prieſts, and Prophets, and al the people heard Ieremie ſpeaking theſe words in the houſe of our Lord. 8. And when Ieremie had ended ſpeaking al things that our Lord had commanded him, to ſpeake vnto al the people: the Prieſts, and Prophets, and (b) al the people apprehended him, ſaying: Let him dye the death. 9. Why hath he prophecied in the name of our Lord, ſaying: This houſe ſhal be as Silo: and this citie ſhal be made deſolate, for that there is no inhabitant? And al the people was gathered together againſt Ieremie in the houſe of our Lord. 10. And the Princes of Iuda heard theſe words: & they went vp from the Kings houſe into the houſe of our Lord, & ſate in the entrie of the new gate of the houſe of our Lord. 11. And the Prieſts and the Prophets ſpake to the Princes, and to al the people, ſaying: The iudgement of death is to this man: becauſe he hath prophecied againſt this citie, as you haue heard with your eares. 12. And Ieremie ſpake to al the Princes, & to al the people, ſaying: Our Lord ſent me, that I ſhould prophecie to this houſe, and to this citie al the words that you haue heard. 13. Now therfore make your waies good, and your ſtudies, and heare the voice of our Lord your God: and our Lord wil repent him of the euil, that he hath ſpoken againſt you. 14. But I loe am in your hands: doe vnto me that which is good, and right in you eyes: 15. Howbeit know ye and vnderſtand, that if you kil me, you ſhal betray innocent bloud againſt your ſelues, and againſt this citie, & the inhabitants therof. For in truth our Lord ſent me to you, that I ſhould ſpeake al theſe words in your eares. 16. And the Princes, and (c) al the people ſaid to the Prieſts, and to the Prophets: There is no iudgement of death to this man: becauſe he hath ſpoken to vs in the name of the Lord our God. 17. Men therfore of the anciẽts of the land roſe vp, & they ſpake to al the aſſemblie of the people, ſaying: 18. Michæas the Moraſthi was a Prophet in the daies of Ezechias the King of Iuda, and he ſpake to al the people Iuda, ſaying: Thus ſaith the Lord of hoſtes: Sion ſhal be plowed as a field, and Ieruſalem ſhal be as an heape of ſtones: and the mount of the houſe as the high places of woods. 19. Did Ezechias the King of Iuda, and al Iuda, condemne him to death? Did they not feare our Lord, and beſeech the face of our Lord: and it repented our Lord of the euil, that he had ſpoken againſt them? Therfore we doe great euil againſt our ſelues. 20. There was alſo a man prophecying in the name of our Lord, Vrias the ſonne of Semei of Cariathiarim: and he prophecied againſt this citie, & againſt this land, according to al the words of Ieremie. 21. And King Ioakim, and al his mightie, and his Princes heard theſe words: & the King ſought to kil him. And Vrias heard, and was afraid, & fled & went into Ægypt. 22. And King Ioakim ſent men into Ægypt, Elnathan the ſonne of Achobor, and men with him into Ægypt. 23. And they brought Vrias out of Ægypt: and brought him to to King Ioakim, & he ſtruck him with the ſword: and he caſt forth his

(b) It is a moſt cõmon phraſe of holy Scripture to ſay *al*, for *moſt part*.

Ch. 25. 2. *Par.* 36. 1. *Eſd.* 1. 3. *Eſd.* 1.

(c) Common people doe eaſily change their iudgement, ſometimes to the better, as here to ſaue the Prophets life, ſometimes to worſe, as when they had receiued our Sauiour with ioy on palme-ſunday, within few dayes after they cried: *Crucifige him.*

Mich. 3.

carcaſſe in the ſepulchers of the baſe vulgar people. 24. Therefore the hand of Ahicam the ſonne of Saphan was with Ieremie, that he ſhould not be deliuered into the hands of the people, and they kil him.

CHAP. XXVII.

Ieremie putteth chaines about his owne neck, and then ſendeth them to ſundrie Kings, admonishing them, that they muſt either be ſubiect to the King of Babylon, 8. or perish by ſword, famine, and peſtilence. 14. Inueigheth againſt falſe Prophets preaching the contrarie: 16. and falſly affirming that the veſſels already taken away shal quickly be reſtored: 18. whereas indeed the reſt shal alſo be caried away, but at laſt reſtored.

IN the beginning of the Kingdom of Ioakim, the ſonne of Ioſias King of Iuda, was this word made to Ieremie from our Lord, ſaying: 2. Thus ſaith our Lord to me: Make thee (*a*) bands, and chaynes: and thou ſhalt put them on thy necke. 3. And thou ſhalt ſend them to the King of Edom, and to the King of Moab, and to the King of the children of Ammon, and to the King of Tyre, and to the King of Sidon: by the hand of the meſſengers, that are come to Ieruſalem to Sedecias the King of Iuda. 4. And thou ſhalt command them that they ſpeake to their Lords: Thus ſaith the Lord of hoſts the God of Iſrael: Thus ſhal you ſay to your Lords: 5. I made the earth, and men, and the beaſts that are vpon the face of the earth, in my great ſtrength, and in my ſtretched out arme: and I haue giuen it to him, that pleaſed in mine eies. 6. And now therefore I haue giuen al theſe lands into the hand of Nabuchodonoſor King of Babylon (*b*) my ſeruant: moreouer alſo the beaſts of the field I haue giuen him, to ſerue him. 7. And al nations ſhal ſerue him, and his ſonne, and his ſonnes ſonne: til the time come of his land and of himſelf: and many nations and great Kings ſhal ſerue him. 8. But the nation and Kingdome that ſhal not ſerue Nabuchodonoſor King of Babylon, and whoſoeuer ſhal not bow his necke vnder the yoke of the King of Babylon: I wil viſite vpon that nation with ſword, and with famine, and with peſtilence, ſaith our Lord: til I conſume them in his hand. 9. You therfore heare not your Prophets, and deuiners, and dreamers, and ſouthſayers, and ſorcerers, that ſay to you. You ſhal not ſerue the King of Babylon. 10. Becauſe they prophecie lies vnto you: that they may make you far frō your countrie, & caſt you out, and you perish. 11. But the nation, that ſhal ſubmit their necke vnder the yoke of the King of Babylon, and ſhal ſerue him, the ſame wil I let alone in their owne land, ſaith our Lord: and they ſhal husband it, and dwel in it. 12. And to Sedecias the King of Iuda I haue

(*a*) Bands and caynes are ſignes of captiuitie, becauſe they are the very inſtruments waerwith captiues are bond.

(*b*) Hangmen, or executioners, are Gods inſtruments, & his ſeruants in puniſhing the wicked.

(*b.* 23. & 29.

ſpoken according to al theſe words, ſaying: Submit your necks vnder the yoke of the King of Babylon, and ſerue him, and his people, and you ſhal liue. 13. Why wil you dye, thou and thy people with the ſword, and famine, & the peſtilence, as the Lord hath ſpoken to the nation, that wil not ſerue the King of Babylon? 14. Heare not the words of the Prophets that ſay to you: You ſhal not ſerue the King of Babylon: becauſe they ſpeake a lie to you. 15 Becauſe I ſent them not, ſaith our Lord: & they prophecie in my name falſely: that they may caſt you out, & you perish, as wel you, as the Prophets that prophecie vnto you. 16. And to the Prieſts, and to this people I haue ſpoken, ſaying: Thus ſaith our Lord: Heare not the words of your Prophets, that prophecie to you, ſaying: Behold the veſſels of our Lord ſhal returne out of Babylon euen now quickly, for they prophecie a lie vnto you. 17. Therfore heare them not, but ſerue the King of Babylon, that you may liue. Why is this citie giuen into deſolation? 18. And (c) if they be Prophets, and the word of our Lord be in them: let them interpoſe themſelues before the Lord of hoſts, that the veſſels which were left in the houſe of our Lord, & in the houſe of the King of Iuda, and in Ieruſalem, come not into Babylon. 19. Becauſe thus ſaith the Lord of hoſts to the pillars, and to the ſea, and to the feet, and to the reſt of the veſſels, that are remayning in this citie. 20. Which Nabuchodonoſor the King of Babylon, tooke not when he tranſported Ieconias the ſonne of Ioakim, the King of Iuda, from Ieruſalem into Babylon, and al the great men of Iuda and Ieruſalem. 21. Becauſe thus ſaith the Lord of hoſts the God of Iſrael to the veſſels, that are left in the houſe of our Lord, and in the houſe of the King of Iuda and Ierusalem: 22. They ſhal be tranſported into Babylon, and there they ſhal be vntil the day of their viſitation, ſaith our Lord: and I wil cauſe them to be brought, and to be reſtored in this place.

ch. 14.

4. Reg. 25.

4. Reg. 24.

4. Reg. 25.

(c) It is foulſe that the treſures carie away ſhal quickly be eſtored, thatn deed more ſhal be carid away before the former e recouered.

CHAP. XXVIII.

Hananias a falſe Prophet auoucheth that within two yeares the holie veſſels and King Iechonias with other captiues shal be reſtored. 5. Ieremie prayeth that it may be ſo: 7. but prophecieth that it wil not ſo be. 10. The falſe Prophet in confirmation of that he ſaith, breaketh Ieremies chaine. 12. But Ieremie againe prophecieth the contrarie, 16. and that Hananias shal dye the ſame yeare.

AND it came to paſſe in that yeare, in the beginning of the Kingdom of Sedecias King of Iuda, in the (a) fourth yeare, in the fifth month, Hananias the ſonne of Azur the Prophet of Gabaon ſpake to me, in the houſe of our Lord before the Prieſts, and al the people, ſaying: 2. Thus ſaith the Lord

(a) Sedecias reigning eleuē yeares, the fourth yeare of his reigne

of hoſts

of hoſts the God of Iſrael, I haue broken the yoke of the King of Babylon. 3. As yet two yeares of dayes, and I wil make al the veſſels of the houſe of our Lord to be brought back into this place, which Nabuchodonoſor the King of Babylon tooke out of this place, and tranſported them into Babylon. 4. And Iechonias the ſonne of Ioakim the King of Iuda, and al the tranſmigration of Iuda, that are entred into Babylon, I wil make to returne to this place, ſaith our Lord: for I wil breake the yoke of the King of Babylon. 5. And Ieremie the Prophet ſaid to Hananias the Prophet in the preſence of the Prieſts, and in the preſẽce of al the people, that ſtood in the houſe of our Lord: 6. And Ieremie the Prophet ſaid: (b) Amen, Our Lord ſo doe: our Lord raiſe vp thy words, which thou haſt prophecied: that the veſſels may be brought againe into the houſe of our Lord, and al the tranſmigration out of Babylon to this place. 7. But yet heare this word, that I ſpeake in thine eares, and in the eares of al the people: 8. The Prophets, that haue been before me, and before thee from the beginning, and haue prophecied concerning manie countries, and concerning great Kingdomes of warre, and of affliction, and of famine. 9. The Prophet, that hath prophecied peace: when his word ſhal come to paſſe, the Prophet ſhal be knowen, whom our Lord hath ſent in truth. 10. And Hananias the Prophet took the chaine from the necke of Ieremie the Prophet and brake it. 11. And Hananias ſpake in the ſight of al the people, ſaying: Thus ſaith our Lord: So wil I break the yoke of Nabuchodonoſor the King of Babylon after two yeares of dayes, from the neck of al nations. 12. And Ieremie the Prophet went his way. And the word of our Lord was made to Ieremie, after that Hananias the Prophet brake the chayne from the neck of Ieremie the Prophet, ſaying: 13. Goe, and thou ſhalt tel Hananias: Thus ſaith our Lord: Thou haſt broken chaynes of wood, and thou ſhalt make for them chaynes of yron. 14. Becauſe thus ſaith the Lord of hoſts the God of Iſrael: An yron yoke haue I put vpon the necke of al theſe Nations, to ſerue Nabuchodonoſor the King of Babylon, and they ſhal ſerue him: moreouer alſo the beaſts of the earth I haue giuen him. 15. And Ieremie the Prophet ſaid to Hananias the Prophet: Heare Hananias: Our Lord ſent thee not, and thou haſt made this people to truſt in a lie. 16. Therefore thus ſaith our Lord: Behold I wil ſend thee from off the face of the earth: this yeare ſhalt thou dye: for thou haſt ſpoken againſt our Lord. 17. And Hananias the Prophet died in that yeare, the ſeuenth month.

may wel be called in the beginning of his reigne.

(b) The Prophet hearing a good thing falſly auouched wisheth it might be ſo, but leſt others be deceiued, warneth the people not to belieue it, becauſe it is falſe and ſhal not happen as the falſe Prophet affirmeth.

CHAP.

CHAP. XXIX.

Ieremie writeth to the captiues in Babylon, exhorting them to liue in peace, 8. and not harkning to falſe-Prophets. 10. For they muſt remaine there ſeuentie yeares, and then shal be deliuered. 16. And thoſe that remaine in Ieruſalem shal ſuffer ſword, famine, and peſtilence. 21. And Achab, Sedecias, 24. and Semeias falſe Prophets, shal dye miſerably.

The 4. part. Conſolations and threats as the people shal deſerue, with the deſtruction of Ieruſalem, captiuitie of the King & people, and their releaſe after 70. yeares.

AND theſe are the words of (*a*) the booke, which Ieremie the Prophet ſent from Ieruſalem to the remnant of the Ancients of the tranſmigration, and to the Prieſts, and to the Prophets, and to al the people, which Nabuchodonoſor had tranſported from Ieruſalem into Babylon: 2. after that Iechonias the King was gone forth, and the Queen, and the Eunuchs, and the Princes of Iuda, and of Ieruſalem, and the crafts man, and the incloſer out of Ieruſalem: 3. by the hand of Elaſa the ſonne of Saphan, and Gamarias the ſonne of Helcias, whom Sedecias the King of Iuda ſent to Nabuchodonoſor King of Babylon into Babylon, ſaying: 4. Thus ſaith the Lord of hoſts the God of Iſrael to al the tranſmigration, which I haue tranſported from Ieruſalem into Babylon: 5. Build ye houſes, and inhabite them: and plant orchards, and eate the fruit of them. 6. Take wiues, and beget ſonnes and daughters: & giue wiues to your ſonnes, & giue your daughters to husbands, and let them beare ſonnes and daughters: and be ye multiplied there, and be not few in number. 7. And ſeek the peace of the citie, to which I haue tranſported you: and pray for it to our Lord: becauſe in the peace thereof there ſhal be peace to you. 8. For thus ſaith the Lord of hoſts the God of Iſrael: Let not your Prophets, that are in the middes of you, and your diuiners ſeduce you: and attend not to your dreames, which you dreame: 9. becauſe they doe falſely prophecie to you in my name: and I ſent them not, ſaith our Lord. 10. Becauſe thus ſaith our Lord: When the ſeuentie yeares ſhal beginne to be expired in Babylon, I wil viſite you: and I wil raiſe vp vpon you my good word, to bring you againe to this place. 11. For I know the cogitations, that I intend vpon you, ſaith our Lord, cogitations of peace, and not of affliction, to giue you an end and patience. 12. And you ſhal inuocate me, and goe: and you ſhal pray me, and I wil heare you. 13. You ſhal ſeek me, and ſhal find: when you ſhal ſeek me with al your hart. 14. And I wil be found of you, ſaith our Lord: and I wil bring backe your captiuitie, & I wil gather you out of al nations, & from al places to the which I haue expelled you, ſaith our Lord: and I wil make you to returne from the place, to the which I haue tranſported you. 15. Becauſe you haue ſaid: (*b*) Our Lord hath raiſed vp Prophets to vs in Babylon: 16. for thus ſaith our

(*a*) Againſt the flatery of falſe Prophets affirming that the captiues ſhal ſhortly be reduced, Ieremie ſincerely writeth vnto them that they muſt remaine in Babylon a long time.

(*b*) The ſeduced people thought the falſe Prophets had been true Prophets of God.

Ch. 14.

Ch. 25. 2. Par. 36. 1 Eſd. 1. Dan. 9. 3. Eſd. 1.

our Lord to the King, that ſitteth vpon the throne of Dauid, and to al the people the inhabiter of this citie, to your brethren, that are not gone forth with you into the tranſmigration. 17. Thus ſaith the Lord of hoſts: Behold I wil ſend vpon them the ſword, and famine, and the peſtilence: and I wil make them as naughtie figges, that can not be eaten, becauſe they are very naught. 18. And I wil perſecute them with the ſword, and with famine, and with peſtilence: and I wil giue them into vexation to al the Kingdomes of the earth: into (c) malediction, and into aſtoniſhment, and into hiſſing, and into reproch to al the Nations, to which I haue caſt them out: 19. becauſe they haue not heard my words, ſaith our Lord: which I ſent to them by my ſeruants the Prophets in the night riſing, and ſending: and you heard not, ſaith our Lord. 20. You therefore heare the word of our Lord al ye the tranſmigration, which I haue ſent out from Ieruſalem in Babylon. 21. Thus ſaith the Lord of hoſts the God of Iſrael to Achab the ſonne of Colias, and to Sedecias the ſonne of Maaſias, which prophecie vnto you in my name falſely: Behold I wil deliuer them into the hands of Nabuchodonoſor the King of Babylon: & he ſhal ſtrike them in your eies. 22. And of them a malediction ſhal be taken vp by al the tranſmigration of Iuda, that is in Babylon, ſaying: Our Lord make thee as Sedecias, & as Achab, whom the King of Babylon fryed in the fire: 23. for that they haue done follie in Iſrael, and committed aduiterie with their freinds wiues, and haue ſpoken the word in my name falſely, which I commanded them not: I am the iudge and the witnes, ſaith our Lord. 24. And to Semeias the Nehelamite thou ſhalt ſay: 25. Thus ſaith the Lord of hoſts, the God of Iſrael: For that thou haſt ſent in thy name bookes to al the people, that is in Ieruſalem, and to Sophonias the ſonne of Maaſias, the Prieſt, & to al the Prieſts, ſaying: 26. Our Lord hath made thee Prieſt for Ioiada the Prieſt, that thou ſhouldeſt be ruler in the houſe of our Lord, vpon euerie man rauing and prophecying, to put him into the ſtocks, and into priſon. 27. And now why haſt thou not rebuked Ieremie the Anathothite, which prophecieth vnto you? 28. Becauſe vpon this he hath ſent into Babylon to vs, ſaying: It is long: build ye houſes, and inhabite them: and plant gardens, and eate the fruits of them. 29. Sophonias therefore the Prieſt read this Booke in the eares of Ieremie the Prophet. 30. And the word of our Lord was made to Ieremie, ſaying: 31. Send to al the tranſmigration, ſaying: Thus ſaith the Lord to Semeias the Nehelamite: Becauſe Semeias hath prophecied to you, and I ſent him not: and hath made you to truſt in a lie: 32. Therefore thus ſaith our Lord: Behold I wil viſite vpon Semeias the Nehelamite, and vpon his ſeede: there ſhal not be vnto him a man ſitting in the middes of this people, & he ſhal not ſee the good, that I wil doe to my people, ſaith our Lord: becauſe he hath ſpoken preuarication againſt our Lord.

ch 24.

(c) Their miſerie ſhal be ſo great, that it ſhal be as a Prouerbe of them that wish euil to others, to ſay: The *malediction of the Iewes fal vpon you*, as is more clearly explicated v. 22.

CHAP. XXX.

The Prophet is commanded to write the ſame which he preacheth: 4. firſt penſiue things, 8. then ioyful. 9. Eſpecially in the new Teſtament, when God wil raiſe Dauid (towit Chriſt) 16 Who ſhal deſtroy al enemies. 19. And whoſe Church ſhal be great, glorious, and perpetual.

THIS is the word, that was made to Ieremie from our Lord, ſaying: 2. Thus ſaith our Lord the God of Iſrael, ſaying: Write vnto thee al the words that I haue ſpoken to thee, in a Book. 3. For behold the daies come, ſaith our Lord: and I wil conuert the conuerſion of my people (*a*) Iſrael and Iuda, ſaith our Lord: and I wil make them returne to the land, which I gaue their fathers, & they ſhal poſſeſſe it. 4. And theſe are the words, that our Lord hath ſpoken to Iſrael and to Iuda: 5. Becauſe thus ſaith our Lord: We haue heard a voice of terrour: there is feare and no peace. 6. Demand, and ſee if a man beare child? wherefore then haue I ſeen euerie mans hand vpon his loyne, as a woman that is in trauel, and al faces are turned into the iaundice? 7. Alas, becauſe that is a great day, neither is there the like to it: and it is the time of tribulation to Iacob, & he ſhal be ſaued out of it. 8. And it ſhal be in that day, ſaith the Lord of hoſts: I wil breake his yoke from off thy neck, and wil breake his bands: & ſtrangers ſhal no more rule ouer him: 9. but they ſhal ſerue our Lord their God, & Dauid their King, whom I wil raiſe vp to them. 10. Thou therefore my ſeruant Iacob feare not, ſaith our Lord, neither be thou afrayd Iſrael: becauſe loe I wil ſaue thee out of a farre countrie, and thy ſeede out of the land of their captiuitie: & Iacob ſhal returne, and be at reſt, & flow with al good things, & there ſhal be none whom he may feare: 11. becauſe I am with thee, ſaith our Lord, to ſaue thee: for I wil make (*b*) a conſummation in al the Nations, in which I haue diſperſed thee: but thee I wil not make into conſummation: but I wil chaſtice thee in iudgemēt, that thou maiſt not ſeeme to thy ſelf innocent. 12. Becauſe thus ſaith our Lord: Thy wound is vncurable, thy ſtripe is very ſore. 13. There is none to iudge thy iudgement to binde it vp: there is no profite of medicines for thee. 14. Al thy louers haue frogotten thee, & wil not ſeeke thee: for with the ſtroke of an enemie I haue ſtrucken thee with cruel chaſtiſment: for the multitude of thine iniquitie, thy ſinnes are hardned. 15. What crieſt thou vpon thine affliction? thy ſorow is vncurable: for the multitude of thine iniquitie, & for thine hardned ſinnes I haue done theſe things to thee. 16. Therefore al that eate thee, ſhal be deuoured: and al thine enemies ſhal be led into captiuitie: and they that waſte thee, ſhal be waſted, and al thy ſpoilers wil I giue

to the

(*a*) It is probable by this, and *h.31. Ezech 33.* & other places, that with the two tribes of the Kingdom of Iuda manie of the tenne tribes returned alſo from captiuitie, whoſe chiefe citie was Samaria.

(*b*) Only the true Church is perpetually conſerued without interruptiō; al other nations, Kingdomes, & congregatiōs, doe change and are conſumed.

Ioel 2. Amos 5. Sopho. 1.

to the ſpoile. 17. For I wil cloſe vp thy wound, and wil heale thee of thy wounds, ſaith our Lord. Becauſe they haue called thee, ô Sion, an out caſte: This is ſhe, that had none to ſeek after her. 18. Thus ſaith our Lord: Behold I (c) wil conuert the conuerſion of the tabernacles of Iacob, and wil haue pitie on his houſes, & the citie ſhal be built in her high place, and the temple ſhal be founded according to the order thereof. 19 And out of them ſhal come forth praiſe, and the voice of them that play: and I wil multiplie them, and they ſhal not be diminiſhed: and I wil glorifie them, and they ſhal not be leſſened. 20. And his children ſhal be as from the beginning, and his aſſemblie ſhal be permanent before me: and I wil viſite againſt al that afflict him. 21. And (d) his Duke ſhal be of himſelf: and the Prince ſhal be brought forth from the middes of him: and I wil bring him (e) neere, and he ſhal come to me. For who is this, that applieth his hart to approch vnto me, ſaith our Lord? 22. And you ſhal be my people: and I wil be your God. 23. Behold the whirlewind of our Lord, the furie going forth, the ſtorme violently falling, it ſhal light vpon the head of the impious. 24. Our Lord wil not turne away the wrath of indignation, til he haue done and accompliſhed the cogitation of his hart: in the latter daies you ſhal vnderſtand theſe things.

(c) After ſeuentie yeares captiuitie the temple ſhal be reedified, but more fully & more perfectly this Prophecie is fulfilled in Chriſt and his Apoſtles. When the citie was built in a high place, the citie which can not be hidde, ſet in a mountaine.

(d) Chriſt of the iſſue of Iacob

(e) Who according to his diuinitie is the Sonne of God, as he ſaith of himſelfe *Ioan. 14. I am in the father and the father in me.*

CHAP. XXXI.

God wil reduce Iſrael from captiuitie, 4. and giue them aboundance of al things: 9. after their tribulation 15. Rachel (The afflicted Church) ſhal ceaſe from mourning: 18. confeſſing that ſhe is iuſtly chaſtiſed. 20. Chriſt (a perfect man) ſhal be conteyned in his mothers wombe. 26. He riſing from ſleep (death) wil build his Church, 31. with a new couenant, 36. that it ſhal be large, and perpetual.

AT that time, ſaith our Lord: I wil be the God of (a) al the kindreds of Iſrael, and they ſhal be my people. 2. Thus ſaith our Lord: The people that remayned from the ſword, found grace in the deſert: Iſrael ſhal goe to his reſt. 3. Our Lord hath appeared to me of long time. And in euerlaſting charitie haue I loued thee, therfore haue I drawen thee takin compaſſion. 4. And I wil build thee againe, and thou ſhalt be builded ô virgin Iſrael: thou ſhalt yet be adorned with thy timbrels, & ſhal goe forth in the quyre of them that play. 5. Thou ſhalt yet plant vinyards in the mountaynes of Samaria: the plāters ſhal plant, & til the time come they ſhal not make vintage: 6. becauſe there ſhal be a day, wherin the watchmen on mount Ephraim ſhal crie: Ariſe, and let vs goe vp vnto Sion to the Lord our God. 7. Becauſe thus ſaith our Lord: Reioyce in gladnes ô Iacob, and neye againſt the head of the Gen ils

(a) Together with the two tribes manie alſo of the tenne tribes were reduced from captiuitie. And when Chriſt came in to this world they were more readie to receiue him, then the other two tribes.

Iſa. 1. 16. & 4. 4. & 8.

Ioan. 4.

ſound ye, and ſing, and ſay: Saue o Lord thy people the remnant of Iſrael. 8. Behold I wil bring them out of the land of the North, and wil gather them from the endes of the earth: among whom ſhal be the blinde and the lame, the woman with childe, and ſhe that beareth childe together, a great companie of them that returne hither. 9. They ſhal come in weeping: and in mercie I wil reduce them: and I wil bring them through the torrents of waters in a right way, and they ſhal not ſtumble in it: becauſe I am become a father to Iſrael, and (b) Ephraim is my firſt-begotten. 10. Heare the word of our Lord ye Natiõs, & ſhew forth in the ilands, that are farre off, and ſayd: He that diſperſed Iſrael, wil gather him: and he wil keep him as the Paſtour his flock. 11. For our Lord hath redeemed Iacob, and he wil deliuer him out of the hand of the mightier. 12. And they ſhal come, and ſhal praiſe in mount Sion: and they ſhal runne together to the good things of our Lord for the corne, and wine, and oile, and the increaſe of cattel and heards, and their ſoule ſhal be as a watered garden, and they ſhal be hungrie no more. 13. Then ſhal the virgin reioyce in the quyre, the yong men & old men together: and I wil turne their mourning into ioy, and old men together: and I wil turne their mourning into ioy, & wil comfort them, and make them ioyful from their ſorow. 14. And I wil repleniſh the ſoule of the Prieſts with fatnes: and my people ſhal be filled with my good things, ſaith our Lord. 15. Thus ſaith our Lord: A voice of lamentation is heard on high of the mourning, and weeping of (c) Rachel weeping for her children, and refuſing to be comforted for them, becauſe they are not. 16. Thus ſaith our Lord: Let thy voice ceaſe from weeping, and thine eies from teares: becauſe there is a reward for thy worke, ſaith our Lord: and they ſhal returne out of the land of the enemie. 17. And there is hope to thy laſt ends, ſaith our Lord: & the children ſhal returne to their borders. 18. Hearing I heard Ephraim going into trãſmigratiõ. Thou haſt chaſtiſed me, & I am taught, as a yõg bullocke not tamed. (d) Conuert me, and (e) I ſhal be conuerted: becauſe thou art the Lord my God. 19. For after thou didſt conuert me I did penance: & after thou didſt ſhew vnto me, I ſtruck my thigh: I am confounded, and aſhamed, becauſe I haue ſuſtayned the reproch of my youth. 20. Certes Ephraim is an honourable ſonne to me, certes a delicate child: becauſe ſince I ſpake of him, as yet wil I remember him. Therfore are my bowels troubled vpon him: pitying I wil pitie him, ſaith our Lord. 21. Sette thee a watch tower, make vnto thee bitternes: direct thy hart into the right way wherein thou haſt walked: returne, o virgin Iſrael, returne to theſe thy cities. 22. How lõg wilt thou be diſſolute in deliciouſnes, o wandring daughter? becauſe our Lord hath created a new thing vpon the earth: A WOMAN SHAL COMPASSE (f) A MAN. 23. Thus ſaith the Lord of hoſts the God of Iſrael: As yet ſhal they ſay this word in the land of Iuda, & in the cities thereof, whẽ I ſhal conuert their captiuitie: Our Lord bleſſe thee the beauty of iuſtice, the holie mountaine.

(b) God wil alſo ſhew his mercie to the ten tribes (ſignified by Ephraim) as a father loueth his firſt begotten.

(c) By Rachel the mother of Ioſeph & Beniamin, are ſignified al the women of both Kingdomes (Iſrael & Iuda) mourning the miſeries of the captiuitie. And particularly of the mothers lamenting the ſlaughter of their children nere Bethlehẽ. *Mat.* 2.

(d) Gods grace is the principal cauſe of iuſtification.

(e) Mans cooperation by free-wil is the ſecondarie cauſe.

(f) Chriſt in his mothers wombe in ſtature an infant: but in al perfection a man.

Mat. 2.

24. and

24. and Iudas and al his cities ſhal dwel in it together: the husbandmen and they that driue the flocks. 25. Becauſe I haue inebriated the wearie ſoule: and euerie hungrie ſoule I haue filled. 26. Therefore I was raiſed vp as out of a ſleep, and I ſaw, and my ſleep was ſweet to me. 27. Behold the daies come, ſaith our Lord: and I wil ſow the houſe of Iſrael & the houſe of Iuda with the (g) ſeed of men, & with the ſeed (h) of beaſts. 28. And as I haue watched vpon them, to plucke vp, and deface, and diſſipate, & deſtroy, and afflict: ſo wil I watch ouer them, to build, and to plant them, ſaith our Lord. 29. In thoſe daies they ſhal ſay no more: The fathers did eate the bitter grape, and the teeth of the children are ſet on edge. 30. But euerie one ſhal dye in his owne iniquitie: euerie man that ſhal eate the ſowre grape, his teeth ſhal be on edge. 31. Behold the daies ſhal come, ſaith our Lord: and I wil make a new couenant with the houſe of Iſrael and the houſe of Iuda: 32. not according to the couenant, which I made with their fathers in the day that I tooke their hand, to bring them out of the Land of Ægypt: the couenant which they made voide, and I had the dominion of them, ſaith our Lord. 33. But this ſhal be the couenant, that I wil make with the houſe of Iſrael: after thoſe daies ſaith our Lord: I wil giue my law in their bowels, and in their hart I wil write it: and I wil be their God, and they ſhal be my people. 34. And a man ſhal no more teach his neighbour, and a man his brother, ſaying: Know our Lord: for al ſhal know me from the leaſt of them euen to the greateſt, ſaith our Lord: becauſe I wil be propicious to their iniquitie, and their ſinne I wil remember no more. 35. Thus ſaith our Lord, that giueth the ſunne for the light of the day, the order of the moone and of the ſtarres, for the light of the night: that troubleth the ſea, and the waues thereof doe ſound, the Lord of hoſts is his name. 36. If theſe lawes ſhal faile before me, ſaith our Lord: thee alſo (i) the ſeed of Iſrael ſhal faile, that it be not a nation before me for euer. 37. Thus ſaith our Lord: If the heauens aboue ſhal be able to be meaſured, and the foundations of the earth beneath to be ſearched out: I alſo wil caſt away al the ſeed of Iſrael, for al things that they haue done, ſaith our Lord. 38. Behold the daies come, ſaith our Lord: and the citie ſhal be built to our Lord from the tower of Hananeel euen to the gate of the corner. 39. And the rule of the meaſure ſhal goe out farder in his ſight vpon the litle hil Gareb: and it ſhal compaſſe Goatha, 40. and al the valley of carcaſſes, and of aſhes, and al the countrie of death, euen to the torrent of Cedron, and to the corner of the Eaſt gate of horſes. The Holie of our Lord ſhal not be not be plucked vp, and it ſhal no more be deſtroyed for euer.

Iſa. 54. Ioa. 6.

g) God promited the Iewes multiplication of men.

h) And of cattle which, were a principal riches, as appeareth by the word, *pecunia* deriued of *pecus*.

(i) The ſeede of Iſrael remaineth for euer; not in the incredulous Iewes (ſaith S. Ierome) but in thoſe which with the Apoſtles, & by the Apoſtles beliene in Chriſt.

CHAP. XXXII.

Nabuchodonoſor beſieging Ieruſalem, Ieremie in priſon 7. buyeth by Gods commandment a field of his coſin. 17. Prayeth for the whole nation, reciting Gods former benefits, 26. prophecieth their captiuitie in Babylon, 30. for their idolatrie: 36. and deliuerie from thence, 40. with a new couenant to ſerue God ſincerely.

(a) When the citie was beſieged, & Ieremie in priſon prophecied that it ſhould be taken, & ſubdued by the enimies, yet he bought lands, to ſignifie that in time they ſhould be deliuered from captiuitie.

THE word that was made to Ieremie from our Lord (a) in the tenth yeare of Sedecias the King of Iuda: the ſame is the eighteenth yeare of Nabuchodenoſor. 2. Then the armie of the King of Babylon beſieged Ieruſalem: and Ieremie the Prophet was ſhut vp in the court of the priſon, that was in the houſe of the King of Iuda. 3. For Sedecias the King of Iuda had ſhut him vp, ſaying: Why doeſt thou prophecie, ſaying: Thus ſaith our Lord: Behold I will giue this citie into the hand of the King of Babylon, and he ſhal take it? 4. And Sedecias the King of Iuda ſhal not eſcape out of the hand of the Chaldees: but he ſhal be deliuered into the hands of the King of Babylon: and he ſhal ſpeake with him mouth to mouth, and (b) his eies ſhal ſee his eies. 5. And he ſhal leade Sedecias into Babylon: & he ſhal be there til I viſite him, ſaith our Lord. But if you wil fight againſt the Chaldees you ſhal haue nothing proſperous. 6. And Ieremie ſaid: The word of our Lord was made to me, ſaying: 7. Behold, Hanameel the ſonne of Sellum thy coſin ſhal come to thee, ſaying: Bye vnto thee my field, which is in Anathoth: for it apperteyneth to thee by kinred to bye it. 8. And Hanameel myne vncles ſonne came vnto me according to the word of our Lord to the entrie of the priſon, and ſaid to me: Poſſeſſe my field, which is in Anathoth in the land of Beniamin: becauſe the inheritance perteineth to thee, and thou art neer of kinne to poſſeſſe it. And I vnderſtood that it was the word of our Lord. 9. And I bought the field of Hanameel myne vncles ſonne, which is in Anathoth: and I weyed him the ſiluer, ſeuen ſtaters, and ten pieces of ſiluer. 10. And I wrote it in a booke, and ſigned it, and tooke witneſſes: and I weighed the ſiluer in balance. 11. And I tooke the booke of the poſſeſſion ſigned, and the ſtipulations, and the things ratified, and the ſignes on the out ſide. 12. And I gaue the booke of the poſſeſſion to Baruch the ſonne of Neri the ſonne of Maaſias in the ſight of Hanameel my coſin, and in the ſight of the witneſſes, that were written in the booke of the purchaſe, and in the ſight of al the Iewes, that ſate in the court of the priſon. 13. And I commanded Baruch before them ſaying: 14. Thus ſaith the Lord of hoſts the God of Iſrael: Take theſe books, this booke of the purchaſe ſigned, and this booke, that is open:

(b) Sedecias was brought to the King of Babylon in Reblatha, where they put out his eyes, & thence caried him blind to Babylon. 4. Reg. 25. & ſo comming to that citie he could not ſee it. Ezech. 12. v. 13.

and

and put them in an earthen veſſel, they may continue manie daies. 15 For thus ſaith the Lord of hoſts, the God of Iſrael: Yet ſhal houſes, and fields, and vineyards be poſſeſſed in this land. 16. And I prayed to our Lord, after that I deliuered the Booke of the poſſeſſion to Buruch the ſonne of Neri, ſaying: 17. Alas, alas, alas, ô Lord God: behold thou haſt made heauen and earth in thy great ſtrength, & in thy ſtretched out
Exo. 34. arme: no word ſhal be hard to thee: 18. Which doeſt mercie on thouſands, and rendreſt the iniquitie of the fathers into the boſome of their children after them. ô Moſt ſtrong, great, & mightie, the Lord of hoſts is thy name. 19. Great in counſel, and incomprehenſible in cogitation: whoſe eies are open vpon al the waies of the childrē of Adam, to render vnto euerie one according to his waies, and according to the fruit of his inuentions. 20. Which haſt put ſignes & wonders in the land of Ægypt euen vntil this day, & in Iſrael, & in men, and haſt made thee a name as is this day. 21. And thou dideſt bring forth thy people Iſrael out of the Land of Ægypt, in ſignes, & in wonders, & in a ſtrong hand, and in a ſtretched out arme, and in great terrour. 22. And thou gaueſt them this land, which thou ſwareſt to their fathers, that thou wouldſt giue them a land flowing with milke and honie. 23. And they entred in, & poſſeſſed it: & they obeyed not thy voice, & in thy law they walked not: al that thou didſt command them to doe, they did not: and al theſe euils are befallen them. 24. Behold munitions are built againſt the citie, that it may be taken: & the citie is giuen into the hands of the Chaldees, which fighte againſt it, at (c) the preſence of the ſword, and of famine, and of peſtilence: & what things ſoeuer thou haſt ſpoken, are come to paſſe, as thy ſelf ſeeſt. 25. And ſayſt thou to me ô Lord God: Bye the field for ſiluer, & take witneſſes, whereas the citie is giuen into the hands of the Chaldees? 26. And the word of our Lord was made to Ieremie, ſaying: 27. Behold I am the Lord the God of al fleſh: hal anie word be hard for me? 28. Therefore thus ſaith our Lord: Behold I wil deliuer this citie into the hands of the Chaldees, and into the hands of the King of Babylon, and they ſhal take it. 29. And the Chaldees ſhal come fighting againſt this citie, and ſhal ſet in on fire, and burne it, and the houſes, in whoſe tops they did ſacrifice to Baal, and offered libaments to ſtrange Gods, to prouoke me vnto wrath. 30. For the children of Iſrael, and the children of Iuda were continually doing euil in myne eies (d) from their youth: the children of Iſrael which euen vntil this preſent exaſperate me in the worke of their hands, ſaith our Lord. 31. Becauſe in furie and in myne indignation this citie is made to me, from the day that they builded it, vntil this day, wherein it ſhal be taken out of my ſight. 32. For the malice of the children of Iſrael, and of the children of Iuda, which they haue done prouoking me to wrath, they & their Kings, their Princes, & their Prieſts, and their Prophets, the men of Iuda, and the inhabitants of Ieruſalem. 33. And they haue turned the backs to me, and not the faces, when I taught them early, & inſtructed them, & they would not heare

(c) By the force of the ſword, famine, & peſtilēce. as *Pſal. 59. v. 6. that they fly from the face of the bow.*

(d) When they were in the wilderne; newly deliuered from Ægypt, they cōmitted manie hainous crimes: in murmuring ſchiſme, idolatrie, & other carnal & ſpiritual ſinnes.

that

that they might take discipline. 34. And they haue set their idols in the house, wherein my name is inuocated, that they might pollute it. 35. And they haue built the excelses of Baal, which are in the valley of the sonne of Ennom, that they might consecrate their sonnes and their daughters to Moloch: which I commanded them not, neither hath it ascended into my hart, that they should doe this abomination, & bring Iuda into sinne. 36. And now for these things, thus saith our Lord the God of Israel to this citie, whereof you say that it is deliuered into the hands of the King of Babylon in sword, and in famine, and in pestilence. 37. Behold (e) I wil gather them together out of al lands, to which I haue cast them out in my furie, and in my wrath, and in my great indignation: and I wil bring them againe into this place, and wil make them dwel confidently. 38. And they shal be my people, and I wil be their God. 39. And I wil giue them one hart, and one way, that they may feare me al daies: and it may be wel with them, and with their children after them. 40. And I wil make an euerlasting couenant with them: and wil not cease to doe them good: and I wil giue my feare in their hart, that they reuolt not from me. 41. And I wil reioyce vpon them, when I shal doe them good: and I wil plant them in this land in truth in my whole hart and in al my soule. 42 Because thus saith our Lord: As I haue brought vpon this people al this great euil: so wil I bring vpon them al the good, that I speake to them. 43. And the fields shal be possessed in this land: whereof you say that it is desolate, because there is remayning no man nor beast, and it is giuen into the hands of the Chaldees. 44. The fields shal be bought for money, and shal be written in a Book, and the signe shal be stamped on, and a witnes shal be taken, in the land of Beniamin, and round about Ierusalem, in the cities of Iuda, and in the cities on the mountaines, and in the champaine cities, and in the cities that are toward the South: because I wil conuert their captiuitie, saith our Lord.

Psal 3. 1. Reg. 11.

(e) Left anie should thinke that by Gods iust and seuere punishment, or by any reuolting from his seruice the Church might be vtterly destroyed, he stil promiseth mercie towards the relikes of his people, that they shal neuer al faile, but continue til the Redeemer of mankind Christ shal come. And much lesse shal Christs Church euer faile after his comming. Besides many other reuelations, this Prophet had two visions in prison, in confirmation that God would conserue his people and Church for euer, notwithstanding their manifold great sinnes & great affliction and destruction of many, or the same.

CHAP. XXXIII.

God promiseth remission of sinnes: 10. reduction from captiuitie, and manie other benefits 14. He wil giue iudgement and iustice in Dauid (Christ) whose throne (the Church) 19. shal be glorious 24. and permanent.

AND the word of our Lord was made to Ieremie (a) the second time, when as yet he was shut vp in the court of the prison, saying: 2. Thus saith our Lord that wil doe, & wil forme it, & prepare it, the Lord is his name. 3. Crie vnto me, and I wil heare thee: and I wil tel thee great things, and firme things which thou knowest not. 4. Because thus

saith

ſaith our Lord the God of Iſrael to the houſes of this citie, and to the houſes of the King of Iuda, which are deſtroyed, & to the munitions, to the ſword 5. of them that come to fight with the Chaldees, and to fil them with the carcaſſes of the men, whom I haue ſtrucken in my furie, and in myne indignation, hiding my face from this citie, becauſe of al their malice. 6. Behold I wil bring to them a ſcarre and health, & wil cure them: & I wil reueale vnto them the prayer of peace & truth. 7. And I wil conuert the conuerſion of Iuda, & the conuerſion of Ieruſalem: and wil build them as from the beginning. 8. And I wil cleanſe them from al their iniquitie, wherein they haue ſinned to me: & I wil be propicious to al their iniquities, wherein they haue ſinned to me, & deſpiſed me. 9. And it ſhal be to me a name, & a ioy, & a praiſe, & an exultation to al the nations of the earth, that ſhal heare al the good things, which I wil doe to them: and they ſhal feare, & be troubled in al the good things, & in al the peace, that I wil make to them. 10. Thus ſaith our Lord: Yet there ſhal be heard in this place (which you ſay is deſolate, becauſe there is neither man nor beaſt: in the cities of Iuda, & without Ieruſalem which are deſolate without man, & without inhabiter, and without beaſt) 11. the voice of ioy and the voice of gladnes, the voice of the bridegroome and the voice of the bride, the voice of them that ſay: Confeſſe ye to the Lord of hoſts, becauſe our Lord is good, becauſe his mercie is for euer: and of them that carie vowes into the houſe of our Lord. For I wil bring backe the conuerſion of the land as from the beginning, ſaith our Lord. 12. Thus ſaith the Lord of hoſts: Yet there ſhal be in this deſolate place without man, and without beaſt, and in al the cities thereof, an habitation of Paſtours of the reſting flocks. 13. In the cities on the mountaines, and in the champaine cities, and in the cities that are toward the South: and in the land of Beniamin, and round about Ieruſalem, and in the cities of Iuda there ſhal yet paſſe flocks, at the hand of him that numbreth them, ſaith our Lord. 14. Behold the daies ſhal come, ſaith our Lord, & (a) I wil raiſe vp the good word, that I haue ſpoken to the houſe of Iſrael, and to the houſe of Iuda. 15. In thoſe daies, and in that time, I wil make (c) the ſpring of iuſtice to bud forth vnto Dauid: and he ſhal doe iudgement and iuſtice in the earth. 16. In thoſe daies ſhal Iuda be ſaued, and Ieruſalem ſhal dwel confidently: & this is the name, that they ſhal cal him, The Lord our iuſt one. 17. Becauſe thus ſaith our Lord: (d) There ſhal not faile of Dauid a man, to ſit vpon the throne of the houſe of Iſrael. 18. And of the Prieſts and Leuites there ſhal not faile from before my face a man, to offer (e) holocaults, & to burne ſacrifice, & to kil victimes al daies. 19. And the word of our Lord was made to Ieremie, ſaying: 20. Thus ſaith our Lord: If my couenant with the day can be made voide, & my couenant with the night, that there be not day and night in their time: 21. alſo my couenant may be made voide with Dauid my ſeruant, that there be not of him a ſonne to reigne in his throne, & Leuites & Prieſts

Ierem. 23 v. 5.

(b) An euident Prophecie and promiſe of Chriſt.
(c) Borne of the ſeede of Dauid.
(d) Dauids progenie ſhal continue vnto Chriſt: whoſe Kingdom, which is his Church, ſhal haue no end. *Luc. 1. v. 33. Pſal. 88. v. 30.*
(e) S. Hypolitus and al ancient Fathers teach that the holy Euchariſt is the complement of al ſacrifices of the old Teſtament;

my miniſters. 22. Euen as the ſtarres of heauen can not be numbred, & the ſand of the ſea be meaſured: ſo wil I multiplie the ſeede of Dauid my ſeruant, and the Leuites my miniſters. 23. And the word of our Lord was made to Ieremie, ſaying: 24. Haſt thou not ſeen what this people hath ſpoken, ſaying: The (f) two kinreds, which our Lord had choſen, are caſt off: and they haue deſpiſed my people, becauſe it is no more a Nation before them? 25. Thus ſaith our Lord: If I haue not ſet my couenant between day and night, and lawes to heauen and earth: 26. ſurely I wil alſo caſt off the ſeed of Iacob, and of Dauid my ſeruant, that I take not of his ſeed Princes of the ſeed of Abraham, Iſaac, and Iacob. For I wil bring backe their conuerſion, and wil haue mercie on them.

(f) Gods moſt ſpecial prouidence bleſſed the families of Dauid & Aarō aboue al other kinreds.

CHAP. XXXIV.

King Sedecias ſhal fal into the hands of Nabuchodonoſor, and Ieruſalem ſhal be burned: 8. becauſe he hath broken the couenant, of releaſing Iewes from bondage, 14. in the ſeuenth yeare, and contrarie to particular promiſe of obſeruing that law.

THE word that was made to Ieremie from our Lord when Nabuchodonoſor the King of Babylon, & al his armie, and al the Kingdoms of the earth that were vnder the power of his hand, and al the peoples made warre againſt Ieruſalem and againſt al the cities thereof, ſaying: 2. Thus ſaith our Lord the God of Iſrael: Goe, and ſpeake to Sedecias the King of Iuda: & thou ſhalt ſay to him: Thus ſaith our Lord: Behold I wil deliuer this citie into the hands of the King of Babylon, & he ſhal burne it with fire. 3. And thou ſhalt not eſcape out of his hand: but by taking thou ſhalt be taken, and thou ſhalt be deliuered into his hand: and (a) thine eies ſhal ſee the eies of the King of Babylon, and his mouth ſhal ſpeake with thy mouth, & thou ſhalt enter into Babylon. 4. But yet heare the word of our Lord ô Sedecias King of Iuda: Thus ſaith our Lord to thee: Thou ſhalt not dye by the ſword, 5. but thou ſhalt dye in peace, & according to the burnings of thy fathers the former Kings that haue been before thee, ſo ſhal they burne thee: & Alas Lord, ſhal they mourne for thee: becauſe I haue ſpoken the word, ſaith our Lord. 6. And Ieremie the Prophet ſpake al theſe words to Sedecias the King of Iuda in Ieruſalem. 7. And the armie of the King of Babylon fought againſt Ieruſalem, and againſt al the cities of Iuda, that were remayning, againſt Lachis, and againſt Azecha: for theſe remained of the cities of Iuda, fenſed cities. 8. The word that was made to Ieremie from our Lord, after that King Sedecias made a

(a) See ch. 32. v. 4. & 4. Reg. 25. v. 7

couenant

couenant with al the people in Ieruſalem, proclayming: 9. That euerie one ſhould diſmiſſe his ſeruant, and euerie one his handmayd; the Hebrew man & the Hebrew woman free: And that they ſhould not haue dominion ouer them, that is, on a Iew and his brother. 10. Al the Princes therfore heard, and al the people which had made the couenant that euerie man ſhould diſmiſſe his ſeruant, and euerie man his handmaid free, and ſhould no more haue dominion ouer them: they heard therfore, and diſmiſſed them. 11. And (*b*) they turned afterwards: and drew their ſeruants and their handmaids back againe, whom they had diſmiſt free, and brought them into ſubiection as men ſeruants, and women ſeruants. 12. And the word of our Lord was made to Ieremie from our Lord, ſaying: 13. Thus ſaith our Lord the God of Iſrael: I made a couenant with your fathers in the day, that I brought them out of the Land of Ægypt, from the houſe of bondage, ſaying: 14. When ſeuen yeares ſhal be accompliſhed, let euerie man diſmiſſe his brother an Hebrew, that was ſold to him, and he ſhal ſerue thee ſix yeares: and thou ſhalt diſmiſſe him free from thee: and your fathers haue not heard me, nor inclined their eare. 15. And you were conuerted this day, & did that which is right in myne eies, that you proclaymed libertie euerie one to his freind: and you made a couenant in my ſight, in the houſe, wherein my name is inuocated vpon it. 16. And you are returned, and haue defiled my name: and you haue brought backe againe euerie man his ſeruant, and euerie man his handmayd, whom you had diſmiſt to be free, and of their owne iuriſdiction: and you haue brought them into ſubiection to be your ſeruants and handmayds. 17. Therfore thus ſaith our Lord: You haue not heard me, to proclaime libertie euerie man to his brother, and euerie one to his freind: behold I proclaime vnto you libertie, ſaith our Lord, to the ſword, to the peſtilence, and to famine: and I wil giue you into commotion to al the Kingdoms of the earth. 18. And I wil giue the men, that tranſgreſſe my couenant, and haue not obſerued the words of the couenant, wherevnto they conſented in my ſight, the calfe which they did cut into two parts, and paſſed between the diuiſions thereof: 19. The Princes of Iuda and the Princes of Ieruſalem, the eunuchs, and the Prieſts, and al the people of the land that paſſed between the diuiſions of the calfe. 20. And I wil giue them into the hands of their enemies, and into the hands of them that ſeek their life: and their careaſſe ſhal be for meate to the foules of the ayre, and to the beaſts of the earth. 21. And Sedecias the King of Iuda, and his Princes I wil giue into the hands of their enemies, and into the hands of them that ſeek their liues, and into the hands of the armies of the King of Babylon, which are retired from you. 22. Behold I (*c*) command, ſaith our Lord, and I wil bring them againe into this citie, and they ſhal fight againſt it, and take it, & burne it with fire: and the cities of Iuda I wil giue into deſolation, becauſe there is not an inhabiter.

Exo. 21. Deu. 15.

(*b*) Recidiuation into ſinnes after remiſſiō offendeth God more then the former ſinnes, as our Sauiour teacheth by a parable. *Mat. 18.*

(*c*) God was not the cauſe of the Babylonians crueltie, but permitted & directed the ſame to puniſh the Iewes.

CHAP. XXXV.

By example of the Rechabites voluntarily keeping their fathers rule, God expostulateth with the people that keepe not his precepts; 17. denouncing that they shal be punished, and the Rechabites rewarded.

THE word that was made to Ieremie from our Lord in the dayes (a) of Ioakim the ſonne of Ioſias the King of Iuda, ſaying: 2. Goe to the houſe of the Rechabites: and ſpeake to them, & thou ſhalt bring them into the houſe of our Lord, into one chamber of the treaſuries, & thou ſhalt giue thē wine to drinke. 3. And I tooke Iezonias the ſonne of Ieremias the ſonne of Habſamias, and his brethren, and al his ſonnes, and the whole houſe of the Rechabites. 4. And I brought them into the houſe of our Lord, to the treaſure-houſe of the ſonnes of Hanan, the ſonne of Iegedelias the man of God, which was by the treaſure-houſe of the Princes, aboue the treaſure of Maaſias the ſonne of Sellum, who was keeper of the entrie. 5. And I ſet before the ſonnes of the houſe of the Rechabites goblets ful of wine, and cups: and I ſaid to them: Drinke ye wine. 6. Who anſwerad: We wil not drinke wine: becauſe (b) Ionadab the ſonne of Rechab, our father, commanded vs, ſaying: You ſhal not drinke wine, you and your childrē for euer. 7. And you ſhal not build houſe, and you ſhal not ſow ſeed, and you ſhal not plant vineyards, nor haue anie: but you ſhal dwel in tabernacles al your daies, that you may liue manie daies vpon the face of the land, wherin you are (c) ſtrangers. 8. We therfore haue obeyed the voice of Ionadab the ſonne of Rechab, our father, in al things that he cōmanded vs: ſo that we drāke not anie wine al our daies: we and our wiues, our ſonnes & our daughters. 9. And we builded not houſes to inhabite, and vineyard, and fielde, and ſeed we haue not had: 10. but we haue dwelt in tabernacles, and haue been obedient according to al things, that Ionadab ovr father commanded vs. 11. But when Nabuchodonoſor the King of Babylon was come vp to our Land, we ſaid: (d) Come, and let vs goe into Ieruſalem from the face of the hoſt of the Chaldees, & frō the face of the hoſt of Syria: & we haue taried in Ieruſalem. 12. And the word of our Lord was made to Ieremie, ſaying: 13. Thus ſaith the Lord of hoſts the God of Iſrael: Goe, & ſay to the men of Iuda, and to the inhabitants of Ieruſalem: Why wil you not receiue diſcipline, to obey my words, ſaith our Lord? 14. (e) The words of Ionadab the ſonne of Rechab haue perſuailed, which he commanded his ſonnes not to drinke wine: & they haue not drunke vntil this day, becauſe they haue obeyed the commandment of their father: but I haue ſpoken to you, early ryſing and ſpeaking,

and

a) Here againe it appeareth that the Prophet obſerueth not the order of time in writing his viſiōs. For the thing here recorded happened before the prophecies mentioned in the former chapters.

(b) This Ionadab was a man of power and eſtimatiō, very familiar with Iehu King of Iſrael. 4. Reg. 10 v. 15.

(c) The Rechabites deſcēded not of Iſrael, but of Iethro a Madianite, Moyſes father in law: as both Hebrew & Latin Doctours hold by tradition.

(d) In caſe of neceſſitie they entered into the city, otherwiſe remained in tents.

e) Seeing theſe religious Rechabites obſerued obediently the rule of their father

Iere. 18. v. 11. & 25. v. 5.

and you haue not obeyed me. 15. And I haue ſent to you al my ſeruants the Prophets, riſing early, and ſending and ſaying: Returne ye euerie one from his moſt wicked way, and make your ſtudies good: & folow not ſtrange Gods, nor worſhip them, and you ſhal dwel in the land, which I gaue you and your fathers: and you haue not inclined your eare, nor heard me. 16. The children therfore of Ionadab the ſonne of Rechab haue firmely kept the precept of their father, which he cõmanded them: but this people hath not obeyed me. 17. Therfore thus ſaith the Lord of hoſts, the God of Iſrael: Behold, I wil bring vpon Iuda, and vpon al the inhabitants of Ieruſalem, al the affliction which I haue ſpoken againſt them, becauſe I haue ſpoken to them, and they haue not heard: I haue called them, and they haue not anſwered me. 18. But to the houſe of the Rechabites Ieremie ſaid: Thus ſaith the Lord of hoſts the God of Iſrael: For that you haue obeyed the commandment of Ionadab your father, and haue kept al his commandments, and haue done al things, that he commanded you: 19. Therefore thus ſaith the Lord of hoſts the God of Iſrael: There ſhal not want a man of the ſtocke of Ionadab the ſonne of Rechab, ſtanding in my ſight al daies.

& founder, in workes of ſupererogation, otherwiſe not commanded: much more al are bound to keep Gods cõmandments.

ANNOTATIONS.

CHAP. XXXV.

1. *The houſe of Rechabites.*) We haue here (according to the ſtate of God Church in the old Teſtament) a cleare example of religious life, by profeſſing and performing good workes of ſupererogation, not commanded by God, but piouſly inſtituted by a holie man called Ionadab. Which, not only himſelf, and his proper children, but alſo their poſteritie manie ages after him, voluntarily obſerued by a preſcript Rule: Not to builde houſes, nor dwel in anie (but in tents) not to ſow ſeed, nor to plant, nor haue vineyards, nor to drinke wine. A like rule but not the ſame in al points, was preſcribed by God himſelf (*Num. 6*) for ſuch as would voluntarily embrace it. And Elias and Elizeus with their diſciples obſerued an other forme of religious life: as appeareth 4. *Reg.* 1. 2. *&c.* Al which were figures of more perfect Religious Orders in the Church of Chriſt, conſiſting in three eſſential vowes, of voluntarie Pouertie, Chaſtitie, and Obedience: not commanded but commended, and for the better attayning to perfection counſeled by our Sauiour, wherof they are called Euangelical Counſels, obſerued by the Apoſtles, leauing al their worldlie ſubſtance, and al deſire of hauing anie proper poſſeſſions: ſuch alſo as had wiues leauing them, the reſt not marying, and al renouncing their owne wils, ſubiected the ſame to Chriſts wil, *following him*. Whoſe example others imitating, this holie manner of life hath ſtil continued in the Church, as is euident by the Eccleſiaſtical hiſtories euen from the Apoſtles time. But al obſerued not the ſame particular rules, nor were called by the ſame titles. For as in the time of Moyſes law, ſome were called Nazareites, ſome the Children of the Prophets, and ſome Rechabites, after the name of their founder father Rechab, a renowmed godlie man: ſo now ſome are called Fremites, ſome Monkes, ſome Freares, and ſome Religious Clerks. And of ech of theſe kinds, diuers ſorts are diſtinguiſhed by varietie of rules, habites,

Religious Orders in the old Teſtament.

The rule of Rechabites differed from the Nazareites & children of the Prophets. They were figures of more perfect orders in the Church of Chriſt.

Diuers kinds of Religious Orders.

Matt. 19. v. 12. 21. Luc. 18. v. 22.

ſpecial functions,& titles,either of their firſt Inſtitutours,or of the Inſtitutes themſelues, or of the places, or other occaſions. As Carmelites, Auguſtines (as wel Monkes as Canons Regular) Benedictins, Bernardins, Carthuſians, Dominicans, Franciſcans, Ieſuites, Theatines, Capuchines, and the like. As alſo manie diſtinct Orders of Nunnes. But none of them al differ from the reſt, nor from other Catholike Chriſtians in points of faith: nor make anie Sects of Religion, as Heretikes ridiculouſly obiect. For al believe and confeſſe the ſelf-ſame Catholike Faith, in al the Articles therof, al vſe and acknowledge the ſame, and no other holie Sacraments, and al are vnited in one vniuerſal Church, vnder one viſible Head: Euerie Order good & holie in their profeſſion, and al together excellently adorning the whole bodie with ſacred ſeemelie varieties, make the ſame vniuerſal Church more glorious. *Pſal.44. v.11.15.*

Varieties of Religious Orders make no difference in Catholike Religion. But doe much adorne the whole Church.

CHAP. XXXVI.

Ieremie in priſon ſendeth Baruch by Gods commandment, to read a book of comminations before the people: 7. exhorting them to repent: 9. which being read in a porch of the Temple, 11. Micheas reporteth it to the Nobles in the court, 14. whither Baruch being called readeth the ſame before them: 20. they informe the King: 21. who hearing part therof, cauſeth the booke to be burned: 26. and commandeth to apprehend Baruch, and Ieremie. 27. The booke is written againe by them with addition of more.

AND it came to paſſe in the fourth yeare of Ioakim, the ſonne of Ioſias King of Iuda: this word was made to Ieremie from our Lord, ſaying: 2. Take (*a*) a volume of a book and thou ſhalt write in it al the words, that I haue ſpoken to thee againſt Iſrael & Iuda, and againſt al Nations ſince the day that I ſpake to thee, from the daies of Ioſias euen to this day. 3. If perhaps the houſe of Iuda hearing al the euils, that I meane to doe vnto them, let euerie man returne from his moſt wicked way: and I wil be propitious to their iniquitie, and to their ſinne. 4. Ieremie therfore called Baruch the ſonne of Nerias: and Baruch wrote from the mouth of Ieremie al the words of our Lord, which he ſpake to him, in the volume of the booke. 5. And Ieremie commanded Baruch, ſaying: I am (*b*) ſhut vp, neither am I able to goe into the houſe of our Lord. 6. Goe thou in therfore, and read out of the volume, wherein thou haſt written from my mouth the words of our Lord, in the hearing of al the people in the houſe of our Lord on the faſting day: moreouer alſo in the hearing of al Iuda, which come out of their cities, thou ſhalt read it to them: 7. if perhaps their prayer may fal in the ſight of our Lord, and euerie one returne from his moſt wicked way: becauſe great is the furie and indignation, which our Lord hath ſpoken againſt this people. 8. And Baruch the ſonne of Nerias did according to al things, that Ieremie the Prophet had commanded him, reading out of the volume

(*a*) Beſides preaching, which the euil diſpoſed did either not duly regard, or quickly forget, God commanded that his wil ſhould alſo be written, for a perpetual admonition, if they would read it, or heare it read, and for a teſtimonie againſt them, & a warning to others.

(*b*) He was not now in priſon; for (*v.19.*) certaine noble men of the

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the words of our Lord in the houſe of our Lord. 9. And it came to paſſe in the fifth yeare of Ioakim the ſonne of Ioſias the King of Iuda, in the ninth month: they proclaymed a faſt in the ſight of our Lord to al the people in Ieruſalem, and to al the multitude, that was flocked together out of the cities of Iuda in Ieruſalem. 10. And Baruch read out of the words of Ieremie in the houſe of our Lord, in the treaſurie of Gamarias the ſonne of Saphan the ſcribe, in the higher court, in the entrie of the new gate of the houſe of our Lord, al the people hearing it. 11. And when Micheas the ſonne of Gamarias the ſonne of Saphan had heard al the words of our Lord out of the booke: 12. he went downe into the Kings houſe to the treaſurie of the ſcribe: and behold al the Princes ſate there, Eliſama the ſcribe, and Dalaias the ſonne of Semeias, and Elnathan the ſonne of Achobor: and Gamarias the ſonne of Saphan, and Sedecias the ſonne of Hananias, and al the Princes. 13. And Micheas told them al the words that he had heard Baruch reading out of the volume in the eares of the people. 14. Al the Princes therfore ſent to Baruch, Iudi the ſonne of Nathanias, the ſonne of Selemias, the ſonne of Chuſi, ſaying: Take in thy hand the volume, out of which thou haſt read in the hearing of the people, & come. Baruch therfore the ſonne of Nerias tooke the volume in his hand & came to them. 15. And they ſaid to him: Sitte, and reade theſe things in our eares. And Baruch read in their eares. 16. Therfore when they had heard al the words, they were aſtoniſhed euerie one to ward his neighbour, and they ſayd to Baruch: We muſt tel the King al theſe words. 17. And they asked him, ſaying Tel vs how dideſt thou write al theſe words frō his mouth. 18. And Baruch ſayd to thē: Frō his mouth he ſpake as it were reading vnto me al theſe word, sand I wrote in a volume with inke. 19. And the Princes ſaid to Baruch: Goe, & be hid thou & Ieremie, and let no man know where you are. 20. And they went to the King into the court: moreouer they layd vp the volume in the treaſurie of Eliſama the ſcribe: and they told al the words in the hearing of the King. 21. And the King ſent Iudi, that he ſhould take the volume: who taking it out of the treaſurie of Eliſama the ſcribe, read it, the King hearing, and al the Princes, that ſtood about the King. 22. And the King ſate in the winter houſe in the ninth month: and there was an hearth ſet before him ful of burning coles. 23. And when Iudi had read three or foure pages, (c) he cut it with the penkniſe of a ſcribe: and he caſt it into the fire, that was vpon the hearth, til al the volume was conſumed with the fyre, that was on the hearth. 24. And the King and al his ſeruants, that heard al theſe words, did not feare, nor rent their garments. 25. But yet Elnathan, and Dalaias, and Gamarias gayneſaid the King, not to burne the Book: and he heard them not. 26. And the King commanded Ieremiel the ſonne of Amelech, and Saraias the ſonne of Ezriel, and Selemias the ſonne of Abdeel, that they ſhould apprehend Baruch the ſcribe, and Ieremie the Prophet: but (d) our Lord hid thē. 27. And the word of our

Lord

court aduiſed Baruch & Ieremie to hide themſelues; but kept himſelf cloſe in ſome ſecret place; as moſt Prieſts doe now in England, that they may better exerciſe their function, then if they were in the perſecutours hands.

(c) The ſecretarie cut out the leaues and burnt them by the Kings cōmandment, as appeareth. v. 25. &c.

(d) God did not tranſlate thē to another place, but they hyding themſelues by Gods direction, the ſearchers could not finde them.

Lord was made to Ieremie the Prophet, after that the King had burnt the volume and the words, that Baruch had written from the mouth of Ieremie, ſaying: 28. Againe take an other volume: and write in it al the former words, that were in the firſt volume, which Ioakim the King of Iuda hath burnt. 29. And to Ioakim the King of Iuda thou ſhalt ſay: Thus ſaith our Lord: Thou haſt burnt that volume, ſaying: Why haſt thou written in it telling: The King of Babylon wil come in haſt, and wil waſte this land: and he wil make man and beaſt, to ceaſe out of it? 30. Therfore thus ſaith our Lord againſt Ioakim the King of Iuda: (e) There ſhal not be of him to ſit vpon the throne of Dauid: and his carcaſſe ſhal be caſt forth to the heate by day, and to the froſt by night. 31. And I wil viſite againſt him, and againſt his ſeede, and againſt his ſeruants their iniquities, and I wil bring vpon them, and vpon the inhabitants of Ieruſalem, & vpon the men of Iuda al the euil, that I haue ſpoken to them: and they haue not heard. 32. And Ieremie tooke an other volume, and gaue it to Baruch the ſonne of Nerias the ſcribe: who wrote in it from the mouth of Ieremie al the words of the booke, which Ioakim the King of Iuda had burnt with fire: & there were added moreouer manie moe words, then had been before.

(e) His ſonne Iechonias reigned but three months: which is counted as no reigne. *Theodoret.* Nor any of his iſſue in wordly glorie, as their predeceſſours had reigned. *S. Tho. p. 3. q. 31. a. 2. ad 3.*

Ch. 22. v. 9.

CHAP. XXXVII.

Sedecias appointed by the King of Babylon to reigne in Iuda, requeſteth Ieremias prayers. 4. The Chaldees beſieging Ieruſalem, and hearing that the Ægyptians come againſt them, part away. 5. But Ieremie Propheciеth that they wil returne, and burne Ieruſalem. 10. For which he is impriſoned. 16. After manie dayes the King examineth him of his prophecie, who ſtil affirming the ſame, 20. is kept in the entrie of the priſon.

AND King Sedecias the ſonne of Ioſias reigned for Iechonias the ſonne of Ioakim: whom Nabuchodonoſor the King of Babylon made King in the Land of Iuda. 2. And he obeyed not, he and his ſeruants, and the people of the land the words of our Lord, that he ſpake in the hand of Ieremie the Prophet. 3. And King Sedecias ſent Iuchal the ſonne of Selemias, and Sophonias the ſonne of Maaſias Prieſt to Ieremie the Prophet, ſaying: (a) Pray the Lord our God for vs. 4. And Ieremie walked freely in the middes of the people: for they had not caſt him into ward in priſon. Therfore the armie of Pharao came out of Ægypt: and the Chaldees that beſieged Ieruſalem, hearing ſuch tydings, retyred from Ieruſalem. 5. And the word of our Lord was made to Ieremie the Prophet, ſaying. 6. Thus ſaith our Lord the God of Iſrael: Thus ſhal you ſay to the King of Iuda,

4. Reg. 24. 2. Par. 36. 3. Eſd. 1.

(a) As Herod dealt afterwards with S. Iohn Baptiſt: ſo this King eſteemed, reuerenced, and feared Ieremie, and yet perſecuted him.

which

which ſent you to demand of me: Behold the armie of Pharao, which is come forth to helpe you, ſhal returne into his land into Ægypt. 7. And the Chaldees ſhal returne, and make warre againſt this citie, and take it, and burne it with fire. 8. Thus ſaith our Lord: Deceiue not your ſoules, ſaying: The Chaldees going ſhal goe away, & retyre from vs, becauſe they ſhal not goe away. 9. But if you ſhal ſtrike al the hoſt of the Chaldees, that fight againſt you, and there be left of them ſome wounded: euerie one ſhal riſe vp out of his tent, and ſhal burne this citie with fire. 10. Therefore when the armie of the Chaldees was retyred from Ieruſalem, becauſe of Pharaos armie, 11. Ieremie went out of Ieruſalem to goe into the land of Beniamin, and to diuide poſſeſſion there in the ſight of the citizens. 12. And when he was come to the gate of Beniamin, there was there the keeper of the gate by courſe, one named Ierias, the ſonne of Selemias, the ſonne of Hananias: and he apprehended Ieremie the Prophet, ſaying: (b) Thou flyeſt to the Chaldees. 13. And Ieremie anſwered: It is not ſo, I flye not to the Chaldees. And he heard him not: but tooke Ieremie, and brought him to the Princes. 14. For which thing the Princes being angrie againſt Ieremie, they beat him, and caſt him into the priſon that was in the houſe of Ionathan the ſcribe: for he was chiefe ouer the priſon. 15. Ieremie therefore went into the houſe of the lake, and into the dungeon: and Ieremie ſate there manie daies. 16. But Sedecias the King ſending tooke him: and demanded of him in his houſe ſecretly, and ſaid: Thinkeſt thou the word is from our Lord? And Ieremie ſaid: It is. And he ſaid: Thou ſhalt be deliuered into the hands of the King of Babylon. 17. And Ieremie ſaid to King Sedecias, what haue I ſinned againſt thee, and thy ſeruants, and thy people, that thou haſt caſt me into the priſon houſe? 18. Where are your Prophets that did prophecie to you, and ſaid: The King of Babylon ſhal not come vpon you & vpon this land? 19. Now therefore heare I beſeech thee my Lord King: let my petition be auailable in thy ſight: and ſend me not back into the houſe of Ionathan the ſcribe, leſt I dye there. 20. King Sedecias therefore commanded that Ieremie ſhould be committed in the entrie of the priſon: and there ſhould be giuen him a peace of bread euerie day, beſide broth, til al the bread were ſpent out of the citie: and Ieremie remayned in the entrie of the priſon.

(b) It is an old deuiſe of perſecuters to pretend falſe cauſes againſt the innocent; ſo Iulian the Apoſtata charged Chriſtian Catholikes with treaſon & ſedition, *Hiſt. tripart. l. 6. c. 27.* ſo did alſo the Arrians, Vandals, & other heretikes againſt Catholikes, as Ruffinus and Victor teſtifie.

CHAP. XXXVIII.

The nobles being offended with Ieremies preaching, ſolicite to haue him ſlaine: 5. the King putting him in their hands, they caſt him into a dyrtie dongeon, 7. from whence at the inſtance of Abdemelech an Æthiopian, he is drawen forth, 14. and hauing licence to ſpeake, he aduiſeth the King to yeald himſelf to the Chaldees, ſo he and the citie ſhal be ſafe: 18. otherwiſe ſhal be taken captiue, 24. which the King commandeth him to keepe ſecret.

AND Saphatias the ſonne of Mathan, and Gedelias the ſonne of Phaſſur, and Iuchal the ſonne of Selemias, and Phaſſur the ſonne of Melchias heard the words, that Ieremie ſpake to al the people, ſaying: 2. Thus ſaith our Lord: Whoſoeuer ſhal remaine in this citie, ſhal dye by ſword, and famine, and peſtilence: but he that ſhal flye to the Chaldees, ſhal liue, and his life ſhal be ſafe and (*a*) liuing. 3. Thus ſaith our Lord: By deliueriug this citie ſhal be deliuered into the hand of the armie of the King of Babylon, and he ſhal take it. 4. And the Princes ſaid to the King: We deſire thee that this man may be put to death: for of purpoſe he weakneth the hands of the men of warre, that are remayning in this citie, and the hands of the people, ſpeaking to them according to theſe words: for this man ſeeketh not peace to this people, but euil. 5. And King Sedecias ſaid: Behold he is in your hands: for it is not lawful for the King to denie you anie thing. 6. They therefore tooke Ieremie, and caſt him into the lake of Melchias the ſonne of Amelech, which was in the entrie of the priſon: & they let downe Ieremie by ropes into the lake, wherein there was no water, but myre. Ieremie therefore ſunke downe into the myre. 7. But (*b*) Abdemelech the Æthiopian an eunuch, that was in the Kings houſe, heard that they had caſt Ieremie into the like: moreouer the King ſate in the gate of Beniamin. 8. And Abdemelech went out of the Kings houſe, and ſpake to the King, ſaying: 9. My Lord King, theſe men haue done al things naughtily, whatſoeuer they haue done againſt Ieremie the Prophet, caſting him into the lake, that he may dye for famine, for there is no more bread in the citie. 10. The King therefore commanded Abdemelech the Æthiopian, ſaying: Take with thee from hence thirtie men, and lift vp Ieremie the Prophet out of the lake, before he dye. 11. Abdemelech therefore taking the men with him, entred into the Kings houſe, that was vnder the celler: and he tooke thence old rags, and old things that were rotten: and he let them downe to Ieremie into the lake by cords. 12. And Abde-

Iere. 21. v. 9.

a) The Hebrew phraſe *life ſhal be liuing*, and, *liuing he ſhal liue*, ſignifieth that he ſhal liue moſt ſecurely. Myſtically this ſaftie in voluntarie b-niſhmēt ſignifieth, that voluntarie temporal penance ſaueth from eternal damnation.

(*b*) God euer moueth ſome to pittie the innocēt afflicted, til at laſt he giueth them a crowne of glorie for their conſtant patience.

melech

melech the Æthiopian ſaid to Ieremie: Put the old ragges, and theſe rent and rotten things vnder the cubit of thine armes, & vpon the rops: Ieremie therfore did ſo. 13. And they drew out Ieremie with the cords, and brought him forth out of the lake. And Ieremie remayned in the entrie of the priſon. 14. And King Sedecias ſent, and tooke to him Ieremie the Prophet to the third dore, that was in the houſe of our Lord: and the King ſaid to Ieremie: I aske thee a word, hide not anie thing from me. 15. And Ieremie ſaid to Sedecias: If I ſhal tel thee, wilt thou not kil me? and if I giue thee counſel, thou wilt not heare me. 16. King Sedecias therfore ſware to Ieremie ſecretly, ſaying: Our Lord liueth, that made vs this ſoule, if I kil thee, and if I deliuer thee into the hands of theſe men, that ſeek thy life. 17. And Ieremie ſaid to Sedecias: Thus ſaith the Lord of hoſts the God of Iſrael: (c) If going forth thou wilt goe out to the Princes of the King of Babylon, thy ſoule ſhal liue, and this citie ſhal not be burnt with fire: and thou ſhalt be ſafe, and thine houſe. 18. But if thou wilt not goe out to the Princes of the King of Babylon, this citie ſhal be deliuered into the hands of the Chaldees, and they ſhal burne it with fire: and thou ſhalt not eſcape out of their hand. 19. And King Sedecias ſaid to Ieremie: I am careful becauſe of the Iewes, that are fled to the Chaldees: leſt perhaps I be deliuered into their hands, & they mocke me. 20. But Ieremie anſwered: They ſhal not deliuer thee, heare I beſeech thee the word of our Lord, which I ſpeake to thee, and it ſhal be wel with thee, and thy ſoule ſhal liue. 21. But if thou wilt not goe forth: this is the word, which our Lord hath ſhewed me: 22. Behold al the women, that are remayning in the houſe of the King of Iuda, ſhal be brought out to the Princes of the King of Babylon: and they ſhal ſay: Thy peaceable men haue ſeduced thee, and haue preuailed againſt thee, they haue drowned thy feet in the myre, and in a ſliperie place, and are rauolted from thee. 23. And al thy wiues, and thy ſonnes ſhal be brought out to the Chaldees, and thou ſhalt not eſcape their hands, but thou ſhalt be taken in the hand of the King of Babylon: and he ſhal burne this citie with fire. 24. Sedecias therfore ſaid to Ieremie: Let none know theſe words, and thou ſhalt not dye. 25. But if the Princes ſhal heare, that I haue ſpoken with thee: and ſhal come to thee, and ſay to thee: Tel vs what haſt thou ſpoken with the King, conceale not from vs, and we wil not kil thee. 26. Thou ſhalt ſay to them: I did proſtrate my prayers before the King, that he would not command me to be caried backe into the houſe of Ionathan, and there dye. 27. Al the Princes therfore came to Ieremie, and asked him: and he ſpake to them according to al the words, that the King had commanded him, and they left him: for nothing had been heard. But Ieremie remained in the entrie of the priſon, vntil the day, that Ieruſalem was taken: and it came to paſſe that Ieruſalem was taken.

4. Reg. 25.

(c) Prophecies are not only certaine when a thing is abſolutely affirmed, but alſo when they are conditional, as this was, & the euent should haue been accordingly, if the King had folowed the Prophets aduiſe, though by not going the contrarie captiuitie, and much miſerie happened to the King and people.

CHAP. XXXIX.

Ieruſalem after two yeares ſiege is taken by the Chaldees: 4. King Sedecias with others flying by a poſterne gate, is taken, brought to the King of Babylon, al his ſonnes are ſlayne, his eyes put out, and ſo led into Babylon. 8. The Kings palace and the towne houſe are burned; the wals of the citie deſtroyed, the people caried captiue, only the pooreſt left to til the ground. 11. Ieremias is deliuered. 15. And Abdemelech is ſaued from danger.

IN the ninth yeare of Sedecias the King of Iuda, the tenth month, came Nabuchodonoſor King of Babylon, & al his armie to Ieruſalem, and they beſieged it. 2. And in the eleuenth yeare of Sedecias, the fourth month, the ninth of the month the citie was opened. 3. And al the Princes of the King of Babylon went in, & (a) ſate in the midle gate: Neregal, Sereſer, Semegarnabu, Sarſachim, Rabſares, Neregel, Serezer, Rebmag, & al the reſt of the Princes of the King of Babylon. 4. And when Sedecias the King of Iuda, & al the men of warre had ſeen them, they fled: & they went forth in the night out of the citie by the way of the Kings garden, and by the gate, that was between the two walles, & they went out to the way of the deſert. 5. But the hoſt of the Chaldees purſued them: and they tooke Sedecias in the field of the deſert of Iericho, and being taken they brought him to Nabuchodonoſor King of Babylon into Reblatha, which is in the Land of Emath: and he ſpake vnto him (b) iudgements. 6. And the King of Babylon killed the ſonnes of Sedecias in Reblatha, before his eies: and the King of Babylon killed al the nobles of Iuda. 7. The eies alſo of Sedecias he plucked out: and bound him with feters, to be led into Babylon. 8. The Kings houſe alſo, and the houſe of the common people the Chaldees burnt with fire, and they ouerthrew the wal of Ieruſalem. 9. And the remnant of the people, that remayned in the citie, and the fugitiues that were fled to him, and the reſt of the people that remained, Nabuzardan the Prince of the ſoldiers trāſported into Babylon. 10. And the poore people, that had nothing at al, Nabuzardan the maſter of the ſoldiers let alone in the land of Iuda, and he gaue them vineyards, and ceſternes in that day. 11. But Nabuchodonoſor the King of Babylon had commanded Nabuzardan the Prince of the ſoldiers cōcerning Ieremie, ſaying: 12. Take him, and ſet thine eies vpon him, and doe him no euil: but as he wil ſo doe to him. 13. Nabuzardan therfore the Prince of the warfare ſent; and Nabuſezban alſo, and Rabſares, and Negerel, & Sereſer, and Rebmag, and al the nobles of the King of Babylon, 14. ſent, &

4. Reg. 25. Iere. 25.

(a) Poſſeſſion of one gate gaue ſufficient entrance to the whole armie; whereupon the King and his chiefe nobles fled by a poſterne gate.

(b) He expoſtulated, & iuſtly reproued Sedecias for rebelling, breaking his othe, ſhewing ingratitude, for ſo much as Nabuchodonoſor had made him King, & repoſed confidence in him.

tooke

tooke Ieremie out of the entrie of the prison, and deliuered him to Godolias the sonne of Ahicam the sonne of Saphan, that he might enter into the house, and dwel among the people. 15. But to Ieremie the word of our Lord was made, when he was shut vp in the entrie of the prison, saying: Goe, and tel Abdemelech the Æthiopian, saying: 16. Thus saith the Lord of hosts the God of Israel: Behold I wil bring my words vpon this citie vnto euil, and not vnto good: and they shal be in thy sight in that day. 17. And I wil deliuer thee in that day, saith our Lord: and thou shalt not be deliuered into the hands of the men, whom thou feareſt: 18. but deliuering I wil deliuer thee, and thou shalt not fal by the sword: but thy life shal be to thee vnto saluation, because thou hast had confidence in me, saith our Lord.

CHAP. XL.

Ieremie being permitted to goe whither he wil, 6. repayreth to Godolias, gouernour of the countrie. 7. To whom also manie Iewes come from sundrie places. 13. Godolias warned of danger, doth not beleeue it.

The fifth part. Ieremie prophecieth the destruction of the Iewes going into Ægypt; and of sundrie natiõs, for their idolatrie and crueltie.

THE word that was made to Ieremie from our Lord, after that he was dismist of Nabusardan master of the warre from Rama, when he tooke him bound with cheynes in the middes of al, that went in transmigration of Ierusalem and Iuda, and were led into Babylon. 2. The Prince therfore of the warre taking Ieremie, said to him: (*a*) The Lord thy God hath spoken this euil vpon this place, 3. and hath brought it: and the Lord hath done as he hath spoken: because you haue sinned to the Lord, and haue not heard his voice, and this word is fallen to you. 4. Now then behold I haue looſed thee this day from the the cheynes, that are on thy hands: if it pleaſe thee to come with me into Babylon, come: and I wil set myne eies vpon thee: but if it pleaſe thee not to come with me into Babylon, tarrie: behold al the land is in thy sight, that which thou shalt chooſe, and whither it shal pleaſe thee to goe, thither goe. 5. And come not with me: but dwel with Godolias the sonne of Ahicam, the sonne of Saphan, whom the King of Babylon hath appointed chiefe ouer the cities of Iuda: dwel therfore with him in the cities of Iuda: dwel therfore with him in the middes of the people: or whithersoeuer it shal pleaſe thee to goe, goe. The Master of the warre gaue him victuals also, and guifts, and dismissed him. 6. And Ieremie came to Godolias the sonne of Ahicam into Masphath: and dwelt with him in the middes of the people, that was left in the land. 7. And when al the Princes of the armie, that were dispersed through the countries, they and their companions, had heard, that the King of Babylon had made

(*a*) This heathen Prince seeing the Iewes afflicted for their sinnes, confesseth the iustice of God, not sparing to punish his owne elected people.

Godolias the ſonne of Ahicam gouernour of the countrie, & that he had committed vnto him men, & women, & children, & thoſe of the poore of the land, that had not been tranſported into Babylon. 8. Then came to Godolias into Maſphath both Iſmahel the ſonne of Nathanias, and Iohanan, and Ionathan the ſonne of Caree, and Sareas the ſonne of Thanehumeth, and the children of Ophi, that were of Netophathie, and Iezonias the ſonne of Maachati, they and their men. 9. And Godolias the ſonne of Ahicam the ſonne of Saphan ſware to them and to their companions, ſaying: Feare not to ſerue the Chaldees: dwel in the land, and ſerue the King of Babylon, and it ſhal be wel with you. 10. Behold I dwel in Maſphath, that I may anſwere (*b*) the commandment of the Chaldees, that are ſent to vs: but you gather ye vintage, and harueſt, and oile, and lay it vp in your veſſels, and abide in your cities which you hold. 11. Yea and al the Iewes, that were in Moab, and among the children of Ammon, and in Idumea, and in al the countries, when it was heard that the King of Babylō had left a remnāt in Iewrie, & that he had made Godolias the ſonne of Ahicam the ſonne of Saphan ruler ouer them: 12. al the Iewes, I ſay, returned out of al places, to which they had fled, and they came into the land of Iuda to Godolias into Maſphath: and they gathered wine, and harueſt exceeding much. 13. But Iohanan the ſonne of Caree, and al the Princes of the hoſt, that had been diſperſed in the countries, came to Godolias into Maſphath. 14. And they ſaid to him: Know that Baalis the King of the children of Ammon hath ſent Iſmahel the ſonne of Nathanias to kil thee. And Godolias the ſonne of Ahicam believed them not. 15. But Iohanan the ſonne of Caree, ſpake to Godolias apart in Maſphath, ſaying: I wil goe, and ſtrike Iſmahel the ſonne of Nathanias no man knowing it: leſt he kil thee, and al the Iewes be diſperſed, that are gathered vnto thee, and the remnant of Iuda periſh. 16. And Godolias the ſonne of Ahicam ſaid to Iohanan the ſonne of Caree: Doe not * this word: for thou ſpeakeſt falſe of Iſmahel.

4. Reg. 25.

(*b*) Being chiefe gouernour he promiſeth according to his place to defend the people, to anſwer for them, and to be their agent & procuratour in whatſoeuer the Chaldees ſhould command, or require of them.

* This thing.

CHAP. XLI.

Godolias with other Iewes and ſome Chaldees are ſlaine by Iſmahel, ſent from the King of Moabites: 8. ten are ranſomed for their riches, 11. Iohanan taking armes to reuenge the ſlaughter, Iſmahel flyeth away, deliuering thoſe whom he held captiues: 17. and they prepare to flye into Ægypt.

AND it came to paſſe in the ſeuenth month, came Iſmahel the ſonne of Nathanias, the ſonne of Eliſama of the Kings bloud, and the nobles of the King, and ten men with him, to Godolias the ſonne of Ahicam into Maſphath: and (*a*) they did eate bread there together in Maſphath. 2. And Iſmahel the

4. Reg. 25.

(*a*) Such cruel tragedies are commonly atchiued by falſhood & treacherie, pretending freindſhip, & intending miſchief.

ſonne

ſonne of Nathanias aroſe, & the ten men, that were with him, and they ſtrucke Godolias the ſonne of Ahicam the ſonne of Saphan with the ſword, and ſlew him, whom the King of Babylon had made ruler ouer the land. 7. Al the Iewes alſo that were with Godolias in Maſphath, and the Chaldees that were found there, and the men of warre did Iſmahel ſtrike. 4. And the ſecond day after he had killed Godolias, no man yet knowing it, 5. there came men from Sichem, and from Silo, and from Samaria eightie men: their beard ſhauen, and their garments rent, and ill fauoured, and they had guifts, and frankincenſe in their hand, to offer in the houſe of our Lord. 6. Iſmahel therfore the ſonne of Nathanias going forth to meet them out of Maſphath, went going (*b*) & weeping: and when he had met them, he ſaid to them: Come to Godolias the ſonne of Ahicam. 7. Who when they were come to the middes of the citie, Iſmahel the ſonne of Nathanias ſlew them about the middes of the lake, he and the men that were with him. 8. But ten men were found among them, that ſaid to Iſmahel: Kil vs not: becauſe we haue treaſures in the field, of wheate, and barlie, and oile, and honie. And (*c*) he ceaſſed, and ſlew not them with their brethren. 9. And the lake into the which Iſmahel threw al the carcaſſes of the men whom he ſtruck for Godolias, is the ſame (*d*) that King Aſa made for Baaſa the King of Iſrael: the ſame did Iſmahel the ſonne of Nathanias fil with them that were ſlaine. 10. And Iſmael led away captiue al the remnant of the people that were in Maſphath: the Kings daughters, and al the people, that remained in Maſphath: whom Nabuzardan the Prince of the warre had commended to Godolias the ſonne of Ahicam. And Iſmahel the ſonne of Nathanias tooke them, & he went away, to paſſe vnto the children of Ammon. 11. (*e*) But Iohanan the ſonne of Caree, & al the Princes of the men of warre, that were with him, heard al the euil that Iſmahel the ſonne of Nathanias had done. 12. And taking al the men, they went forth to make battel againſt Iſmahel the ſonne of Nathanias, and they found him at the manie waters, that are in Gabaon. 13. And when al the people that was with Iſmahel, had ſeen Iohanan the ſonne of Caree, & al the Princes of the men of warre, that were with him, they reioyced. 14. And al the people, whom Iſmael had taken, returned into Maſphath: and returning they went to Iohanan the ſonne of Caree. 15. But Iſmahel the ſonne of Nathanias fled with eight men, from the face of Iohanan, and went to the children of Ammon. 16. Iohanan therefore the ſonne of Caree, and al the Princes of the men of warre, that were with him, tooke al the remnant of the common people, which they had brought back frō Iſmahel the ſonne of Nathanias out of Maſphath, after that he had ſtruck Godolias the ſonne of Ahicā: ſtrong men for battel, & women, & children, & eunuches, which he had brought back from Gabaon. 17. And they went, & ſate ſeiourning in Chamaam, which is beſide Bethlehem: that they might goe forward, & enter into Ægypt 18. from the face of the Chaldees: for they feared thē, becauſe Iſmahel

(*b*) Not ſincerely weeping, but hypocritically feyning to lament the deſtruction of the Temple and Citie.

(*c*) Auarice tameth crueltie when nothing els can.

(*d*) It ſeemeth that Aſa made this lake when he built Maſpha. 3. *Reg.* 15. *v.* 22.

(*e*) This Iohanan and his felowes roſe vp againſt Iſmahel, leſt otherwiſe they might haue been iudged to haue been of the ſame conſpiracie againſt Godolias, being fugitiues as Iſmael was.

the

the ſonne of Nathanias had ſtrucken Godolias the ſonne of Ahicam, whom the King of Babylon had made ruler in the land of Iuda.

CHAP. XLII.

Ieremie praying and conſulting God, 7. anſwereth that al thoſe which remaine in Ieruſalem ſhal be ſafe: 13. but thoſe that goe into Ægypt ſhal perish.

(a) This conſultation was piouſly begun, ſeeking to Know Gods wil by his Prophet: but the ſame people erred grieuouſly in not folowing his direction, as he foreſaw they would not. v. 21. And he further recordeth that they rebelliouſly oppoſed againſt him. *ch.* 43. *v.* 2.

(e) Whether it ſeeme to bring proſperitie or aduerſitie.

AND (a) there came al the Princes of the men of warre, and Iohanan the ſonne of Carec, and Iezonias the ſonne of Oſaias, and the reſt of the common people from litle vnto great: 2. And they ſaid to Ieremie the Prophet: Let our prayer fal in thy ſight: and pray for vs to the Lord thy God for al this remnant, becauſe we are left few of manie, as thine eies doe behold vs. 3. And let our Lord thy God tel vs the way, by which we may goe, and the * word that we muſt doe. 4. And Ieremie the Prophet ſaid to them: I haue heard: behold I pray to our Lord your God according to your words: euerie word whatſoeuer he ſhal anſwer me, I wil tel you: neither wil I conceale from you anie thing. 5. And they ſaid to Ieremie: Be our Lord witnes between vs of truth and faith, if we doe not according to euerie word, for the which our Lord, thy God ſhal ſend thee to vs. 6. Whether it be (b) good, or euil, we wil obey the voice of the Lord our God, to whom we ſend thee: that it may be wel with vs, when we ſhal heare the voice of the Lord our God. 7. And when ten dayes were accompliſhed, the word of our Lord was made to Ieremie. 8. And he called Iohanan the ſonne of Caree, and al the Princes of the men of warre, that were with him, and the whole people from litle to great. 9. And he ſaid to them: Thus ſaith our Lord the God of Iſrael, to whom you ſent me, that I ſhould proſtrate your prayers in his ſight: 10. If reſting you wil abide in this land, I wil build you, and not deſtroy you; I wil plant, and not plucke you vp: for now I am pacified vpon the euil that I haue done to you. 11. Feare not at the face of the King of Babylon, of whom you being feareful are afraid: feare him not, ſaith our Lord: becauſe I am with you, to ſaue you, and to deliuer you out of his hand. 12. And I wil giue you mercies, and wil haue mercie vpon you, and wil make you dwel in your owne land. 13. But if you ſhal ſay: We wil not dwel in this land, neither wil we heare the voice of the Lord our God, 14. ſaying: No, not ſo: but we wil goe forward to the Land of Ægypt, where we ſhal not ſee warre, and not heare the ſound of the trumpet, and ſhal not ſuſteyne famine: and there we wil dwel. 15. For this now heare the word of our Lord ye remnant of Iuda: Thus ſaith the Lord

* the thing.

of

of hosts, the God of Israel: If you shal set your face to goe into Ægypt, and shal enter to inhabite there: 16. the sword which you feare, shal there take you in the Land of Ægypt: and the famine, for the which you are careful, shal cleeue to you in Ægypt, and there you shal dye. 17. And al the men, that shal set their face to goe into Ægypt, to dwel there, shal dye by the sword, and by famine, and by pestilence: none of them shal remaine, nor escape from the face of the euil, that I wil bring vpon them. 18. Because thus saith the Lord of hosts, the God of Israel: As my furie is powred out, and mine indignation vpon the inhabitants of Ierusalem: so shal mine indignation be powred out vpon you, when you shal be entred into Ægypt, and you shal be into (c) an othe, and into astonishment, and into a curse, and into reproch: and you shal no more see this place. 19. The word of our Lord is vpon you, ô remnant of Iuda: Enter not into Ægypt: knowing you shal know that I haue adiured you this day, 20. because you haue deceiued your soules: for you sent me to the Lord our God, saying: Pray for vs to the Lord our God, & according to al things whatsoeuer the Lord our God shal say to thee, so tel vs, and we wil doe. 21. And I haue told you this day, and (d) you haue not heard the voice of the Lord your God concerning al things, for which he hath sent me to you. 22. Now therefore knowing you shal know that by sword, and famine, and pestilence you shal dye in the place, to which you would enter for to dwel there.

(c) An othe of execration. As *Isa.65. v. 15.*

(d) It was a double fault, in that neither obeyed God speaking by his Prophet, nor stood to their owne promise. *v. 5.*

CHAP. XLIII.

The relikes of the Iewes, against Ieremies admonitions, goe into Ægypt, 6. carying Ieremie and Baruch with them: 8. where Ieremie prophecieth that the King of Babylon shal spoyle that land, 12. and their idols.

AND it came to passe, when Ieremie had finished speaking to the people al the words of the Lord their God, for which our Lord their God had sent him to them, al these words: 2. Azarias the sonne of Osaias said: & Iohanan the sonne of Caree, and al the proude men, saying to Ieremie: (a) Thou speakest a lie: the Lord our God sent thee not, saying: Goe not into Ægypt, to dwel there. 3. But Baruch the sonne of Nerias doth prouoke thee against vs, that he may deliuer vs into the hands of the Chaldees, that he may kil vs, and make vs to be transported into Babylon. 4. And Iohanan the sonne of Caree, and al the Princes of the men of warre, & the whole people, heard not the voice of our Lord, to abide in the Land of Iuda. 5. But Iohanan the sonne of Caree, and al the Princes of the men of warre taking al the remnant of

(a) Sinful people are easily changed to worse and worse from their good motions. For this insolent calumniation is farre from their promise. *ch. 42. v. 5. & 6*

Iuda, that were returned out of al nations, to which they had before been diſperſed, to dwel in the Land of Iuda: 6. men and women, and children, and the Kings daughters, and euerie ſoule, which Nabuzardan the Prince of the warre had left with Godolias the ſonne of Ahicam, the ſonne of Saphan, and Ieremie the Prophet, and Baruch the ſonne of Nerias. 7. And they went into the Land of Ægypt, becauſe they obeyed not the voice of our Lord: & they came as farre as Taphnis. 8. And the word of our Lord was made to (*b*) Ieremie in Taphnis, ſaying: 9. (*c*) Take thee great ſtones in thy hand, and thou ſhalt hide them in the caue, that is vnder the bricke wal in the gate of Pharaoes houſe in Taphnis: in the ſight of the men of Iuda. 10. And thou ſhalt ſay to them: Thus ſaith the Lord of hoſts the God of Iſrael: Behold I wil ſend, and take to me Nabuchodonoſor the King of Babylon my ſeruant: and I wil ſet his throne ouer theſe ſtones, which I haue hid, and he ſhal ſet his throne vpon them. 11. And comming he ſhal ſtrike the Land of Ægypt: thoſe that into death, into death: & thoſe that into captiuitie, into captiuitie: and thoſe that into the ſword, into the ſword. 12. And he ſhal kindle a fire in the temples of the Gods of Ægypt, and ſhal burne the ſame, and he ſhal lead them captiue: & he ſhal be clothed with the Land of Ægypt, as a paſtour is clothed with his cloke: & he ſhal goe out from thence in peace. 13. And he ſhal breake the ſtatues of the houſe of the Sunne, that are in the Land of Ægypt: and the temples of the Gods of Ægypt he ſhal burne with fire.

(*b*) The obſtinate people forced alſo Ieremie and Baruch to goe with them into Ægypt.

(*c*) Where both by words and other ſignes he prophecieth that the King of Babylon wil build his palace in the chief citie of Ægypt, and in ſigne therof layeth great ſtones as the foundation of the ſame. As els where he prophecied by factes. *ch.* 19. *v.* 10. *c.* 27. *v.* 2. *c.* 32. *v.* 7.

CHAP. XLIIII.

The Iewes admonished by Ieremie to leaue their idolatrie, 15. *obſtinately anſwer, that they wil perſiſt therin.* 20. *Wherupon he prophecieth their deſtruction;* 28. *few eſcaping that returne into Ieruſalem.* 29. *And that the King of Ægypt ſhal alſo fal into his enimies hands.*

THE word, that was made to Ieremie, to al the Iewes, that dwelt in the Land of Ægypt, dwelling in Magdal, and in Taphnis, and in Memphis, and in the Land of Phatures, ſaying: 2. Thus ſaith the Lord of hoſts the God of Iſrael: (*a*) You haue ſeen al this euil, that I haue brought vpon Ieruſalem, & vpon al the cities of Iuda: and behold they are deſolate this day, and there is not an inhabiter in them: 3. for the malice, which they haue done, to prouoke me to wrath, & to goe and ſacrifice, & worſhipe falſe Gods, which both they, & you, & your fathers knew not. 4. And I haue ſent to you al my ſeruants the Prophets, in the night ryſing, and ſending and ſaying: Doe not the word of this manner of abomination, which I hated. 5. And they heard not, nor inclined their eare to returne from their euils, & not to ſacrifice to ſtrange Gods. 6. And myne indig-

(*a*) It is a very cõuenient motiue, and ought to be effectual vnto ſinful nations, to ſee their neighbours fallen into Hereſie, Turciſme, or Paganiſme, for their obſtinacie in other ſinnes.

nation

nation, and my furie is powred out, & it is kindled in the cities of Iuda, & in the ſtreets of Ieruſalē: & they are turned into deſolation & waſte according to this day. 7. And now thus ſaith the Lord of hoſts the God of Iſrael: Why doe you this great euil againſt your owne ſoules, that there ſhould dye of you man and woman, child and ſuckling out of the middes of Iuda, and nothing be left remayning vnto you: 8. prouoking me in the works of your hands, in ſacrificing to ſtrange Gods in the Land of Ægypt, into which you are entred to inhabite there: and that you ſhould perish, and be a malediction, and a reproch to al the nations of the earth? 9. Why, haue you forgotten the euils of your fathers, and the euils of the Kings of Iuda, and the euils of their wiues, and your euils, and the euils of your wiues, that they haue done in the Land of Iuda, and in the countries of Ieruſalem? 10. They are not clenſed euen to this day: and they haue not feared, and they haue not walked in the lawe of the Lord, and in my precepts, which I haue giuen before you and your fathers. 11. Therfore thus ſaith the Lord of hoſts the God of Iſrael: Behold I wil ſet my face vpon you to euil: and I wil deſtroy al Iuda. 12. And I wil take the remnant of Iuda, which haue ſet their face to goe into the Land of Ægypt, and to dwel there, and they ſhal be al conſumed in the Land of Ægypt: they ſhal fal by the ſword, and by famine: & they ſhal be conſumed (*b*) from the leaſt euen to the greateſt, by the ſword, and by famine ſhal they dye: and they ſhal be for an othe, and for a miracle, and into malediction, and into reproch. 13. And I wil viſite the inhabitants of the Land of Ægypt, as I haue viſited vpon Ieruſalem in ſword, and famine, and peſtilence. 14. And there ſhal be none that ſhal eſcape, and be remayning of the remnant of the Iewes, that goe to ſeiourne in the Land of Ægypt: & that ſhal returne into the Land of Iuda, to the which they eleuate their ſoules, for to returne and dwel there: there ſhal none returne but they that ſhal flye. 15. But al the men that knew that their wiues ſacrificed to ſtrange Gods: and al the women of whom there ſtood a great multitude, and al the people of the inhabitants in the Land of Ægypt in Phatures, anſwered Ieremie, ſaying: 16. The word, which thou haſt ſpoken to vs in the name of our Lord, we wil not heare of thee: 17. But doing we wil doe euerie word, that ſhal proceede out of our owne mouth, to ſacrifice vnto (*c*) the Queē of heauen, and to offer libaments vnto her, as we and our fathers haue done, our Kings, and our Princes in the cities of Iuda, and in the ſtreets of Ieruſalem, and we were filled with bread, and it was wel with vs, and we ſaw no euil. 18. But from that time, ſince we ceaſſed to ſacrifice to the Queen of heauen, and to offer libaments vnto her, we lacke al things, & we are conſumed with ſword, & famine. 19. And if we ſacrifice to the Queen of heauen, and offer libaments to her: why, haue we without our husbands made her cakes to worſhip her, and to offer libaments to her? 20. And Ieremie ſaid to al the people againſt the men, and againſt the women, and againſt al the people, that had anſwered him

Amos 9.

Ch. 42. v. 18.

(*b*) Not al abſolutely, but the greateſt part and wel nere al: for ſome ſhal flye thence. v. 14. & 28.

(*c*) They reputed the moone as Queene, and the ſunne as King of the ſtarres: more peculiarly men did ſacrifice to the ſunne, and women to the moone, but ſo that al did cooperate in both. For the *children gathered ſtickes the fathers kindled the fire, and women tempered the dough, and made cakes vnto he Queene of heauen. cha. 7. v. 18. 4. Reg. 23. v. 5.*

the word, ſaying: 21. Why, the ſacrifice that you haue ſacrificed in the cities of Iuda, and in the ſtreets of Ieruſalem, you and your fathers, your Kings, and your Princes, and the people of the land, is not our Lord mindful of them, and hath it not aſcended vpon his hart? 22. And our Lord would beare no longer for the malice of your ſtudies, and for the abominations, which you haue done, and your land is brought into deſolation, and into aſtoniſhment, and into malediction, for that there is not an inhabiter, as is this day. 23. Becauſe you haue ſacrificed to idols, and haue ſinned to our Lord: and haue not heard the voice of our Lord, and haue not walked in his lawes, and in his precepts, and in his teſtimonies: therfore are theſe euils fallen to you, as is this day. 24. And Ieremie ſaid to al the people, and to al the women: Heare you the word of our Lord al Iuda, which are in the Land of Ægypt: 25. Thus ſaith the Lord of hoſts the God of Iſrael, ſaying: You, and your wiues haue ſpoken with your mouth, and haue accompliſhed with your hãds, ſaying: Let vs performe our vowes which we haue vowed, to ſacrifice to the Queen of heauen, and to offer libaments to her: you haue fulfilled your vowes, and haue done them in worke. 26. Therfore heare ye the word of our Lord al Iuda, which dwel in the Land of Ægypt: Behold I haue ſworne by my great name, ſaith our Lord: that my name ſhal no more be called by the mouth of euerie man of Iuda, ſaying: Our Lord God liueth in al the Land of Ægypt. 27. Behold I wil watch vpon them to euil, and not to good: and al the men of Iuda that are in the Land of Ægypt, ſhal be conſumed, with ſword, and famine, til they be vtterly conſumed. 28. And they that ſhal eſcape the ſword, ſhal returne out of the Land of Ægypt into the Land of Iuda a few men: and al the remnant of Iuda that goe into the Land of Ægypt, to dwel there, ſhal know, whoſe word is accõpliſhed, mine, or theirs. 29. And this ſhal be a ſigne for you, ſaith our Lord, that I viſite vpon you in this place: that you may know that my words ſhal be accompliſhed indeed againſt you to euil. 30. Thus ſaith our Lord: Behold I wil deliuer Pharao Ephree the King of Ægypt into the hand of his enemies, and into the hand of them that ſeek his life: as I haue deliuered Sedecias the King of Iuda into the hand of Nabuchodonoſor the King of Babylon his enemie, and that ſeeketh his life.

CHAP. XLV.

Ieremie reprehendeth Baruch for lamenting in affliction.

THE word that Ieremie ſpake to Baruch the ſonne of Nerias, when he had written theſe words in a booke, from the mouth of Ieremie, in the fourth yeare of Ioakim the ſonne of Ioſias King of Iuda, ſaying: 2. Thus ſaith our Lord the God of Iſrael to thee Baruch: 3. Thou haſt ſaid: Woe is me wretch, becauſe our Lord hath added (*a*) ſorow to my ſorow: I haue laboured in my mourning, & haue not found reſt. 4. Thus ſaith our Lord: Thus ſhalt thou ſay to him: Behold, them whom I haue builded, I doe deſtroy: and whom I haue planted, I doe pluck vp, and al this land. 5. And doeſt thou ſeek to thy ſelf great things? Seek not: for behold I wil bring euil vpon al fleſh, ſaith our Lord: and I wil giue (*b*) thee thy life into ſafetie in al places, whither-ſoeuer thou ſhalt goe.

(*a*) Baruch ſeeing the people much afflicted, & vnderſtanding by Ieremies Prophecie, that they ſhould yet be more puniſhment, lamented the ſame.

(*b*) God granted not his prayer for the people but for himſelf only.

CHAP. XLVI.

Ieremie prophecieth that the King of Babylon shal inuade Ægypt, 13. and waſte the cities and land: 25. which shal againe be repayred. 27. And the relikes of the Iewes shal be deliuered from ſundrie places of captiuitie.

THE word of our Lord that was made to Ieremie the Prophet againſt (*a*) the Gentils, 2. to Ægypt againſt the armie of Pharao Nechao the King of Ægypt, which was beſide the riuer Euphrates in Charcamis, whom Nabuchodonoſor the King of Babylon ſtrucke, in the fourth yeare of Ioakim the ſonne of Ioſias King of Iuda. 3. Prepare ye ſhield, & buckler, and goe forth to battel. 4. Yoke horſes, & mount ye horſemen: ſtand in helmets, furbiſh the ſpeares, put on coates of maile. 5. What then? (*b*) I ſaw them feareful, and turning their backs, their valiants ſlaine: they fled in haſt, neither looked they backe: terrour on euerie ſide, ſaith our Lord. 6. Let not the ſwift fly, nor the ſtrong thinke that he is ſafe: Toward the North by the riuer Euphrates they were ouercome, and fel downe. 7. Who is this that riſeth vp as a floud: and as it were of riuers, ſo his ſtreames doe ſwel? 8. Ægypt riſeth vp like a floud, & the waues thereof ſhal be moued as riuers, & ſhal ſay: Ryſing vp I wil couer the earth: I wil deſtroy citie, and the inhabitants thereof. 9. Get

(*a*) As partly before, ſo more eſpecially in the chapters folowing the Prophet foreſheweth the puniſhment of diuers gentils which were the chiefeſt enemies to the Iewes.

(*b*) It is the common manner of Prophets to ſpeake in the pretertence of things to come, for the infallible certaintie therof.

ye vp on horſes, & in chariots, & let the valiants come forth, Æthiopia, and the Lybians holding the ſhield, and the Lydeans taking, and ſhooting arrowes. 10. And that day of our Lord the God of hoſts, is a day of reuenge, that they may take vengeance of his enemies: the ſword ſhal deuour, and be filled, and ſhal be drunken with their bloud: for the the victime of our Lord the God of hoſts is in the Land of the North by the riuer Euphrates. 11. Goe vp into Galaad, & take reſine (c) ô virgin the daughter of Ægypt: thou doeſt in vaine multiplie medecines, there ſhal not be health to thee. 12. The Gentils haue heard thine ignominie, and thine howling hath filled the earth: becauſe the ſtrong hath ſtumbled againſt the ſtrong, and both are fallen together. 13. The word that our Lord ſpake to Ieremie the Prophet, concerning this, that Nabuchodonoſor King of Babylon ſhould come and ſtrike the Land of Æ ypt: 14. Tel Ægypt, and make it heard in Magdal, and let it ſound in Memphis, and in Taphnis: Say ye: Stand, and prepare thy ſelf: becauſe the ſword ſhal deuour thoſe things, that be round about thee. 15. Why is thy valiant become rotten? he ſtood not: becauſe our Lord hath ouerthrowen him. 16. He hath multiplied them that fal, and man hath fallen againſt his neighbour, and they ſhal ſay: Ariſe, and let vs returne to our people, and to the Land of our natiuitie, from the face of the ſword of * the doue. 17. Cal ye the name of Pharao the King of Ægypt, Tumult, Time hath brought it. 18. I liue (ſaith the King, the Lord of hoſts is his name) that as Thabor in the mountaines, and as Carmel in the ſea, he ſhal come. 19. Make veſſels of tranſmigration ô daughter inhabitant of Ægypt: becauſe Memphis ſhal be in deſolation, and ſhal be forſaken, and ſhal be inhabitable. 20. Ægypt a trimme and beautiful heyfer: a pricker from the North ſhal come to her. 21. Her hyrelings alſo that conuerſed in the middes of her, as fatted calues are turned, and are fled together, neither could they ſtand: becauſe the day of their ſlaughter came vpon them, the time of their viſitation. 22. Her voice ſhal ſound as if it were of braſſe, becauſe they ſhal haſten with an armie, & with axes they ſhal come to her, as it were cutting trees. 23. They haue cut downe her foreſt, ſaith our Lord, which can not be counted: they are multiplied aboue locuſts, and are without number. 24. The daughter of Ægypt is confounded, and deliuered into the hand of the people of the North. 25. The Lord of hoſts the God of Iſrael hath ſaid: Behold I wil viſite vpon the tumult of Alexandria, and vpon Pharao, and vpon Ægypt, and vpon her Gods, and vpon her Kings, and vpon Pharao, and vpon them that truſt in him. 26. And I wil giue them into the hand of them that ſeek their life, and into the hand of Nabuchodonoſor King of Babylon, and into the hand of his ſeruants: and after theſe things it ſhal be inhabited as in the daies of old, ſaith our Lord. 27. And (d) thou my ſeruant Iacob feare not, and be not thou afraid Iſrael: becauſe loe I wil ſaue thee from a farre, and thy ſeed out of the land of thy captiuitie: and Iacob ſhal returne, and reſt, and proſper: and there ſhal be none to terrifie him.

(c) Ægypt accounted it-ſelf inuincible: and ſo the Prophet ironiouſly calleth it the virgin daughter, as in this whole paſſage he ſpeaketh by the ſame figure *ironia*, willing them to doe thoſe things which ſhould nothing help nor profite thé, as appeareth by the next words: *Thou doeſt in vaine multiplie medicines, or remedies, and v. 5. 10, 16.*

(d) Seeing God wil reduce the Ægyptians from captiuitie, much leſſe need the Iſraelites to feare Gods promiſe, that he wil reſtore them being his owne peculiar people.

* *as ch. 25. v. 38.*

Iſa. 43. & 44. Iere. 30.

him. 28. And thou my ſeruant Iacob feare not, ſaith our Lord: becauſe I am with thee, becauſe I wil conſume al the nations, to the which I haue caſt thee out: but thee I wil not conſume, but I wil chaſten thee in iudgement, neither wil I ſpeare thee as innocent.

CHAP. XLVII.

The deſolation of the Philiſthiims, Tyre, Sidon, Gaza, and Aſcalon, is prophecied.

THE word of our Lord that was made to Ieremie the Prophet againſt the Paleſthines, before Pharao ſtrucke Gaza: 2. Thus ſaith our Lord: Behold there come vp waters from (*a*) the North, and they ſhal be as a torrent ouerflowing, and they ſhal couer the earth, and the fulnes thereof, the citie and the inhabitants therof: men ſhal crie, and al the inhabitants of the land ſhal houle. 3. at the noiſe of the pompe of the armour, and of his men of warre, at the commotion of his chariots, and the multitude of his wheels. The fathers haue not reſpected the children, being of diſſolute hands, 4. for the comming of the day, wherein al the Philiſthims ſhal be waſted, and Tyre, and Sidon ſhal be deſtroyed with al the reſt of their aydes. For our Lord hath ſpoyled the Paleſthines, the remnant of the ile of Cappadocia. 5. Baldnes is come vpon Gaza. Aſcalon hath held her peace, and the remnant of her vailey, how long ſhalt thou be hewed? 6. O ſword of our Lord, how long wilt thou not be quiet? Get into thy ſcabbard, be cooled, and be ſtil. 7. How ſhal it be quiet when our Lord hath commanded it againſt Aſcalon, and againſt the countries thereof by the ſea ſide, and there hath made appointment with it?

Iſa. 14. & 21.

(*a*) Babylon which is northward from Paleſtina.

CHAP. XLVIII.

A Prophecie of the waſtation of Moab 29. for their pride: 47. but their captiuitie ſhal at laſt be releaſed.

TO Moab thus ſaith the Lord of hoſts the God of Iſrael: Woe vpon (*a*) Nabo, becauſe it is waſted, and confounded: Cariathaim is taken: the ſtrong one is confounded, and hath trembled. 2. There is no more reioycing in Moab: againſt Heſebon they haue thought euil. Come, and let vs deſtroy it

Iſa. 15. & 16.

(*a*) Nabo a chief citie of Moab (as alſo Medaba, *Iſa.* 15.) and Cariathaim, Heſebon, Oronaim, and the reſt, *v.* 18. *&c.* ſhal be deſtroyed.

from

from being a nation. therfore ſhalt thou in ſilence hold thy peace, and the ſword ſhal folow thee. 1. The voice of a crie from Oronaim: waſt, and great deſtruction. 4. Moab is deſtroyed: proclaime a crie to her children. 5. For by the aſcent of Luith ſhal the mourner goe vp in weeping: becauſe in the deſcent of Oronaim the enemies haue heard the houling of deſtruction: 6. Flye, ſaue your liues: & you ſhal be as heath in the deſert. 7. For that thou haſt had confidence in thy munitions, and in thy treaſures, thou alſo ſhalt be taken: and (*b*) Chamos ſhal goe into tranſmigration, his Prieſts, and his Princes together. 8. And the ſpoyler ſhal come to euerie citie, and no citie ſhal be ſaued: and the valleyes ſhal periſh, & the champaine countries ſhal be deſtroyed: becauſe our Lord hath ſaid: 9. Giue ye the floure to Moab, becauſe flouriſhing it ſhal goe out: and her cities ſhal be deſolate, and inhabitable. 10. Curſed be he that doeth the worke of our Lord fraudulently: and curſed that ſtayeth his ſword from bloud. 11. Moab hath been fruitful from his youth, and hath reſted in his dregs: neither hath he been powred out of veſſel into veſſel, and hath not gone into tranſmigration: therefore hath his taſte remained in him, and his ſauour is not changed. 12. Therefore behold the daies come, ſaith our Lord: and I wil ſend vnto him thoſe that ſhal order and diſpoſe of his pots, and they ſhal ouerthrow him, and ſhal emptie his veſſels, and daſh their pots one againſt an other. 13. And Moab ſhal be aſhamed of Chamos, as the houſe (*c*) of Iſrael was aſhamed of Bethel, wherein it had confidence. 14. How ſay ye: We are valiant, and ſtrong men to fight? 15. Moab is waſted, and her cities they haue caſt downe: & her choſen yong men are gone downe into ſlaughter: ſaith the King, the Lord of hoſts is his name. 16. The deſtruction of Moab is nigh to come: the euil thereof ſhal come exceeding ſwiftly. 17. Comfort him al ye that are round about him, and al you that know his name, ſay: How is the ſtrong rod broken, the glorious ſtaffe? 18 Come downe from thy glorie, and ſit in drought, ô habitation of the daughter of Dibon: becauſe the waſter of Moab ſhal come vp to thee, he ſhal deſtroy thy munitions. 19. Stand in the way, and looke ô habitation of Aroer: aske of him that flyeth: and ſay to him that hath eſcaped: What is chanced? 20. Moab is confounded, becauſe he is ouercome: houle ye, and crie, declare in Arnon, that Moab is waſted. 21. And iudgement is come to the champaine countrie: vpon Helon, and vpon Iaſa, and vpon Mephaath, 22. and vpon Dibon, and vpon Nabo, & vpon the houſe of Deblathaim, 23. and vpon Cariathaim, and vpon Bethgamul, and vpon Bethmaon, 24. and vpon Carioth, and vpon Boſra: and vpon al the cities of the Land of Moab, that are far, and neer. 25. The horne of Moab is cut off, and his armie is broken, ſaith our Lord. 26. Make him drunken, becauſe he is erected againſt our Lord: and Moab ſhal wring his hand in his vomiting, and himſelf alſo ſhal be in deriſion. 27. For (*d*) Iſrael hath been in deriſion vnto thee: as though thou hadſt found him amongſt theeues: for thy words therfore, which thou haſt

ſpoken

Iere. 17.

3. Reg. 12. *Iſa.* 16.

(*b*) A great idol of the Moabites. *Num.* 21. *v.* 29. *3. Reg.* 11. *v.* 7. 33. & 44. *Reg.* 23. 13. ſhal be ouerthowne: to ſhew the vanitie in truſting to falſe Gods.

(*c*) The Kingdom of the tenne tribes truſted as vainely in their calf ſet vp by Ieroboam in Bethel. *3. Reg.* 12.

(*d*) Moabites deſcending from Lot, Abrahams nephew derided their kinred in miſeries, and are therfore more ſeuerely puniſhed.

ſpoken againſt him, thou ſhalt be led captiue. 28. Leaue the cities, and dwel in the rocke ye inhabitants of Moab, and be ye as a doue making her neſt in the higheſt mouth of the hole. 29. We haue heard the pride of Moab, he is proude exceedingly: his haughtines, and arrogancie, and pride, and loftines of his hart. 30. I know, ſaith our Lord, his boaſtings: and that the ſtrength thereof is not according to it, neither hath it endeauoured to doe according to that which it was able. 31. Therefore wil I waile vpon Moab, and to al Moab wil I crie, to the men (e) of the earthen wal that lament. 32. Of the mourning of Iazer I wil weepe to thee, ô vineyard of Sabama: thy branches haue paſſed ouer the ſea, they are come euen to the ſea of Iaſer: the ſpoiler hath violently entred vpon thine harueſt, and thy vintage. 33. Ioy and gladnes is taken away out of Carmel, and out of the Land of Moab, and the wine out of the preſſes I haue taken away: the treader of the grape ſhal not ſing the accuſtomed cheerful note. 34. From the crie of Heſebon vnto Eleale, and Iaſa, they haue giuen their voice: frō Segor to Oronaim, an heyfer of three yeares old: the waters alſo of Nemrim ſhal be verie il. 35. And I wil take away from Moab, ſaith our Lord, him that offereth in the exceſſes, and that ſacrificeth to his Gods. 36. Therefore ſhal my hart ſound to Moab as a ſhaulme: and my hart ſhal giue the ſound of ſhaulmes to the men of the earthen wal: becauſe he hath done more then he could, therefore haue they periſhed. 37. For euerie head (f) baldnes, and euerie beard ſhal be ſhauen: in al hands binding together, & vpon euerie backe cloth of haire. 38. Vpon al the houſe tops of Moab, & in the ſtreets thereof al mourning: becauſe I haue broken Moab as an vnprofitable veſſel, ſaith our Lord. 39. How is it ouercome, & they haue howled? How hath Moab caſt downe the necke, and is confounded? And Moab ſhal be in deriſion, and for an example to al round about him. 40. Thus ſaith our Lord: Behold he ſhal flye as an eagle, and ſhal ſtretch forth his wings to Moab. 41. Carioth is taken, and munitions are wonne: and the hart of the valiants of Moab in that day, ſhal be as the hart of a woman in trauel. 42. And Moab ſhal ceaſe to be a people: becauſe he hath gloried againſt our Lord. 43. Feare, and pit, & ſnare vpon thee ô inhabiter of Moab, ſaith our Lord. 44. He that ſhal flye from the face of feare, ſhal fal into the pitte: and he that ſhal come vp out of the pitte, ſhal be taken in the ſnare: for I wil bring vpon Moab the yeare of their viſitation, ſaith our Lord. 45. They ſtood in the ſhadow of Heſebon that fled from the ſnare: becauſe there came a fire out of Heſebon, and a flame out of the middes of Sehon, and it hath deuoured part of Moab, and the top of the children of tumult. 46. Woe to thee Moab, thou haſt periſhed, ô people of Chamos: becauſe thy ſonnes are taken, and thy daughters into captiuitie. 47. And I wil conuert the captiuitie of Moab (g) in the laſt daies, ſaith our Lord. Hitherto the iudgements of Moab.

Iſa. 16.

Iſa. 15. Ezec. 7.

Iſa. 24.

Num. 21.

(e) Men that brag of more ſtrength then they haue, are reſembled to an earthen wal, *v.* 36.

(f) Amongſt the Iewes and others in thoſe parts, cutting of their haire was a ſigne of mourning, but with the Romans contrariwiſe mourners ſuffered their haire grow long. *Cicero Orat. pro Pub Siſtio, & pro Cn. Plancio.*

(g) Al Nations ſhal be conuerted to the Church of Chriſt. For other conuerſion of Moab, Ammō, Ælam, or the like, is not recorded in holy ſcripture, nor other hiſtorie.

CHAP. XLIX.

The like vaſtation of Ammon (6. who shal be againe reſtored.) 7. deſtruction of Idumea: 27. of the Syrians, 28. Agarenes, 34. and Ælamites: 39. Whoſe captiuitie shal at laſt be releaſed.

TO the children of Ammon. Thus ſaith our Lord: Why, (*a*) hath Iſrael no children? or hath he not an heire? Why then hath (*b*) Melchom by inheritance poſſeſſed Gad: and his people dwelt in his cities? 2. Therefore behold the daies come ſaith our Lord: and I wil make the noiſe of battel to be heard vpon Rabbath the children of Ammon, and it ſhal be deſtroyed into an heape, and her daughters ſhal be burnt with fire, & Iſrael ſhal poſſeſſe his poſſeſſours, ſaith our Lord. 3. Howle Heſebon, becauſe Hai is waſted. Crie ye daughters of Rabbath, gird your ſelues with clothes of haire: mourne and goe about by the hedges: becauſe Melchom ſhal be led into tranſmigration, his Prieſts, and his Princes together. 4. What glorieſt thou in the valleyes? thy valley hath flowed away ô delicate daughter, which didſt truſt in thy treaſures, & ſaidſt: Who ſhal come to me? 5. Behold I wil bring terrour vpon thee, ſaith our Lord the God of hoſts, from al that are round about thee: & you ſhal be diſperſed euerie one from an others ſight, neither ſhal there be anie to gather together them that flye. 6. And after theſe things I wil make the captiues of the children of Ammon to returne, ſaith our Lord. 7. To Idumea. Thus ſaith the Lord of hoſts: (*c*) Why is wiſedom no more in Theman? Counſel is periſhed from the children: their wiſedom is become vnprofitable. 8. Flye and turne your backes, goe downe into the gulfe ye inhabitants of Dedan: becauſe I haue brought the perdition of Eſau vpon him, the time of his viſitation. 9. If the grape gatherers had come vpon thee, they had not left a cluſter: if theeues in the night, they had taken that ſhould ſuffice them. 10. But I haue diſcouered Eſau, I haue reuealed his ſecrets, and he can not be concealed: his ſeed is waſted, and his brethren, and his neighbours, and he ſhal not be. 11. Leaue thy pupils: I wil make them liue: and thy widowes ſhal hope in me. 12. For thus ſaith our Lord: Behold they whoſe iudgement was not to drinke the cup, drinking ſhal drinke: and ſhalt thou be left as innocent? thou ſhalt not be innocent, but drinking thou ſhalt drinke. 13. Becauſe I haue ſworne by my ſelf, ſaith our Lord, that Boſra ſhal be into deſolation, & into reproch, and into a deſert, and into maledi-ction: and al her cities ſhal be into euerlaſting deſolations. 14. I haue heard a bruit from our Lord, & a legate is ſent to the Nations: Gather your ſelues together, and come againſt her, and let vs riſe vp into battel. *Abdiæ v. 1.*

15. For

(*a*) When the ten tribes were caried into captiuitie, the Ammonites poſſeſſed the inheritance of Gad by intruſion, as next neighbours, & and of their kinred, as though al the Iſraelites had been vtterly deſtroyed.

(*b*) And therfore God expoſtulateth this iniurie and abſurditie, that the people of Melchom, the idol of the Ammonites (4. *Reg.* 23.) ſhould inuade the inheritance of his owne people.

(*c*) The Idumeans were worldly wiſe, but became foolish in the way of ſeruing God.

15. For behold I haue made thee a litle one in the Gentils, contemptible among men. 16. Thine arrogancie hath deceiued thee, and the pride of thy hart: which dwelleſt in the caues of the rocke, and endeauoureſt to apprehēd the height of the hil. whē thou ſhalt exalt thy neſt as an eagle, thence wil I bring thee downe, ſaith our Lord. 17. And Idumea ſhal be deſolate: euerie one that ſhal paſſe by it, ſhal be (*d*) aſtonithed, & ſhal hiſſe vpon al the plagues thereof. 18. As Sodome is ouerthrowen and Gomorrha; and her neighbours ſaith our Lord: there ſhal not a mā dwel there and there ſhal no ſonne of man inhabite it. 19. Behold as a lion he ſhal come vp from the pride of Iordan, to the ſtrong beautifulnes: becauſe I wil make him runne ſodenly to her: & who ſhal be a choſen one whom I may appoint ouer her? for who is like to me? and who ſhal abide me? and who is this Paſtour that can reſiſt my countenance? 20. Therefore heare ye the counſel of our Lord, which he hath taken cōcerning Edom: and his cogitations, which he hath thought concerning the inhabitants of Theman: If the litle ones of the flock ſhal not caſt them downe, if they ſhal not deſtroy their habitation with them. 21. At the voice of their ruine the earth is moued: the crie of their voice is heard in the Red ſea. 22. Behold he ſhal come vp as an eagle, & flye out: and he ſhal ſpred his wings ouer Boſra: and the hart of the ſtrong of Idumea ſhal be in that day, as the hart of a woman in trauel. 23. (*e*) To Damaſcus. Emath is cōfounded and Arphad: becauſe they haue heard a verie il bruit, they are troubled in the ſea: for careful nes it could not be quiet. 24. Damaſcus is vndone, ſhe is turned into flight, trembling hath apprehended her: anguiſh and ſorowes haue held her as a woman in trauel. 25. How haue they forſaken the laudable citie, the citie of ioy! 26. Therfore ſhal her yong men fal in her ſtreets: and al the men of warre ſhal be ſilent in that day, ſaith the Lord of hoſts. 27. And I wil kindle a fire in the wal of Damaſcus, and it ſhal deauour the wals of Benadad. 28. (*f*) To Cedar, and to the Kingdoms of Aſor, which Nabuchodonoſor the King of Babylon hath ſtrucken. Thus ſaith our Lord: Ariſe, & goe ye vp to Cedar, and waſte the children of the Eaſt. 29. They ſhal take their tabernacles, and their flocks: their cortines, and al their veſſels, & their camels they ſhal take to them: and they ſhal cal vpon them feare round about. 30. Fly yee, get away ſpeedily, ſit in deepe pits you that inhabite Aſor, ſaith our Lord: for Nabuchodonoſor the King of Babylon hath taken counſel againſt you, & hath deuiſed deuiſes againſt you. 31. Ariſe, and goe vp to the nation that is quiet, and that dwelleth confidently, ſaith our Lord, they haue neither doors, nor barres: they dwel alone. 32. And their camels ſhal be into ſpoile, & the multitude of beaſts for a pray: and I wil diſperſe them into euerie winde, which haue their heare poled: and from euerie confine of theirs, I wil bring deſtruction vpon them, ſaith our Lord. 33. And Aſor ſhal be for an habitation of dragons, deſolate for euer: there ſhal no man tarie there, nor ſonne of man inhabite it. 34 The word of our Lord that was made to Ieremie the

Abd. v. 4.

Gen. 19 Ierem. 50.

Iob. 41.

(*d*) As exceſſiue marueling at ſtrange and vnexpected euents, maketh men to be *aſtonished*: ſo if the ſame doe pleaſe them, they *hiſſe* therat, ſignifying, contempt. *Termes often-vſed by this Prophet.*

(*e*) This Prophecie perteineth to Syria, whereof Damaſcus is the chief citie. *Iſa 7. v. 8.*

(*f*) Cedar was one of Iſmaels ſonnes, and Aſor the chief citie of the Agarens, to whom this Prophecie perteineth.

the Prophet againſt (g) Ælam, in the beginning of the Kindom of Sedecias King of Iuda, ſaying: 35. Thus ſaith the Lord of hoſts: Behold I wil breake the bow of Ælam, and their chiefe ſtrength. 36. And I wil bring vpon Ælam the foure winds from the foure coſts of heauen: and I wil ſcatter them into al theſe winds: and there ſhal not be a nation, to which the fugitiues of Ælam ſhal not come. 37. And I wil make Ælam to feare before his enemies, and in the ſight of them that ſeek their life: and I wil bring euil vpon them, the wrath of my furie, ſaith our Lord: and I wil ſend the ſword after them, til I conſume them. 38. And I wil ſet my throne in Ælam, and deſtroy Kings and Princes from thence, ſaith our Lord. 39. (h) But in the laſt daies I wil cauſe the captiues of Ælam to returne, ſaith our Lord.

(g) The Ælamites inhabiting in a part of Perſia, did aſſiſt the Chaldees againſt the Iewes, and therfore were punished.

(h) This & the like Propheties, are vnderſtood of the conuerſion of the Gentils to Chriſt: begun to be fulfilled when the Holy Ghoſt deſcended. Act. 2. v. 7.

CHAP. L.

Babylon which afflicteth the Iſralites in captiuitie, 4. after their reduction into their countrie, 8. shal be vtterly deſtroyed.

THE word that our Lord that ſpoken (a) of Babylon, and the Land of the Chaldees in the hand of Ieremie the Prophet. 2. Declare among the Gentils, and make it heard, lift vp a ſigne: proclame and conceale it not; ſay: Babylon is taken, (b) Bel is confounded, Merodach is ouercome, their ſculptils are confounded, their idols are ouercome. 3. Becauſe a nation is come vp againſt them from the North, which ſhal bring her Land into deſolation: and there ſhal be none to dwel therin, from man euen to beaſt, and they are remoued, and gone away. 4. In thoſe daies, and in that time ſaith our Lord, the children of Iſrael ſhal come, they and the children of Iuda together: walking and (c) weeping they ſhal haſten, and ſhal ſeek the Lord their God. 5. Into Sion they ſhal aske the way, their faces hitherward. They ſhal come, and ſhal be ioyned to our Lord by an euerlaſting couenant, which ſhal by no obliuion be aboliſhed. 6. My people is become a loſt flock, their Paſtours haue ſeduced them, & haue made them wander in the mountaynes: they haue paſſed frō mountayne to hil, they haue frogotten their couch. 7. Al that found them, haue eaten them: and their enemies ſaid: We haue not ſinned: becauſe they haue ſinned to the Lord the beautie of Iuſtice, and to the Lord the expectation of their fathers. 8. Depart out of the middes of Babylon, and goe forth out of the land of the Chaldees: and be ye as kiddes before the flock. 9. Becauſe loe I rayſe vp, and wil bring into Babylon an aſſemblie of great nations from the land of (d) the North: and they ſhal be prepared againſt her, and thereby ſhe ſhal be taken: his arrow as a valiant mans that is a killer, ſhal not re-

Iſa. 13. & 21.

(a) Babylonias & other Chaldees the greateſt enemies of the Iewes were at laſt ouerthrowne by the Medes and Perſians.

(b) Bel & Merodach greateſt idols of the Chaldees could neither ſaue their clients nor themſelues.

(c) The Iewes Returning frō captiuitie wept for ioy; as Ioſeph did ſeeing his brethen. Gen. 42. 43. & 45.

(d) The Medes and Perſians dwelling on the North to Babylon ouerthrew al Chaldea.

turne

turne voide. 10. And Chaldea ſhal be for a praye: al that waſte it ſhal be filled, ſaith our Lord. 11. Becauſe you reioyce, and ſpeake great things, ſpoyling mine inheritance: becauſe you are powred out as calues vpon the graſſe, and you haue belowed as buls. 12. Your (*e*) Mother is confounded exceedingly, and made euen with the duſt, ſhe that bare you: behold ſhe ſhal be the laſt among the Gentils, deſolate, without acceſſe, and drie. 13. Of the wrath of our Lord it ſhal not be inhabited, but ſhal be brought wholly into deſolation: euerie one that ſhal paſſe by Babylon, ſhal be aſtoniſhed, and ſhal hiſſe vpon al the plagues thereof. 14. Be prepared againſt Babylon round about al ye that bend bow, ouerthrow her, ſpare not arrowes: becauſe ſhe hath ſinned to our Lord. 15. Crie againſt her, ſhe hath giuen the hand euerie where, her foundations are fallen, her wals are deſtroyed, becauſe it is the vengeance of our Lord. Take vengeance of her: as ſhe hath done, ſo doe to her. 16. Deſtroy the ſower out of Babylon, and him that holdeth the ſickle in the harueſt time: at the face of the ſword of the (*f*) doue euerie man ſhal returne to his people, and euerie one ſhal fly to his owne land. 17. Iſrael is a flock diſperſed, lyons haue caſt him out: firſt the King (*g*) of Aſſur did eate him: laſt this Nabuchodonoſor the King of Babylon hath ſpoyled his bones. 18. Therfore thus ſaith the Lord of hoſts the God of Iſrael: Behold I wil viſite the King of Babylon and his land, as I haue viſited the King of Aſſur: 19. and I wil bring Iſrael againe to his habitation: and Carmel ſhal be fed, and Baſan, and in mount Ephraim, and Galaad his ſoule ſhal be filled. 20. In thoſe daies, and in that time, ſaith our Lord, the iniquitie of Iſrael ſhal be ſought, and it ſhal not be: and the ſinne of Iuda, and it ſhal not be found: becauſe I wil be propicious to them, whom I ſhal leaue. 21. Aſcend vpon the land of them that rule, and viſite vpon the inhabitents thereof, deſtroy, and kil the things that are behind them, ſaith our Lord: and doe according to al things that I haue commanded thee. 22. A voice of battel in the land, and great deſtruction. 23. How is the hammer of the whole earth broken, and deſtroyed? how is Babylon turned into a deſert among the nations? 24. I haue ſnared thee, and thou art taken Babylon, and thou kneweſt it not: thou art found & apprehended, becauſe thou haſt prouoked our Lord. 25. Our Lord hath opened his treaſure, and brought forth the veſſels of his wrath: becauſe the Lord the God of hoſts hath a worke in the land of the Chaldees. 26. Come ye vnto her from the the vttermoſt borders, open that they may goe forth that ſhal tread her downe: take the ſtones out of the way, & bring it into heaps, & kil her: neither let there be anie thing left. 27. Deſtroy al her valiãts, let thẽ deſcend into ſlaughter: woe vnto them, becauſe their day is come, the time of their viſitation. 28. A voice of them that flye, and of them that haue eſcaped out of the land of Babylon: to tel in Sion the reuenge of the Lord our God, the reuenge of his temple. 29. Declare ye againſt Babylon to verie manie, to al that bend bow: ſtand together againſt her round about, and let none eſcape:

(*e*) The whole countrie of Chaldea is made a prey to the ſpoylers.

(*f*) God reſembled to a doue in meeknes, is ſeuere when he puniſheth enormious ſinners, *ch.* 25. *v.* 38. & 46. *v.* 16. Or, the King of Babylon is reſembled to a doue for his ſwiftnes.

(*g*) The Aſſiriãs led the ten tribes into captiuitie. 4. *Reg.* 18. and the Chaldees the two tribes. 4. *Reg.* 25.

repay her according to her worke: according to al things, that she hath done, doe ye to her: because she is erected against our Lord, against the holie one of Israel. 30. Therfore shal her yongmen fal in her streets: and al her men of warre shal hold their peace in that day, saith our Lord. 31. Behold I to thee thou proud one, saith our Lord the God of hosts: because thy day is come, the time of thy visitation. 32. And the proud shal fal, and tumble downe, and there shal be none to raise him vp: and I wil kindle a fire in his cities, and it shal deuoure al things round about him. 33. Thus saith the Lord of hosts: (*b*) The children of Israel, and the children of Iuda suffeyne calumnie together: al that haue taken them, hold them, they wil not let them goe. 34. Their (*i*) strong redeemer, the Lord of hosts is his name, in iudgement wil defend their cause, to terrifie the land, and to stirre vp the inhabitants of Babylon. 35. The sword to the Chaldees, saith our Lord, & to the inhabitants of Babylon, and to her Princes, and to her wise men. 36. The sword to her diuiners, who shal be fooliſh: the sword to her valiants, who shal be afraid. 37. The sword to his horses, and to his chariots, and to al the common people, that is in the middes of her: and they shal be as women: the sword to her treasures, which shal be spoyled. 38. There shal be drought vpon her waters, and they shal be dryed vp: because it is a land of sculptils, and they glorie in monstrous things. 39. Therfore shal the dragons dwel with the fooliſh murderers: and the ostriches shal dwel in it: and it shal no more be inhabited for euer, neither shal it be built euen to generation and generation. 40. As our Lord ouerthrew Sodom and Gomorrha, and the neighbours thereof, saith our Lord: there shal no man dwel there, & sonne of man shal not inhabite it. 41. Behold a people commeth from the North, and a great nation, and manie Kings shal rise from the ends of the earth. 42. They shal take bow and shield: they are cruel & vnmerciful: their voice shal sound as the sea, and they shal mount vpon horses: as a man prepared to battel against thee, ô daughter of Babylon. 43. The King of Babylon hath heard the fame of them, and his hands are dissolued: anguish hath caught him, sorow as a woman in trauel. 44. Behold (*k*) as a lion he shal come vp (*l*) from the pride of Iordan to the strong beautifulnes: because I wil make him runne sodenly to her: and who shal be a chosen one, whom I may appoint ouer her? For who is like to me? and who shal abide me? and who is this Pastour, that can resist my countenance? 45. Therfore heare ye the counsel of our Lord, which he hath conceiued in his minde against Babylon: and his cogitations, which he hath thought vpon the land of the Chaldees: Vnles the litle ones of the flocks shal plucke them downe, vnles their habitation shal be destroyed with them. 46. At the voice of the captiuitie of Babylon the earth is moued, and the crie is heard amongst the Nations.

(*b*) Al the Iewes of both Kingdomes being holden captiues in strong hands, (*i*) were redeemed by a *stronger arme*, by God himself.

(*k*) As the King of Babylon like a lion destroyed and deuoured others: so at last others destroyed him, and al his forces comming violently vpon him.

(*l*) As when Iordan swelling ouerfloweth the land.

Gen. 19.

Iob. 41.

Apoc. 16.

CHAP. LI.

More miſeries shal fal vpon Babylon (11. by the Medes) with deſtruction of her idols.

THVS ſaith our Lord: (a) Behold I wil raiſe vpon Babylon and vpon the inhabitants thereof, which haue lifted vp their hart againſt me, as it were a peſtilent wind. 2. And I wil ſend vpon Babylon fanners, and they ſhal fanne it, and ſhal deſtroy her land: becauſe they are come vpon her on euerie ſide in the day of her affliction. 3. Let not him that bendeth bend his bow, and led not him goe vp that is in * a brigandin, ſpare not her yong men, kil al her hoſt. 4. And the ſlaine ſhal fal in the land of the Chaldees, and the wounded in the countries thereof. 5. Becauſe Iſrael and Iuda haue not been left as a widow of their God the Lord of hoſts: but their land hath been repleniſhed with ſinne from the holie one of Iſrael. 6. Flye ye out of the middes of Babylon, and let euerie one ſaue his owne life, hold not your peace vpon her iniquitie: becauſe it is the time of reuenge from our Lord, he wil requite her the like. 7. Babylon is a golden cup in the hand of our Lord, inebriating al the earth: of her wine haue the Nations drunke, and therfore they are in commotion. 8. Babylon is fallen ſodainly, and is deſtroyed: houle ye vpon her, take reſine for her ſorow, if perhaps ſhe may be healed. 9. We haue cured Babylon, & ſhe is not healed: let vs forſake her, and let vs goe euerie man to his owne land: becauſe her iudgement hath reached euen to the heauens, & is lifted vp vnto the clouds. 10. Our Lord hath brought forth our iuſtices: come, and let vs tel in Sion the worke of the Lord our God. 11. Make ſharpe the arrowes, fil the quiuers: our Lord hath rayſed vp the ſpirit of the Kings of the Medes: and againſt Babylon his minde is to deſtroy it, becauſe it is the reuenge of our Lord, the reuenge of his temple. 12. Vpon the wals of Babylon lift vp the enſigne, increaſe the watch: ſet vp watchmen, prepare embuſhments: becauſe our Lord hath meant, and hath done whatſoeuer he ſpake againſt the inhabitants of Babylon. 13. Thou that dwelleſt vpon manie waters, rich in treaſures: thine end is come within a foot of thy cutting off. 14. The Lord of hoſts hath ſworne by his ſoule: that I wil repleniſh thee with men as it were with the locuſt, and vpon thee ſhal the merie ſhout be ſong. 15. He that made the earth in his ſtrength, hath prepared the world in his wiſedom, and with his prudence ſtretched out the heauens. 16. He giuing a voice, the waters are multiplied in heauen: who lifteth vp the clouds from the extreme part of the earth, lightnings he hath turned into rayne: and he hath brought forth the winde

(a) In al this chapter the Prophet amplifieth the ſame he writ in the chapter precedent of the vtter deſtruction of Babylon.

* a coate of male.

2. Cor. 6

Iſa. 21. Apoc. 14.

Amos 6.

out

out of his treaſures. 17. Euerie man is become a foole by knowledge: euerie mettal caſter is confounded in his ſculptil, becauſe his caſting is counterfet, neither is there ſpirit in them. 18. They are vaine works, and worthie to be laughed at, in the time of their viſitation they ſhal periſh. 19. The portion of Iacob is not as theſe things: becauſe he that made al things he it is, and Iſrael is the ſcepter of his inheritance: the Lord of hoſtes is his name. 20. Thou doeſt knock together the veſſels of warre for me, and I wil knock together in thee the Gentils, and I wil deſtroy in thee Kingdōs: 21. And I wil breake in thee the horſe, & his rider: and I wil knock together in thee the chariot, and the rider thereof. 22. And I wil knock together in thee man and woman, and I wil knock together in thee the old man and the child, and I wil knock together in thee the yong man yong man & the virgin: 23. and I wil knock together in thee the Paſtour and his flock, and I wil knock together in thee the husbandman and his drawing cattle, and I wil knock together in thee Dukes and Magiſtrates. 24. And I wil render to Babylon, and to al the inhabitants of Chaldee al their euil, that they haue done in Sion, before your eies, ſaith our Lord. 25. Behold I to thee thou peſtiferous mountaine, ſaith our Lord, which corrupteſt the whole earth: and I wil ſtretch out my hand vpon thee, and wil role thee out of the rocks, & wil giue thee to be a mountayne of burning. 26. And they ſhal not take of thee a ſtone for the corner, and a ſtone for foundations, but thou ſhalt be deſtroyed for euer, ſaith our Lord. 27. Lift ye vp an enſigne in the land: ſound with the trumpet among the Gentils (*b*) ſanctifie the Gentils vpon her: declare againſt her to the Kings of Atarat, Menni, and Aſcenez: number Taphſar againſt her, bring the horſe as the ſtinging locuſt. 28. Sanctifie the Gentils againſt her, the Kings of Media, the Dukes thereof, & al the Magiſtrates thereof, and al the land of his dominion. 29. And the land ſhal be in a commotion, and ſhal be troubled: becauſe the cogitation of our Lord ſhal awake againſt Babylon, to ſay the Land of Babylon deſert and inhabitable. 30. The valiants of Babylon haue ceaſed from battel, they haue dwelt in holds: their ſtrength is deuoured, and they are become as women: her tabernacles are burnt, her barres are broken. 31. A runner ſhal come to meet the runner, and meſſenger to meet meſſenger: to tel the King of Babylon that his citie is taken from one end to the other: 32. and the fords are taken beforehand, and the fennes be burnt with fire, and the men of warre be troubled. 33. Becauſe thus ſaith the Lord of hoſts, the God of Iſrael: The daughter of Babylon is as a barne floore, the time of her threshing: yet a litle, and the time of her reaping ſhal come. 34. (*c*) Nabuchodonoſor the King of Babylon hath eaten me, he hath deuoured me: he hath made me as an emptie veſſel: he hath ſwallowed me vp as a dragon, he hath filled his bellie with my tendernes, and hath caſt me out. 35. Iniquitie againſt me, and my fleſh vpon Babylon, ſaith the habitation of Sion: and my bloud vpon the

(*b*) Cal together al nations by publike proclamation to fight againſt Babylon.

(*c*) Sion in behalfe of al the Iewes, sheweth that the Chaldees are iuſtly plagued, for their crueltie againſt Gods people.

inhabitants

inhabitants of Chaldee, ſaith Ieruſalem. 36. Therfore thus ſaith our Lord: Behold I wil iudge thy cauſe, and wil reuenge thy vengeance, & I wil make her ſea deſolate, & wil drie vp her vayne. 37. And Babylon ſhal be into heaps, the habitation of dragons, aſtoniſhment, and hiſſing, becauſe there is not an inhabiter. 38. They ſhal roare together as lions, they ſhal ſhake the manes as the whelps of lions, 39. In their heate I wil ſet their drinke: and I wil make them drunke, that they may be drouſie, and ſleepe an euerlaſting ſleepe, and not ariſe, ſaith our Lord. 40. I wil leade them as lambs to be a victime, and as rammes with kids. 41. How is Seſach taken, and the noble one of al the earth apprehended? How is Babylon become an aſtoniſhment among the Gentils? 42. Theſe a is come vp ouer Babylon: ſhe is couered with the multitude of the waues thereof. 43. Her cities are become an aſtoniſhment: a land vninhabitable and deſolate, a land wherein none can dwel, nor ſonne of man may paſſe by it. 44. And I wil viſite vpon Bel in Babylon, and I wil caſt out of his mouth that which he had ſwallowed: and the Gentils ſhal no more runne together vnto him, for the wal alſo of Babylon ſhal fal. 45. Goe out of the middes of her my people: that euerie one may ſaue his life from the wrath of the furie of our Lord. 46. And leſt perhaps your harts faint, and ye feare the bruit, that ſhal be heard in the land: and there ſhal come a bruit in the yeare, & after this yeare a bruit: and iniquitie in the land, & ruler vpon ruler. 47. Therefore behold the daies come, and I wil viſite vpon the ſculptils of Babylon: and al her land ſhal be confounded and al her ſlaine ſhal fal in the middes of her. 48. And the heaueus and the earth ſhal prayſe vpon Babylon, & al things that are in them: becauſe ſpoylers ſhal come to her from the North, ſaith our Lord. 49. And as Babylon cauſed that there ſhould fal ſlaine in Iſrael: ſo of Babylon there ſhal fal ſlaine in the whole land. 50. You that haue eſcaped the ſword, come, ſtand not: remēber our Lord a farre off, and let Ieruſalem aſcend vpō your hart. 51. We are confounded, becauſe we haue heard reproch: ignominie hath couered our faces: becauſe ſtrangers are come vpon the ſanctification of the houſe of our Lord. 52. Therefore behold the daies come, ſaith our Lord: & I wil viſite vpon her ſculptils, and in al her land the wounded ſhal roare. 53. If Babylon ſhal aſcend vp into heauen, and ſtabliſh her ſtrength on high, frōmē there ſhal come waſters of her, ſaith our Lord. 54. A voice of crying from Babylon, and great deſtruction from the Land of the Chaldees: 55. becauſe our Lord hath waſted Babylon, and deſtroyed out of it the great voice: & their waues ſhal ſound as manie waters: their voice hath giuen a ſound. 56. Becauſe the ſpoyler is come vpon her, that is, vpon Babylon, & her valiants are apprehended, & their bow is weakened: becauſe the ſtrong reuenger our Lord rendring wil repay. 57. And I wil inebriate her Princes, & her wiſe men, & her Dukes, and her magiſtrates, and her valiants: and they ſhal ſleepe an euerlaſting ſleepe, and ſhal not awake, ſaith the King, the Lord of hoſts:

is his name. 58. Thus ſaith the Lord of hoſts: That moſt brode wal of Babylon by vndermyning ſhal be vndermined, and her high gates ſhal be burnt with fire, and the labours of the peoples ſhal come to nothing, and of the nations ſhal be into the fire, & ſhal periſh. 59. The word that Ieremie the Prophet commanded Saraias the ſonne of Nerias, the ſonne of Maaſias, when he went with Sedecias the King into Babylon, in the fourth yeare of his Kingdom: and Saraias was (*a*) the Prince of Prophecie. 60. And Ieremie wrote al the euil, that was to come vpon Babylon in one Book: al theſe words, that are written againſt Babylon. 61. And Ieremie ſaid to Saraias: When thou ſhalt come into Babylon, and ſhalt ſee, & ſhalt reade al theſe words, 62. thou ſhalt ſay: Lord thou haſt ſpokē againſt this place to deſtroy it: that there be none to inhabite it from man euen vnto beaſt, and that it be a perpetual wilderneſſe. 63. And when thou ſhalt haue finiſhed reading this Book, thou ſhalt tye a ſtone to it, and ſhalt throw it into the middes of Euphrates: 64. and thou ſhalt ſay: So ſhal Babylon be drowned, and ſhe ſhal not riſe vp from the face of the affliction, that I wil bring vpon her, and ſhe ſhal be diſſolued. (*e*) Hitherto the words of Ieremie.

(*a*) This Saraias was a principal Leuite, to whō it perteyned to read and publiſh the words and writing of Prophets.

(*e*) Thus much Ieremie Prophecied a gainſt Babylon.

CHAP. LII.

A Recapitulation of the taking of Ieruſalem after two yeares ſiege. 7. King Sedecias taken in flight, 10. his children ſlaine before his eyes, with other nobles, 11. his eyes put out, and ſo lead into Babylon, 12. the Temple, the Palace, and other houſes burnt, the people caried into captiuitie (15. few excepted to til the land) 17. the two braſen pillars, lauatorie, and al the treaſure taken away. 24. Al the captiues at diuers times foure thouſand ſix hundred. 31. Finally King Ioachin is exalted in the court.

This whole hiſtorie is written more largely in the two laſt chapters of the fourth book of Kings: & in the laſt of Paralippomenon.

A CHILD of one and twentie yeares was Sedecias when he began to reigne: and eleuen yeares he reigned in Ieruſalem: and the name of his mother was Amital, the daughter of Ieremie of Lobna. 2. And he did euil in the eyes of our Lord, according to al things that Ioakim had done. 3. Becauſe the furie of our Lord was againſt Ieruſalem, & againſt Iuda, til he caſt them away from his face: and Sedecias reuolted from the King of Babylon. 4. And it came to paſſe in the ninth yeare of his reigne, in the tenth month, the tenth of the month, came Nabuchodonoſor the King of Babylon, himſelf and al his armie againſt Ieruſalem, and they beſieged it, and built againſt it munitions round about. 5. And the citie was beſieged vntil the eleuenth yeare of King Sedecias. 6. And in the fourth month, the ninth of the month, a famine poſſeſſed the citie: and there were no victuals for the people of the land. 7. And a breach was made into the citie, and al the men of

warre

warre fled, and went out of the citie in the night by the way of the gate that is between the two wals, and leadeth to the Kings garden (the Chaldees beſieging the citie round about) & they departed by the way, that leadeth into the wildernes. 8. But the armie of the Chaldees purſued the King: and they apprehended Sedecias in the deſert, which is beſide Iericho: and al his trayne fled ſcattering from him. 9. And when they had taken the King, they brought him to the King of Babylon into Reblatha, which is in the land of Emath; and he ſpake to him iudgements. 10. And the King of Babylon killed the ſonnes of Sedecias before his eies: yea & al the Princes of Iuda he ſlew in Reblatha. 11. And he plucked out the eies of Sedecias, & bound him with fetters, & the King of Babylon brought him into Babylon: and he put him in the priſon houſe euen to the day of his death. 12. And in the fifth month, the tenth of the month, the ſame is the nineteenth yeare of Nabuchodonoſor the King of Babylon: came Nabuzardan the Prince of the warfare, who ſtood before the King of Babylon in Ieruſalem, 13. And he burnt the houſe of our Lord, and the Kings houſe, and al the houſes of Ieruſalem, and euerie great houſe he burnt with fire. 14. And al the hoſt of the Chaldees that was with the Prince of the warfare, deſtroyed al the wal of Ieruſalem round about. 15. But of the poore of the people, and of the reſt of the vulgar ſort, which remayned in the citie, and of the fugitiues, that were fled to the King of Babylon, and the reſt of the multitude, Nabuzerdan the Prince of the warfare tranſported. 16. But of the poore of the land Nabuzardan the Prince of warfare left ſome to be dreſſers of vineyards, and husbandmen. 17. The braſen pillers alſo, that were in the houſe of our Lord, and the feet, and the ſea of braſſe, that was in the houſe of our Lord, the Chaldees brake: and they tooke al the braſſe of them into Babylon. 18. And the kettles, and the fleſhhooks, and the pſalteries, and the phials, and the litle mortars, and al the braſen veſſels, that had been in the miniſtrie, they tooke: 19. and the water pots, and the cenſars, and the pitchers, and the baſins, and the candleſticks, & the mortars, & the gobblets as manie as of gold, of gold, & as manie as of ſiluer, of ſiluer, did the Prince of the warfare take: 20. and two pillars, & one ſea, & twelue oxen of braſſe, that were vnder the feet, which King Salomon had made in the houſe of our Lord: there was
3. Reg. 7. no weight of the braſſe of al theſe veſſels. 21. And concerning the pillars, there were eighteen cubits of height in one pillar: & a corde of twelue cubits did compaſſe it about: moreouer the thicknes thereof, of foure fingers, and within it was holow. 22. And the litle heads of braſſe vpon both: the height of one litle head, of fiue cubits: and the litle nettes, and the pomegranates vpon the crowne round about, al of braſſe. Likewiſe of the ſecond pillar, & the pomegranates. 23. And there were ninetie ſix pomegranates hanging downe: and al the pomegranates an hundred, were compaſſed with litle nets. 24. And the maiſter of the warefare tooke Saraias the chiefe Prieſt, and Sophonias the ſecond Prieſt:

and the three keepers of the entrie. 25. And of the citie he tooke one eunuch, that was chiefe ouer the men of warre: and ſeuen men of them, that ſaw the Kings face, that were found in the citie: and a ſcribe the captayne of the ſouldiers, who tryed the yong ſouldiers: and three ſcore of the people of the land, that were found in the middes of the citie. 26. And Nabuzardan the Prince of the warfare tooke them, and he brought them to the King of Babylon into Reblatha. 27. And the King of Babylon ſtruck them: and he killed them in Reblatha in the land of Emath: and Iuda was tranſported from his land. 28. This is the people, which Nabuchodonoſor tranſported: In the ſeuenth yeare, Iewes three thouſand and twentie three. 29. In the eighteenth yeare of Nabuchodonoſor from Ieruſalem ſoules eight hundred thirtie two. 30. In the three and twentith yeare of Nabuchodonoſor, Nabuzardan the Prince of the warefare tranſported of the Iewes ſeuen hundred fourtie fiue ſoules. al the ſoules therfore were foure thouſand ſix hundred. 31. And it came to paſſe in the ſeuen and thirtith yeare of the tranſmigration of Ioachin the King of Iuda, the twelfth month, the fiue and twentith of the month, Euilmerodach the King of Babylon lifted vp in the very yeare of his reigne, the head of Ioachin the King of Iuda, and he brought him out of the priſon houſe. 32. And he ſpake with him good things, & he ſette his throne aboue the thrones of the Kings, that were after himſelf in Babylon. 33. And he changed his priſon garments, and he did eate bread before him alwaies al the daies of his life. 34. And his allowance of meate, a continual prouiſion of meate was giuen him by the King of Babylon, euerie day a certaine, euen vnto the day of his death, al the daies of his life.

THE ARGVMENT OF IEREMIES LAMENTATIONS.

THESE Lamentations, *in Greek called* Threni, *and by the Hebrew Rabbins intituled* Cinoth, *were written by Ieremie before the greateſt part of his other Prophecies (as ſeemeth moſt probable to S. Ierom) and were firſt ſongue at the death of Ioſias King of Iuda. Againe when King Sedecias with manie others were taken captiues, manie alſo ſlaine, and the Temple and citie of Ieruſalem deſtroyed. But moſt eſpecially he propheciеth the Iewes miſerable eſtate, and iuſt cauſe of Lamentation after Chriſts comming, and their reiecting him. And therfore his Church ſingeth the ſame in the Antiuerſarie, or Commemoration of his Paſſion and Death, and moſt piouſly inuiteth al ſinners, both Iewes and Gentils, to returne vnto Chriſt our Redeemer, ſaying:* Ieruſalem, Ieruſalem conuertere ad Dominum Deum tuum. *In this litle booke the diligent reader wil eaſely obſerue manie doleful pathetical ſpeaches, powred out from a penſiue hart, as in great calamities it commonly happeneth, with litle connexion of ſentences, but otherwiſe foure whole chapters are very artificially compiled in verſe, not by number of times, with meaſure of long & ſhort ſyllables, as the Greeks & Latins vſe, but after the Hebrew manner, obſeruing number of ſyllables, and beginning euerie verſe with a diſtinct letter, from the firſt to the laſt in order, with ſome final varietie, of the Hebrew Alphabet. Doubtles with great myſteries, as S. Ierom iudgeth, and therfore explicateth the ſignifications, and certaine connexions of the two and twentie Hebrew letters: as we haue noted vpon the 118. Pſalme: but aboue the capacitie of our vnderſtanding. In the laſt chapter the Prophet omitting the obſeruation of Initial letters, in twentie two verſes prayeth lamentably, as the whole people ſhal pray in captiuitie.*

2. Paral. 35. v. 25.

It is probable that the Lamentations were written before his ther Prophecies.

Doleful ſpeaches are commonly vttered without connexion of ſentences.

Theſe Lamentations are artificially compoſed.

And beſides the hiſtorical ſenſe conteyne hidden myſteries.

THE TRENES. THAT IS TO SAY, THE LAMENTATIONS OF IEREMIE THE PROPHET.

* These words are not Ieremies, but added by the 70. or other Interpreter, as a Preface to his Lamentations. The miserable change in Ierusalem made the beholders astonished.

* *And it came to passe, after that Israel was brought into captivitie, and Ierusalem was desolate, Ieremie the Prophet sate weeping, and he mourned with this lamentation vpon Ierusalem, and with a pensiue mind sighing, and wayling he sayd.*

CHAP. I.

HOW doth the citie ful of people, sit solitarie: how is the ladie of the Gentils become as a widow: the princesse of prouinces is made tributarie? *Aleph.*

2. Weeping she hath wept in the night, and her teares are on her cheeks: there is none to comfort her of al her deare ones: al her freinds haue despised her, and are become her enimies. *Beth.*

(a) Some Iewes seeing their brethren led captiues into Babylon, went into Ægypt, but there also were in miserie.

3. Iudas is (a) gone into transmigration becausse of affliction, and the multitude of bondage: she hath dwelt among the Gentils, neither hath she found rest: al her persecuters haue apprehended her within the straites. *Ghimel.*

4. The waies of Sion mourne, becausse there are none that come to the solemnitie: al her gates are destroyed: her Priests sighing: her virgins lothsome, and herself is oppressed with bitternes. *Daleth.*

(b) It is a desolate miserie when enemies obtaine dominion.

5. Her aduersaries are made (a) in the head, her enemies are enriched: becausse our Lord hath spoken vpon her for the multitude of her iniquities: her litle ones are led into captiuitie, before the face of the afflicter. *He.*

(c) Flying from place to place to seek relefe.

6. And from the daughter of Sion al her beautie is departed: her Princes are become as (c) rammes not fynding pastures: and they are gone without strength before the face of the pursuer. *Vau.*

7. Ierusalem

Zain. 7. Ieruſalem hath remembred the dayes of her affliction, and preuaricatiō of al her things worthie to be deſyred, which ſhe had from the daies of old, when her people fel in the enimies hand, and there was no helper: the enemies haue ſeen her, and haue ſcorned her ſabbaths.

Heth. 8. Ieruſalem hath ſinned a ſinne, therfore is ſhe made vnſtable: al that did glorifie her, haue deſpiſed her, becauſe they haue ſeen her ignominie: but ſhe ſighing is turned backward.

Teth. 9. Her (d) filthines is on her feete, neither hath ſhe remembred her end: ſhe is pulled downe exceedingly, not hauing a comforter: ſee ô Lord mine affliction, becauſe the enemie is exalted.

(d) Idolatrie which is ſpiritual adultrie.

Iod. 10. The enemie hath thruſt his hand to al her things worthie to be deſyred: becauſe ſhe hath ſeen the Gentils enter into her ſanctuarie, of whom thou gaueſt commandment that they ſhould not enter into thy Church.

Caph. 11. Al her people ſighing, and ſeeking bread: they haue giuen al precious things for meate to refreſh the ſoule, ſee ô Lord and conſider, becauſe I am become vyle.

Lamed. 12. O al ye that paſſe by the way, attend, and ſee if there be ſorow like to my ſorow: becauſe he hath made (e) vintage of me, as our Lord hath ſpoken in the day of the wrath of his furie.

(e) Firſt Nabuchodonoſor tooke away much treaſure. 4. Reg. 24. afterwards his capitaine Nabuzardā ſpoyled al. 4. Reg. 25.

Mem. 13. From on high he hath caſt a fyre in my bones, and hath taught me: he hath ſpred a net for my feet, he hath turned me backward: he hath made me deſolate, al the day conſumed with ſorow.

Nun. 14. The yoke of mine iniquities hath watched: they are folded together in his hand, and put vpon my neck: my ſtrength is weakned: our Lord hath giuen me into the hand, from which I can not riſe.

Samech. 15. Our Lord hath taken away al my magnifical ones out of the middes of me: he hath called a time againſt me, to deſtroy mine eleſt: our Lord hath troden the wine-preſſe to the virgin the daugther of Iuda.

Ain. 16. Therfore am I weeping, and mine eye ſheding teares: becauſe a comforter is made far from me, conuerting my ſoule: my children are become deſolate becauſe the enemie hath preuayled.

Phe. 17. Sion hath ſpred forth her hands, there is none to comfort her: our Lord hath commanded againſt Iacob, round about him are his enemies: Ieruſalem is become as a woman polluted with menſtruous flouers among them.

Sade. 18. Our Lord is iuſt, becauſe I haue prouoked his mouth to wrath: heare I beſeech al ye peoples, and ſee my ſorow: my virgins, and my yong men are gone into captiuitie.

(f) Ægypt wherin the Iewes truſted to finde ayde, could not, or at leaſt did not help them. Ier. 2. v. 18. & 37. v. 4. & 6.

Coph. 19. I haue called (f) my freinds, they haue deceiued me: my Prieſts & my ancients are conſumed in the citie: becauſe they haue ſought meat for themſelues, to refreſh their ſoule.

Res. 20. See ô Lord that I am in tribulation, my bellie is troubled: my hart is ouerturned in my ſelf, becauſe I am ful of bitternes: the ſword killeth abrode, and at home it is (g) lyke death.

(g) At home is famine.

21. They

21. They haue heard that I doe ſigh, and there is none to comfort me: al mine enimies haue heard mine euil, they haue reioyced, becauſe thou haſt done it: thou haſt brought a day of conſolation, and they ſhal be made lyke to me. *Sin.*

22. Let al their euil enter in before thee: and vintage them, as thou haſt vint aged me for al mine iniquities: for my ſighings are manie, and my hart is ſorowful. *Thau.*

CHAP. II.

HOW (*a*) hath our Lord in his furie couered the daughter of Sion with darknes: caſt forth the noble one of Iſrael from heauen to the earth, and hath not remembred the foot-ſtoole of his feet in the day of his furie. *Aleph.*

(*a*) Punishment permitted by God is truly ascribed to him as his fact.

2. Our Lord hath caſt downe headlong, and hath not ſpared, al the beautiful things of Iacob: he hath deſtroyed in his furie the munitions of the virgin of Iuda, and caſt it downe to the ground: he hath polluted the Kingdom, and the Princes therof. *Beth.*

3. He hath broken (*b*) euerie horne of Iſrael in the wrath of furie: he hath turned away his right hand backward from the face of the enemie: and he hath kindled in Iacob as it were the fyre of a flame deauouring round about. *Ghimel.*

(*b*) Strength and forces are called hornes, ſo euerie horne ſignifieth al their ſtrength.

4. He hath bent his bow as an enemie, he hath faſtned his right hand as an aduerſarie: and he haſt killed al, that was fayre to behold in the tabernacle of the daughter of Sion, he hath powred out his indignation as fyre. *Daleth.*

5. Our Lord is become as an enemie: he hath caſt downe Iſrael headlong, he hath caſt downe headlong al her wals: he hath deſtroyed the munitions therof, and hath replenilhed in the daugher of Iuda the humbled man and humbled woman. *He.*

6. And he hath deſtroyed his tent as a garden, he hath throwen downe his tabernacle: our Lord hath brought feſtiuitie and ſabbath in Sion to obliuion: and King and Prieſt into reproch, and into the indignation of his furie. *Vau.*

7. Our Lord hath reiected, he (*c*) hath curſed his ſanctification: he hath deliuered the wals of the towers therof into the hand of the enemie: they haue made a noyſe in the houſe of our Lord, as in a ſolemne day. *Zain.*

(*c*) Suffered his Sanctuarie to be polluted.

8. Our Lord hath meant to deſtroy the wal of the daughter of Sion: he hath ſtretched out his corde, and hath not turned away his hand from deſtruction: and the forewal hath mourned, and the wal is deſtroyed together. *Heth.*

9. Her gates are faſtned in the ground: he hath deſtroyed, and *Teth.*

broken

broken her barres: her King and her Princes in the Gentils: there is no law, and her Prophets haue not found vision from our Lord.

Iod. 10. The ancients of the daughter of Sion haue sitten on the ground, they haue held their peace: they haue sprinkled their heads with dust, they are girded with haire cloths, the virgins of Ierusalem haue cast downe their heads to the ground.

Caph. 11. Myne eies haue fayled for teares, my bowels are troubled: my liuer is poured out on the earth, for the destruction of the daughter of my people, when the litle one, and the sucking faynted in the streets of the towne.

Lamed 12. They sayd to their mothers: Where is wheate and wyne? when they faynted as the wounded in the streets of the citie: when they yealded vp the ghosts in the bosome of their mothers.

Mem. 13. Wherto shal I compare thee? or wherto shal I liken thee, ô daughter of Ierusalem: wherto shal I make thee equal, and comfort thee, ô virgin daughter of Sion? For great is thy destruction (*d*) as the sea: who shal heale thee?

Nun 14. Thy Prophets haue seen false & fooliſh things for thee: neither haue they opened thyne iniquitie, to prouoke thee to penance, but they haue seen false burdens and banishments for thee.

Samech. 15. Al that passed by the way haue clapped their hands vpon thee: they haue hissed, and moued their head vpon the daughter of Ierusalem, saying: Is this the citie of perfect beautie, the ioy of al the earth?

Phe. 16. Al thyne enemies haue opened their mouth vpon thee: they haue hissed, and gnashed with the teeth, & haue sayd: We wil deuour: Loe this is the day, which we expected: we haue found it, we haue seen it.

Ain. 17. Our Lord hath done the things that he meant, he hath accomplished his word, which he commanded from the dayes of old: he hath destroyed, and hath not spared, & he hath made the enemie ioyful ouer thee, and hath exalted the horne of thine aduersaries.

Sade. 18. Their hart hath cryed to our Lord vpon the wals of the daughter of Sion: Shede teares as a torrent by day and night: giue no rest to thy self, neither let the apple of thyne eye cease.

Coph. 19. Arise, prayse in the night in the beginning of the watches: powre out thy hart as waters before the sight of our Lord: lift vp thy hands to him for the life of thy litle ones, which haue fainted for famine in the head of al high wayes.

Res. 20. See ô Lord, and consider whom thou hast vintaged thus: (*e*) shal women then eate their owne fruit, litle ones of the meature of a spanne is the Priest, & the Prophet slaine in the sanctuarie of our Lord?

Sin. 21. The childe & the old man lay on the ground without, my virgins: and my youngmen are fallen by the sword: thou hast killed in the day of thy furie: thou hast strucken, (*f*) neither hast thou had mercie.

(*d*) As the sea exceedeth al other waters, so the affliction of Ierusalem surpasseth other afflictiõs, which is spoken by *hyperbole* to signifie the grieuousnes thereof

(*e*) This happened before in Samaria. 4. *Reg* 6. and in the siege of Ierusalem, by Titus and Vespasian. *Ioseph. li. 7. & 8. de bello Iudaico.*

(*f*) More seuerely then thou art accustomed.

22. Thou haſt called as it were to a ſolemne day, thoſe that ſhould terrifie me round about, and there was none in the day of the furie of our Lord, that eſcaped and was left: whom I brought vp, and nouriſhed, mine enemie hath conſumed them. *Thau.*

CHAP. III.

(a) Ieremie himſelf felt his part of this affliction.

I THE man (a) that ſee my pouertie in the rod of his indignation. *Aleph.*

2. He hath led me, and brought me into darknes and not into light. *Aleph.*

3. Only againſt me he hath turned and hath conuerted his hand al the day. *Aleph.*

4. He hath made my ſkinne old and my fleſh, he hath broken my bones. *Beth.*

5. He hath built round about me, and he hath compaſed me with (b) gaul, and (c) labour. *Beth.*

(b) Ieruſalem was ranſaked by Nabuchodonoſor.

6. In darke places he hath placed me as the euerlaſting dead. *Beth.*

(c) and worſe by Nabuzardan.

7. He hath built round about againſt me, that I goe not forth: he hath aggrauated my fetters. *Ghimel.*

8. Yea and when I ſhal crie, and aske, he hath excluded my prayer. *Ghimel.*

9. He hath ſhut vp my wayes with ſquare ſtones, he hath ſubuerted my pathes. *Ghimel.*

10. He is become vnto me a beare lying in waite: a lyon in ſecret places. *Daleth.*

11. He hath ſubuerted my paths, and hath broken me, he hath made me deſolate. *Daleth.*

12. He hath bent his bow, and ſet me as a marke for the arrow. *Daleth.*

13. He hath ſhot in my reines the daughters of his quiuer. *He.*

14. I am made a deriſion to al my people, their ſong al the day. *He.*

15. He hath repleniſhed me with bitternes, he hath inebriated me with wormwood. *He.*

(d) He deſcribeth his grieuous paines, as if his teeth were broken one by one.

16. And he (d) hath broken my teeth by number, he hath fed me with aſhes. *Vau.*

17. And my ſoule is repelled frō peace, I haue forgotten good things. *Vau.*

18. And I ſayd: Mine end is (e) periſhed, and mine hope from our Lord. *Vau.*

(e) The end of my life is come.

19. Remember my pouertie, and tranſgreſſion, the wormwood, and the gual. *Zain.*

20. Remembring I wil be mindful, and my ſoule ſhal languiſh in me. *Zain.*

21. Recording this thing in my hart, therfore wil I hope. *Zain.*

(f) Gods mercies are euerie day renewed.

22. The mercies of our Lord that we are not conſumed: becauſe his commiſerations haue not fayled. *Heth.*

23. (f) New in the morning, great is thy fidelitie. *Heth.*

24. Our

Heth. 24. Our Lord is my portion, ſaid my ſoule: therfore wil I expect him.
Teth. 25. Our Lord is good to them that hope in him, to the ſoule that ſeeketh him.
Teth. 26. It is good to waite with ſilence for the ſaluation (g) of God.
Teth. 27. It is good for a man, when he beareth the yoke from his youth.
Iod. 28. He ſhal ſit ſolitarie, and hold his peace: becauſe he hath lifted himſelfe aboue himſelf.
Iod. 29. He ſhal put his mouth in the duſt, if perhaps there be hope.
Iod. 30. He (h) ſhal giue the cheeke to him that ſtriketh him, he ſhal be filled with reproches.
Caph. 31. Becauſe our Lord wil not reiect for euer.
Caph. 32. Becauſe if he hath reiected, he wil alſo haue mercie, according to the multitude of his mercies.
Caph. 33. For he hath not humbled (i) from his hart, and caſt off the children of men.
Lamed 34. To ſtamp vnder his feet al the priſoners of the earth.
Lamed 35. To auert the iudgement of a man before the face of the Higheſt.
Lamed 36. To peruert a man in his iudgement, our Lord hath not knowne.
Mem. 37. Who is this, that hath commanded it to be done, our Lord not commanding it?
Mem. 38. Out of the mouth of the Higheſt, there ſhal not proceede neither euil things, (k) nor good.
Mem. 39. What hath the liuing man murmured, man for his ſinnes?
Nun 40. Let vs ſearch our wayes, and ſeeke, and returne to our Lord.
Nun. 41. Let vs lift vp our harts with our hands to our Lord into the heauens.
Nun. 42. We haue done wickedly, and prouoked to wrath: therfore thou art inexorable.
Samech. 43. Thou haſt couered in furie, and haſt ſtrucken vs: thou haſt killed, and not ſpared.
Samech. 44. Thou haſt ſet a cloud before thee, that prayer may not paſſe.
Samech. 45. Thou haſt made me to be rooted out, and abiect in the middes of the peoples.
Phe. 46. Al the enemies haue opened their mouth vpon vs.
Phe. 47. (l) Prophecie is made vnto vs, feare, and ſnare, and deſtruction.
Phe. 48. Myne eye hath ſhed ſtreames of waters, in the deſtruction of the daughter of my people.
Ain. 49. Myne eye is afflicted, neither hath it been quiet, becauſe there was no reſt:
Ain. 50. Til our Lord regarded and looked from the heauens.
Ain. 51. Mine eye hath ſpoyled my ſoule for al the daughters of my citie.
Sade. 52. Myne enemies in hunting haue caught me as a birde, without cauſe.
Sade. 53. My life is fallen into the lake, & they haue layd a ſtone vpon me.

(g) Which God wil giue.
(h) Eſpecially vnderſtood of Chriſt. Mat. 26.
(i) God puniſheth his ſeruants not to hurt them but for their good.
(k) The ſpeach of ſuch as denie Gods prouidence.
(l) Preaching of falſe Prophets hath brought theſe euils vpon vs.

54. The waters haue flowed ouer my head: I sayd: I am vndone. *Sade.*
55. I haue inuocated thy name, ô Lord from the lowest lake. *Coph.*
56. Thou hast heard my voice: turne not away thine eare from my sobbings and cries. *Coph.*
57. Thou didst approch in the day, when I inuocated thee: thou hast sayd: Feare not. *Coph.*
58. Thou hast iudged, ô Lord, the cause of my soule, Redeemer of my life. *Res.*
59. Thou hast seen, ô Lord, their iniquitie against me: (*m*) iudge my iudgement. *Res.*
60. Thou hast seen al their furie, al their cogitations against me. *Res.*
61. Thou hast heard their reproch, ô Lord, al their cogitations against me. *Sin.*
62. The lippes of them that rise vp against me; and their cogitations against me al the day. *Sin.*
63. See their sitting downe, and their rysing vp, I am their psalme. *Sin.*
64. Thou shalt render them a recompence, ô Lord, according to the works of their hands. *Thau.*
65. Thou shalt giue them (*n*) a shield of hart (*o*) thy labour. *Thau.*
66. Thou shalt persecute in furie, and shalt destroy them from vnder the heauens, ô Lord. *Thau.*

(*m*) Iudge thou that which they haue iudged vniustly.

(*n*) Giue them the paine of hartie sorow: (*o*) Wherwith thou afflictest the wicked.

CHAP. IIII.

HOw is (*a*) the gold darkned, the best colour changed, the stones of the sanctuarie dispersed in the head of al streets? *Aleph.*
2. The noble children of Sion, and they that were clothed with the principal gold: how are they reputed as earthen vessels, the worke of the porters hands? *Beth.*
3. Yea euen (*b*) the lamiaes haue opened their breast, they haue giuen sucke to their yong, the daughter of my people is cruel, as (*c*) the ostrich in the desert. *Ghimel.*
4. The tongue of the suckling hath clouen to the roofe of his mouth for thirst: the litle ones haue asked bread, and there was none that brake it vnto them. *Daleth.*
5. They that fed voluptuously, haue dyed in the wayes: they that were brought vp in scarlet, haue imbraced the dung. *He.*
6. And the iniquitie of the daughter of my people is become greater then the sinne of Sodom: which was ouerthrowen in a moment, and hands tooke nothing in her. *Vau.*

(*a*) Wheras the Temple before glistered with gold, now there appeared burnt smokie wals, & pittiful ruines.
(*b*) Lamia hath a face like a woman, a body as other brutish beasts, is cruel to others, yet kind to her owne broode: but women of Ierusalem in extreme distresse were cruel to their owne children.
(*c*) as the ostrich forsaking her egges.

7. Her

Zain. 7. Her Nazareites whiter then ſnow, purer then milke, ruddier then the old yuorie, fayrer then the ſapphire.

Heth. 8. Their face is made blacker then coles, and they are (*d*) not knowen in the ſtreets: their skinne hath clouen to their bones, it is withered, & is made as wood.

Teth. 9. It was better with them that were ſlaine with the ſword, then with them that were killed by famine: becauſe theſe pyned away conſumed by the barrennes of the countrie.

Iod. 10. The hands of (*e*) pitiful women haue ſodden their owne children: they were made their meate (*f*) in the deſtruction of (*g*) the daughter of my people.

Caph. 11. Our Lord hath accompliſhed his furie, he hath powred out the wrath of his indignation: and he hath kindled a fyre in Sion, and it hath deuoured the foundations therof.

Lamed. 12. The Kings of the earth, and al the inhabitants of the world did not belieue, that the aduerſarie and the enemie ſhould enter in by the gates of Ieruſalem.

Mem. 13. For the ſinnes of her (*h*) Prophets, and the iniquities of her Prieſts, which haue ſhed the bloud of iuſt men in the midſt of her.

Nun. 14. The blind wandred in the ſtreets, they were polluted with bloud: and when they could not, they held their skirts.

Samech. 15. Depart ye polluted, they cryed to them: depart, get ye hence, touch not: for they brawled, & were moued: they ſaid among the Gentils: He wil adde no more to dwel among them.

Phe. 16. The face of our Lord hath diuided them, he wil not adde to reſpect them: they haue not reuerenced the faces of the prieſts, neither had they pitie on the ancients.

Ain. 17. Whiles we yet ſtood, our eyes fayled towards our vaine helpe, when we looked attentiue to a nation, that was not able to ſaue.

Sade. 18. Our ſteps ſlipped in the way of our ſtreets, our end draweth neer: our dayes are accompliſhed, becauſe our end is come.

Coph. 19. Our perſecuters were ſwifter then the eagles of the heauen: vpon the mountaines they purſued vs, in the deſert they lay in waite againſt vs.

Res. 20. The ſpirit of our mouth (*i*) Chriſt our Lord is taken in our ſinnes: to whom we haue ſaid: In thy ſhadow ſhal we liue among the Gentils.

Sin. 21. Reioyce, and be glad, ô daughter of Edom, which dwelleſt in the Land of Hus: to thee alſo ſhal the cup come, thou ſhalt be made drunken, and naked.

Thau. 22. Thine iniquitie is accompliſhed, ô daughter of Sion, he wil adde no more to tranſport thee: he hath viſited thine iniquitie, ô daughter of Edom, he hath diſcouered thy ſinnes.

(*d*) One could not know an other, though they were acquainted before.

(*e*) Women being by nature pitiful, were cruel to their owne children.
(*f*) In the ſiege of Ieruſalem.
(*g*) In Hebrew phraſe cities are called the daughters of the countrie.
(*h*) Falſe Prophets were called by the name of Prophets, as they ſeemed in the world to be.

(*i*) This perteineth either to King Ioſias ſlaine by the Ægyptians. 2. *Par.* 35. or to Sedecias taken by the Chaldees. Myſtically of Chriſt our Sauiour. *Iſa.* 53. *v.* 5. *S. Aug. l.* 18. *c.* 33 *de ciuit.*

CHAP. V.

THE (a) PRAYER OF IEREMIE THE PROPHET.



Emember ô Lord what is fallen to vs: behold, and regard our reproch. 2. Our inheritance is turned to aliens: our houſes to ſtrangers. 3. We are made (b) pupils without father: our mothers are as it were widowes. 4. Our water we haue drunke for money: our wood we haue bought for a price. 5. We were led by our necks, no reſt was giuen to the wearie. 6. We (c) haue giuen our hand to Ægypt, and to the Aſſyrians, that we might be filled with bread. 7. Our fathers haue ſinned, & they are not: and we haue borne their iniquities. 8. Seruants haue ruled ouer vs: there was none that would redeeme vs out of their hand. 9. In peril of our liues did we fetch vs bread, *at the face of the ſword in the deſert. 10. Our skinne was burnt as an ouen, by reaſon of the tempeſts of famine. 11. They humbled the women in Sion, and the virgins in the cities of Iuda. 12. The Princes were hanged vp by the hand: they did not reuerence the faces of the ancients. 13. Yong men they abuſed (d) vnchaſtly: and the children fel (e) in wood. 14. The ancients decayed out of the gates: the yongmen out of the quyre of the ſingers. 15. The ioy of our hart hath fayled, our quyre is turned into mourning. 16. The (f) crowne of our head is fallen: wo to vs, becauſe we haue ſinned. 17. Therfore is our hart made ſorowful, therfore are our eyes darkned. 18. For mount Sion, becauſe it is perished, foxes haue walked on it. 19. But thou ô Lord ſhalt remaine for euer, thy throne in generation and to generation. 20. Why wilt thou for euer be forgetful of vs? wilt thou forſake vs in length of daies? 21. (g) Conuert vs ô Lord to thee, and we ſhal be conuerted: renew our dayes, as from the beginning. 22. But reiecting thou haſt reiected vs, (h) thou art angrie againſt vs exceedingly.

* *in dãger of the ſword.*

(a) The Prophet foreſeeing in ſpirit their future ſtate as if it had been preſent, prayed in the ſame manner, as the whole people ſhould pray when they were in ſuch calamitie.

(b) Manie were orphanes without fathers, & al were depriued of their King, who was as a father of al the people.

(c) We haue put our ſelues to worke and trauel in ſtrãge countries to get bread to eate.

(d) They were made to grind naked in the mil:

(e) And beaten with ſtaues.

(f) They loſt the glorie of a Kingdom; and were ſubiect to ſtrange & barbarous natiõs.

(g) As Iere. 31. v. 18. and S. *Aug. l. de gratia & l. arb. c. 2. 4 &c.*

(h) Hauing ſo ſeuerely puniſhed vs, we beſeech thee now to ceaſe from more.

THE ARGVMENT OF BARVCHS PROPHECIE.

MANIE ancient Fathers ſuppoſed this Prophecie to be Ieremies: *though none doubted* but Baruch *his ſcribe was the writer therof. So* S. Xiſtus *Epiſt. ad omnes fideles.* S. Ireneus, *li.* 5. *c.* 35. S. Clement of Alexandria, *li.* 1. *c.* 10. *&* *li.* 2. *c.* 3. *Pedag.* S. Cyprian, *li.* 2. *c.* 5. *&* 6. *contra Iudæos.* Euſebius Cæſarienſis, *li. de Propheticorum libror. appellationibus, Cap. de Ieremia, &* *li.* 6. *c.* 19. *Demonſt. Euangel.* Lactantius, *li.* 4. *c.* 13. *Diuin. Inſtit.* The firſt Councel of Nice, *li.* 2. *fol.* 105. *&* 109. S. Hilarie, *li.* 5. *de Trinit. ſub finem.* S. Cyril of Ieruſalē, *Cathecheſi.* 4. *&* 11. *&* *de Concurſu Domini.* S. Baſil *li.* 4. *cont. Eunomium.* S. Ambroſe, *li. de fide c.* 7. *cont. Arianos. li. de Panit c.* 8. *&* *li.* 3. *Examer. c.* 14. S. Gregorie Nazianzen, *Orat.* 49. *de fide, &* *Epiſt.* 2. *ad Cledonium.* S. Epiphanius, *cont. Nazaræos, &* *cont. Ebionæos.* S. Chriſoſtom, *Ser. de Trinit. &* *aduerſ. Gentiles.* S. Auguſtin, *li.* 18. *c.* 33. *de Ciuit. &* *Queſt. Vet. &* *Noui Teſta. q.* 102. S. Proſper *par.* 2. *c.* 9. *&* *p.* 3. *c.* 3. *de promiſſ. &* *predict.* S. Theodoretus, *Dialogo* 1. *Eraniſtes.* (*who alſo writeth Comentaries vpon this Book, as vpon diuine Scripture*) *c.* 2. *v.* 9. *Theſe and others alleadge this Prophecie as Ieremies. Some alſo vnder the name of Baruch. As* Origen, *li.* 2. *c.* 3. *Periarch.* S. Cyril of Alexandria, *li.* 10. *in Iulianum,* S. Gregorie Nyſſen, *Orat.* 1. *de pauperibus amandis.* S. Athanaſius, *Orat.* 3. *cont. Arianos. Though in his Synopſi he mentioneth not Baruch, yet he, as alſo* S. Auguſtin, *l.* 2. *c.* 8. *Doct. Chriſt.* S. Gelacius, *diſt.* 15. *and others in their Catalogues of Canonical Scriptures, comprehend this Book vnder the name of Ieremie. But whether Baruch was the immediate Auctor vnder God, or the writer therof as of an other mans Prophecie (as the Euangeliſtes writ the words of Chriſt and others in the Ghoſpels, and in the Actes of the Apoſtles) alwayes it is certaine, the Holie Ghoſt directed him, that he could not erre in writing it. And the ancient Fathers, and Councels euer accepted this booke as Diuine Scripture.* The Councel alſo of Laodicea, *in the laſt Canon, exprexſly nameth Baruch, Lamentations, and Ieremies Epiſtle. And laſtly* the Councels of Florence, *de Vnione Armenorum, and of* Trent *Seſſ.* 4. *expreſly define that Baruch is Canonical Scripture. In the Greek this booke is placed before the Lamentations. which S. Ierom not finding in Hebrew, nor in the Canon of the Iewes, vrgeth it not againſt them. Yet teſtifieth that he found it in the vulgate Latin Edition, and that* it conteineth manie things of Chriſt, & the later times. *According to the hiſtorical ſenſe, the authour in fiue chapters exhorteth the Iewes to repentance, and patience, prophecying that they ſhould be brought into more diſtreſſe and captiuitie, then as yet they were, but ſhould afterwards be releaſed. The ſixt chapter is Ieremies Epiſtle.*

This Prophecie is ſuppoſed by many to be Ieremies.

By others accounted Baruchs.

By al holden to be Canonical Scripture.

Præfat. Ierem.

Why S. Ierome vrgeth it not againſt the Iewes.

The contents.

THE

THE PROPHECIE OF BARVCH.

CHAP. I.

The Iewes in Babylon hauing heard Baruchs Booke red, 6. ſend the ſame with money to Ieruſalem, 10. requeſting their brethren there to offer ſacrifice, and to pray for the King and Prince of Babylon; and for them, 15. acknowledging their manifold ſinnes.

AND theſe be the words of the Booke, that Baruch the ſonne of Nerias, the ſonne of Maaſias, the ſonne of Sedecias, the ſonne of Sedei, the ſonne of Helcias wrote in Babylon, 2. in the fifth yeare, in the ſeuenth day of the month, at (a) the time that the Chaldees tooke Ieruſalem, and burnt it with fyre. 3. And Baruch read the words of his Booke vnto the eares of Iechonias the ſonne of Ioakim King of Iuda, and to the eares of al the people comming to the Booke, 4. and to the eares of the mightie, the ſonnes of the Kings, and to the eares of the ancients, and to the eares of the people, from the leaſt euen to the greateſt of them, that dwelt in Babylon, by the riuer Sodi. 5. Who hearing it wept, and faſted, and prayed in the ſight of our Lord. 6. And they gathered money, according as euerie mans hand was able, 7. and they ſent into Ieruſalem to Ioakim the ſonne of Helcias, the ſonne of Salom, Prieſt, and to the Prieſts, and to al the people, that were found with him in Ieruſalem. 8. When he tooke the veſſels of the temple of our Lord, which had been taken away out of the temple, to returne them into the Land of Iuda the tenth day of the month Siuan, the ſiluer veſſels, which Sedecias the ſonne of Ioſias the

(a) The whole time of taking Ieruſalem indured eleuen yeares before it was burned. In the fifth yeare of which ſpace this booke was written. For as yet there were Prieſts in Ieruſalem, v. 7. ſome holy veſſels, v. 8. the Altar, v. 10. and the temple, v. 14.

King

King of Iuda made, 9. after that Nabuchodonosor King of Babylon had taken Iechonias, and the Princes, and al the mightie, and the people of the land from Ierusalem, and brought them bound into Babylon. 10. And they said: Behold we haue sent you money, with the which bye ye holocausts, and frankincense, and make* manna, and offer for sinne at the altar of the Lord our God: 11. and pray ye for the life of Nabuchodonosor the King of Babylon, and for the life of Balthasar his sonne, that their dayes may be as the dayes of heauen vpon the earth: 12. and that our Lord giue vs strength, and illuminate our eyes, that we may liue vnder the shadow of Nabuchodonosor the King of Babylon, and vnder the shadow of Balthasar his sonne, and (b) may serue them manie dayes, and may find grace in their sight. 13. And for our selues pray ye to the Lord our God: because we haue sinned to the Lord our God, and his furie is not turned away from vs euen to this day. 14. And read ye this Book, which we haue sent to you to be rehited in the temple of our Lord, in a solemne day, and in a day conuenient. 15. And you shal say: To the Lord our God iustice: but to vs confusion of our face: as is this day to al Iuda, and them that dwel in Ierusalem, 16. to our Kings, and to our Princes, and to our Priests, and to our Prophets, and to our fathers. 17. We haue sinned before the Lord our God, and beleued him not, hauing diffidence in him: 18. and we would not be made subiect to him, and we haue not heard the voice of the Lord our God, to walke in his commandments, which he hath giuen vs. 19. From the day, that he brought our fathers out of the Land of Ægypt, euen to this day, we would not be brought to beleue the Lord our God: and * dissipated we reuolted, that we might not heare his voice. 20. And manie euils and maledictions haue clouen to vs, which our Lord appointed to Moyses his seruant: who brought our fathers out of the Land of Ægypt, to giue vs a land flowing with milke and honie, as at this present day. 21. And we haue not heard the voice of the Lord our God according to al the words of the Prophets, which he hath sent to vs: 22. & we haue gone away euerie man into the sense of our malignant hart, to serue strange Gods, doing euils before the eyes of the Lord our God.

*or, manah sacrifice.

(b) Seeing it was Gods wil they should be in captiuity, they desired rather to be vnder the Chaldees then any other foreine nation.

* corrupted in iudgement.

CHAP. II.

The ſame captiues further confeſſe, that their calamities are iuſtly come vpon them for their iniquities, 11. and therfore lamentably pray for Gods mercie, as he promiſed by Moyſes to penitents.

FOR the which thing the Lord our God hath eſtabliſhed his word, that he ſpeake to vs, and to our iudges, that haue iudged Iſrael, and to our Kings, and to our Princes, and to al Iſrael and Iuda: 2. that our Lord might bring vpon vs great euils, which were not done vnder the heauen, as haue been done in Ieruſalem, according to the things that are written in the law of Moyſes: 3. that a man (*a*) ſhould eate the fleſh of his ſonne, & the fleſh of his daughter. 4. And he hath giuen them vnder the hand of al the Kings, that are round about vs into reproch, & into deſolation among al peoples, into which our Lord hath diſperſed vs. 5. And we are made vnderneath, & not aboue: becauſe we haue ſinned to the Lord our God, in not obeying his voice. 6. To the Lord our God iuſtice: but to vs, & to our fathers confuſion of face, as is this day. 7. Becauſe our Lord hath ſpoken vpon vs al theſe euils, that are come vpon vs: 8. & we haue not beſought the face of the Lord our God, to returne euerie one of vs frō our moſt wicked waies. 9. And our Lord hath watched in euils, and hath brought them vpon vpon vs: becauſe our Lord is iuſt in al his works, which he hath commanded vs: 10. and we haue not heard his voice to walke in the precepts of our Lord, which he hath giuen before our face. 11. And now ô Lord God of Iſrael: which brought out thy people out of the Land of Ægypt in a ſtrong hand, & in ſignes, & in wonders, & in thy great ſtrength, & in a mightie arme, & madeſt thee a name as is this day: 12. we haue ſinned, we haue done impiouſly, we haue dealt vniuſtly, ô Lord our God, in al thy (*b*) iuſtices. 13. Let thy wrath be turned away from vs: becauſe we are left a few among the nations, where thou haſt diſperſed vs. 14. Heare ô Lord our prayers, & our petitions, & bring vs out for thine owne ſake: & grant vs to fynd grace before their face, that haue led vs away. 15. that al the earth may know that thou art the Lord our God, & that thy name is inuocated vpon Iſrael, and vpon his ſtocke. 16. Looke ô Lord from thy holie houſe vpon vs, and incline thine eare, and heare vs. 17. Open thine eies, & ſee: becauſe the dead that are in hel, whoſe ſpirit is taken from their bowels, ſhal not giue honour and iuſtification to our Lord: 18. but the ſoule, that is ſorowful for the greatnes of euil, and goeth crooked, and weake, and the eies fayling, and the hungrie ſoule giueth glorie & iuſtice to thee their Lord. 19. For

(*a*) That this happened in the ſiege of Ieruſalem, is noted before *Lament. 2. v. 20. & ch. 4. v. 10.*

Deu. 28. v. 43.

(*b*) Gods commandements are commonly called iuſtices (*Pſal. 118.*) and many other places: becauſe by obſeruing or not obſeruing the commandments men are made iuſt, or vniuſt.

not

not according to the iuſtices of our fathers doe we power out prayers, and aske mercie before thy ſight, ô Lord our God: 20. but becauſe thou haſt ſent thy wrath, and thy furie vpon vs, as thou haſt ſpoken by the hand of thy ſeruants the Prophets, ſaying: 21. Thus ſayth our Lord: Bowe downe your ſhoulder, & your necke, and doe works for the King of Babylon: and you ſhal ſitte in the land, which I haue giuen to your fathers. 22. But if you wil not heare the voice of the Lord your God, to worke for the King of Babylô: I wil make you to faile out of the cities of Iuda, and from without Ieruſalem, 23. and I wil take from you the voice of mirth, and the voice of ioy, and the voice of the bridegrome, and the voice of the bride, and al the land ſhal be without foote-ſtep that inhabite it. 24. And they heard not thy voice, to worke for the King of Babylon: & thou haſt eſtabliſhed thy words, which thou ſpakeſt by the hands of thy ſeruants the Prophets, that the bones of our Kings, and of our fathers ſhould be tranſported out of their place: 25. and behold they are caſt forth in the heate of the ſunne, & in the froſt of the night: and they are dead in verie ſore paines, in famine, and by ſword, and by caſting forth. 26. And haſt made the (c) temple, in which thy name was there inuocated, as it is this day, for the iniquitie of the houſe of Iſrael, & of the houſe of Iuda. 27. And thou haſt done in vs, ô Lord our God, according to al thy goodnes, and according to al that thy great compaſſion: 28. as thou ſpakeſt by the hand of thy ſeruant Moyſes, in the day, that thou didſt command him to write thy law before the children of Iſrael, 29. ſaying: If you wil not heare my voice, this great multitude ſhal be turned into a verie litle one among ths Gentils, whither I wil diſperſe them: 30. becauſe I know that the people wil not heare me, for it is a people of a ſtiffe necke: and they ſhal be conuerted to their hart in the land of their captiuitie: 31. and they ſhal know that I am the Lord their God: and I wil giue them a hart, and they ſhal vnderſtand: and eares, and they ſhal heare. 32. And they ſhal praiſe me in the land of their captiuitie, and ſhal be mindful of my name. 33. And they ſhal turne away themſelues from their hard backe, & from their malignant works: becauſe they ſhal remember the way of their fathers, that ſinned againſt me. 34. And I wil reſtore them backe into the land, which I ſware to their fathers, Abraham, Iſaac, and Iacob, and they ſhal haue the dominion therof: and I wil multiplie them, and they ſhal not be leſſned. 35. And I wil eſtabliſh vnto them (d) an other teſtament euerlaſting, that I be their God, and they ſhal be my people: and I wil no more moue my people the children of Iſrael from the land, that I haue giuen them.

Iere 2. v.8.

Deu 28. v.62. & 32. v.20.

Ier.31. v.31. &c.

(c) The temple was not as yet deſtroyed, but the Prophet ſpeaketh of it, as he ſaw it ſhould come to paſſe.

(d) The law of Moyſes ceaſed after Chriſt, but Chriſts law continueth to the end of the world.

CHAP. III.

With further confeſsion of their ſinnes, 8. they acknowledge theyr iuſt captiuitie: 12. becauſe they haue left true wiſdom: 16. which was giuen to their fathers: 23. not to rich men, or mightie giants, 29. but to thoſe that ſerue God. 34. Whom the ſtarres obey. 36. A cleere prophecie of Chriſt.

AND now, ô Lord omnipotent, God of Iſrael, the ſoule in diſtreſſes, & the penſiue ſpirit cryeth to thee: 2. heare Lord, and haue mercie, becauſe thou art a merciful God, & haue mercie vpon vs: becauſe we haue ſinned before thee. 3. Becauſe thou ſitteſt for euer, and ſhal we periſh euerlaſtingly? 4. O Lord omnipotẽt, God Iſrael, heare now the prayer of (*a*) the dead of Iſrael, and of their children, that haue ſinned before thee, and haue not heard the voice of the Lord their God, and euils haue ſtuck faſt to vs. 5. Remẽber not the iniquities of our fathers, but remember thy hand, & thy name in this time: 6. becauſe thou art the Lord our God, and we wil praiſe thee, ô Lord: 7. becauſe for this end thou haſt giuen thy feare in our harts, and that we may inuocate thy name, & may praiſe thee in our captiuitie, becauſe we are conuerted from the iniquitie of our fathers, which haue ſinned before thee. 8. And behold we are in our captiuitie this day, wherby thou haſt diſperſed vs into reproch, and into malediction, and into ſinne, according to al the iniquities of our fathers, which haue reuolted from thee, ô Lord our God. 9. (*b*) Heare Iſrael the commandments of life: harken with your eares, that you may know prudence. 10. What is the matter Iſrael that thou art in the land of the enemies? 11. Thou art waxen old in a ſtrange land, thou art defiled with the dead: thou art reputed with them that goe downe into hel. 12. Thou haſt forſaken the fountaine of wiſdom: 13. for if thou hadſt walked in the way of God, thou hadſt verily dwelt in peace euerlaſting. 14. Learne where wiſedõ is, where ſtrength is, where vnderſtanding is: that thou mayſt know withal where is the long continuance of life and liuing, where the light of the eyes, and peace is. 15. Who hath found the place therof? and who hath entred into the treaſures thereof? 16. Where are the Princes of the Gentils, and they that rule ouer the beaſts, that are vpon the earth? 17. that play with the birds of the heauen, 18. that treaſure vp ſiluer, and gold, wherin men haue confidence, and is there no end of their getting? which faſhion ſiluer & are careful (*c*) neither is there inuention of their works? 19. They are deſtroyed, and are gone downe to hel, and others are riſen vp in their place. 20. Yong men ſaw the

(*a*) Men in ſinnes & miſerie are as if they were dead (v. 11.) yet by Gods mercie may receiue new grace of ſpiritual life.

(*b*) The Church readeth this Prophecie as other diuine Scriptures in the Eues of Eaſter & Pentecoſt, *according to the moſt ancient Romane vſe.*

(*c*) Shal they not finde the fruit of their *workes?*

light, and dwelt vpon the earth: but the way of diſcipline they knew not, 21. neither vnderſtood they the pathes therof, neither haue their children receiued it, it is made farre from their face. 22. It hath not been heard in the Land of Chanaan, neither hath it been ſeen in Theman. 23. The children of Agar alſo, that ſeek out the prudence, that is of the earth, marchants of Merrhe, and of Theman, and (*d*) fablers, and ſearchers of prudence and vnderſtanding: but the way of wiſedom they haue not knowen, neither haue they remembred the pathes therof. 24. O Iſrael how great is the houſe of God, and how great is the place of his poſſeſſion! 25. It is great, and hath no end: high and vnmeſurable. 26. There were the Giants thoſe renowned, that were from the beginning, of big ſtature, expert in warre? 27. Theſe did not our Lord chooſe, neither found they the way of diſcipline: therfore did they periſh. 28. And becauſe they had not wiſedom, they periſhed through their follie. 29. Who hath aſcended into heauen, and taken her, and brought her downe (*e*) from the clouds? 30. Who hath paſſed ouer the ſea, & found her, and brought her aboue choſen gold? 31. There is none that can know her waies, nor that can ſearch out her pathes? 32. but he that knoweth al things, knoweth her, and hath found her out by his prudence: he that prepared the earth in time euerlaſting, and repleniſhed it with cattel, & fourefooted beaſts: 33. he that ſendeth forth light, and it goeth: and hath called it, and it obeyeth him with trembling. 34. And the ſtarres haue giuen light in their watches, and reioyced: 35. they were called, & they ſaid: here we are: and they haue ſhined to him with cheerfulnes, that made them. 26. (*f*) This is our God, and there ſhal none other be eſteemed againſt him. 37. He found out al the way of diſcipline, & deliuered it to Iacob his ſeruant, and to Iſrael his beloued. 38. After theſe things he was ſeen vpon the earth, and was conuerſant with men.

(*d*) *Fabulatores*, thoſe that did frame, or explicate moral examples, for inſtruction of manners, were worthily eſteemed in al ages: not ſuch as feyned, falſe, and ridiculous Gods, with their filthie & wicked actes, of which S. Auguſtin writeth againſt Varro. *l. 6. c. 5. 6. & 7. de ciuit.*

(*e*) It is vnpoſſible to finde true wiſdom without Gods grace, & by his grace it is eaſily found. *Deut. 30. v. 11. Mat. 11. v. 30. 1. Ioa. 5. v. 3.*

(*f*) By this text moſt of the Fathers cited in the argument of this book proue Chriſt to be God againſt Iewes, Paganes, and Heretikes.

CHAP. IIII.

Gods people neglecting his grace offered to them, more then to other nations, 6. are ſeuerely punished 15. by captiuitie: 18. but are reſerued, 22. and repenting ſhal be releaſed: 31. and their enemies deſtroyed.

THIS is (*a*) the booke of the commandments of God, and the law, that is for euer: al that hold it, ſhal come to life: but they that haue forſaken it, into death. 2. Returne Iacob, and take hold of it, walke by the way to the brightnes of it, againſt the light therof. 3. Deliuer not thy glorie to an other, & dignitie to a ſtrange nation. 4. We are bleſſed ô Iſrael: becauſe the things that pleaſe God, are manifeſt to vs. 5. Be of good comfort ô people of God, memorable Iſrael: 6. you are ſold to the

(*a*) Wiſdom wherof he ſpake in the former chapter (v. 12.) is the law and commandment of God.

Gentils, not into perdition: but for that in anger you prouoked God to wrath, you are deliuered to the aduerſaries. 7. For you haue exaſperated him that made you, the eternal God, immolating to diuels, and not to God. 8. For you haue forgotten God, who hath nouriſhed you, and your nource Ieruſalem you haue made ſorowful. 9. For she ſaw the wrath comming from God to you, and ſhe ſayd: Heare ye confines of Sion, for God hath brought me great mourning: 10. For I haue ſeen the captiuitie of my people, and of my ſonnes, and daughters, which the euerlaſting hath brought vpon them. 11. For I nouriſhed them with ioyfulnes: but I haue left them with weeping and mourning. 12. Let no man reioyce ouer me a widow, and deſolate: I am forſaken of manie for the ſinnes of my children, becauſe they haue declined from the law of God. 13. And his iuſtices they haue not knowen, nor walked by the wayes of Gods commandments, neither haue they entred by the pathes of his truth & iuſtice. 14. Let the borderers of Sion come, & remember the captiuitie of my ſonnes and daughters, which the euerlaſting hath brought vpon them. 15. For he hath brought vpon them a nation from a farre, a wicked nation, and of an other tong: 16. which haue not reuerenced the ancient, nor pitied the children, and haue led away the beloued of the widow, and made the ſole woman deſolate of children. 17. But (*b*) as for me what can I help you? 18. For he that hath brought the euils vpon you, he wil deliuer you out of the hands of your enemies. 19. walke children, walke: for I am left alone. 20. I haue put off the ſtole of peace, and I haue put vpon me the ſackcloth of prayer, & I wil crie to the Higheſt in my dayes. 21. Be of good comfort my children, crie to our Lord, and he wil deliuer you out of the hand of the Princes your enemies. 22. For I haue hoped in the euerlaſting for your ſaluation: and ioy is come to me from the holie one vpon the mercie, which ſhal come to you from our euerlaſting ſauiour. 23. For I ſent you forth with mourning and weeping: but our Lord wil bring you backe to me with ioy and gladnes for euer. 24. For as the neighbours of Sion haue ſeen your captiuitie from God: ſo ſhal they ſee alſo with celeritie your ſaluation from God, which ſhal come vpon you with great honour, and euerlaſting brightnes. 25. Children patiently ſuſtaine the wrath, which is come vpon you: for thyne enimie hath perſecuted thee, but thou ſhalt quickly ſee his deſtruction: and thou ſhalt get vp vpon his necke. 26. My delicate ones haue walked rough waies, for they are led as a flocke taken violently of the enimies. 27. Be of good comfort children, and crie out to our Lord: for there ſhal be remembrance of you with him, that hath led you away. 28. For as your minde hath been to ſtray from God: ten tymes ſo much ſhal you returning againe ſeek him. 29. For he that hath brought the euils vpon you, he againe wil bring vnto you euerlaſting ioy with your ſaluation. 30. Be of good cõfort Ieruſalem: for he exhorteth thee, that named thee. 31. The wicked afflicters ſhal periſh, that haue vexed thee: & they that haue reioyced in thy ruine,

Deu. 28. v. 49. Iere. 5. v. 15.

(*b*) Ieruſalem exhorteth her children to patience in their iuſt puniſhment, aſſuring them of Gods mercie and relaxation.

ſhal be puniſhed. 32. The cities which thy children haue ſerued, ſhal be puniſhed: and ſhe that receiued thy children. 33. For as ſhe hath reoiyced in thy ruine, and been glad at thy fal: ſo ſhal ſhe be made ſorowful in her owne deſolation. 34. And the reioycing of her multitude ſhal be cut off, and her gladnes ſhal be turned to mourning. 35. For fyre ſhal come vpon her from the euerlaſting in long during dayes, and ſhe ſhal be inhabited of diuels a great time. 36. Looke about ô Ieruſalem toward the Eaſt, and ſee the ioy that commeth to thee from God. 37. For behold thy children come, whom thou haſt let goe diſperſed, they come gathered together from the Eaſt euen to the Weſt, in the word of the holie one reioycing to the honour of God.

CHAP. V.

A conſolatorie prophecie to Ieruſalem, that her children shal be reduced with ioy from captiuitie.

PVT off Ieruſalem the robe of mourning, and of thy vexation: and put on the beautie, and honour of that euerlaſting glorie, which thou haſt of God. 2. God wil cloath thee with the doublet (a) of iuſtice, & wil put vpon thy head the mitre of euerlaſting honour. 3. For God wil ſhew his brightnes in thee, which is vnder the heauen. 4. For thy name ſhal be named of God to thee for euer: The peace of iuſtice, and honour of pietie. 5. Ariſe Ieruſalem, and ſtand on high: and looke about toward the Eaſt, and ſee thy children gathered together from the ryſing of the ſunne to the going downe, in the word of the holie reioycing at the memorie of God. 6. For they went out from thee on foot led by the enemies: but our Lord wil bring them to the exalted into honour as children of the Kingdom. 7. For God hath appoynted to humble euerie high mountaine, and euerlaſting rocks, & to fil vp valleyes to be equal with the earth: that Iſrael may walke diligently to the honour of God. 8. And the woods alſo, and euerie tree of ſweetnes haue ouerſhadowed Iſrael by the commandment of God. 9. For God wil bring Iſrael with ioyfulnes in the light of his maieſtie, with mercie, and iuſtice, which is of him.

(a) Mercie is here called iuſtice, in reſpect of Gods promiſe. for although his promiſe was of his only mercie, yet the performance proceedeth alſo from his iuſtice.

CHAP. VI.

Ieremie by his epiſtle forewarneth the Iewes, that they shal be captiues in Babylon: and after ſeuentie yeares shal be releaſed: 3. exhorting them al that time to auoid idolatrie: 7. largely shewing the vanitie of idols.

A COPIE of the Epiſtle that Ieremie ſent to them that were (a) to be led away captiues into Babylon, by the King of Babylon, to tel them according to that which was commanded him of God.

1. For the ſinnes that you haue ſinned before God, you ſhal be led away captiue into Babylon by Nabuchodonoſor the King of Babylon. 2. Being entred therfore into Babylon, you ſhal be there manie yeares, and long times, euen vnto (b) ſeuen generations: and after this I wil bring you forth from thence with peace. 3. But now you ſhal ſee in Babylon Gods of gold, and of ſiluer, and of ſtone, and of wood to be caried vpon ſhoulders, ſhewing feare to the Gentils. 4. Beware therfore leſt you alſo be like to the doing of ſtrangers, and you be afrayd, and feare take you in them. 5. Seeing therfore the multitude adoring behind, and before, ſay you in your harts: Thou ought eſt to be adored ô Lord. 6. For mine (c) Angel is with you: and my ſelfe (d) wil aske account of your ſoules. 7. For their tongue poliſhed by the craftesman, themſelues alſo layd ouer with gold and ſiluer are falſe things, and they can not ſpeake. 8. And as to a virgin that loueth ornaments: ſo taking gold their Gods are forged. 9. Their Gods certes haue golden crownes vpon their heads: wherof the Prieſts ſecretly conuey away from them gold, and ſiluer, and beſtow it on themſelues. 10. Yea and they giue therof to ſtrumpets, and they decke whores: and againe when they receiue it of the harlots, they decke their Gods. 11. But the ſeare not deliuered from the ruſt, and the moth. 12. And theſe being couered with a purple garment, they wype their face for the duſt of the houſe, which is very much among them. 13. And he hath a ſcepter as a man, as a iudge of the countrie, that killeth him not that offendeth againſt him. 14. He hath alſo in his hand a ſword, and an axe, but himſelfe he deliuereth not from the ſword, and from robbers, wherby be it knowne to you that they are not Gods. 15. Therfore feare them not. For as a mans veſſel being broken is made vnprofitable: ſuch alſo are their Gods: 16. they being placed in the houſe, their eies are ful of duſt by the feet of them that goe in. 17. And as vpon one, that hath offended the King, the gates be ſhut round about, or as the dead brought to the graue, ſo doe the Prieſts gard the doores with ſhuttings, and lockes, leſt they be ſpoyled of theeues. 18. They light candles to them, and that

Iere. 25. v. 8. 9. &c.

Iſa. 44.

(a) Ieremie writ this Epiſtle before the common people were in Babylon, but Baruch red it vnto them in Babylon, and ſo it was ſent back to the reſt, which were yet in Ieruſalē.

(b) *Ten*, being the firſt article number, ſignifieth a general number; and ſo ſeuen generations ſignifie ſeuē times ten, that is, ſeuentie yeares. Sometimes *ſeuen* doe ſignifie a generalitie, becauſe this whole world is counted by ſeuen dayes: ſometimes, 100 ſignifie the ſame, as *Gen. 15. v. 16.* 400 yeares are called foure generations.

(c) The Angel which guided this people cōming out of Egypt. *Exo. 12. 33.* protected them alſo in Babylon.

(d) The innumerable abſurdities in forging & adoring falſe Gods here recited by the Prophet, ſhew how fooliſh & ſenſles they are, that ſerue idols, or any images for Gods.

manie

manie, of the which they can ſee none: but they are as beames in the houſe. 19. And they ſay that the ſerpents which are of the earth, gnaw out their harts, whiles they eate them and their garment, & they feele not. 20. Their faces are blacke with the ſmoke, that is made in the houſe. 21. The owles, and the ſwallowes flye vpon their bodie, and vpon their head, & the birds alſo, the cattes in like manner. 22. Wherby you may know that they are not Gods. Therfore feare them not. 23. The gold alſo which they haue, is for bewtie: vnles a man wype off the ruſt, they ſhal not ſhine: for neither when they were molten, did they feele. 24. With (e) al price are they bought, whereas there is no breath in them. 25. As being without feet thy are caried vpon ſhoulders, ſhewing their baſenes to men. Be they confounded alſo that worſhip them. 26. Therfore if they fal to the ground, they riſe not vp of themſelues, nor if a man ſet him vpright, ſhal he ſtand by himſelf, but as to dead men their guifts ſhal be ſet before them. 27. Their Prieſts ſel their ſacrifices, and abuſe them: likewiſe alſo their wiues plucking from them, impart nothing, neither to the ſicke, nor to the begger. 28. Of their ſacrifices women in childbed, and in flowers doe touche: knowing therfore by theſe things that they are not Gods, feare them not. 29. For whence are they called Gods? Becauſe women offer to the Gods of ſiluer, and gold, & wood: 30. And Prieſts ſit in their houſes, hauing their garments rent, & their heads, & beard ſhauen, whoſe heads be bare. 31. And they were crying before their Gods, as at the ſuper of the dead. 32. The Prieſts take away their garments, & they cloath their wiues & their children. 33. Neither if the y ſuffer anie euil, nor if anie good of any man, are they able to recompence it: neither can they make a King, nor take him away: 34. In like manner they can neither giue riches, nor requyte euil. If a man vow a vow vnto them, and performe it not; neither this doe they require. 35. They deliuer not a man from death, nor ſaue the weak from the mightier. 36. The blind man they reſtore not to his ſight: they ſhal not deliuer a man out of neceſſitie. 37. They ſhal not pitie the widow, nor doe good to the fatherleſſe. 38. Like vnto the ſtones of the mountaine are their Gods, of wood, & of ſtone, & of gold, & of ſiluer, and they that worſhip them, ſhal be confounded: 39. How then is it to be ſuppoſed, or to be ſayd, that they are Gods? 40. Moreouer the Chaldees themſelues not honouring them: who when they heare that the dumme can not ſpeak, they offer it to Bel, requeſting of him, that it may ſpeake. 41. As though they could feele that haue no motion: and they when they ſhal vnderſtand, wil leaue them: for their Gods themſelues haue no ſenſe. 42. And women compaſſed with cords, ſit in the waies, burning the bones of oliues. 43. And when one of them being drawen of ſome paſſenger ſhal lie with him, ſhe vpbraydeth her neighbour, that ſhe is not counted worthie, as her ſelf, neither is her cord broken. 44. But al things that are done about them are falſe, how is it then to be thought, or to be ſaid, that they be Gods? And they are

Iſa. 46. v 6.

(e) Idolaters imagining that ſenſles idols had diuine powre, fooliſhly eſteemed them of great value & price.

made by craftesmen, and by goldsmiths. They shal be nothing els, but that which the Priests wil haue them to be. 46. For the artificers themselues, that make them, are of no long time. Why, can those things then that are made by them, be Gods? 47. But they haue left forged things and reproch to them that shal come after. 48. For when battel cõmeth vpon them, & euils: the Priests deuise with themselues, where they may hide themselues with them. 49. How then may they be thought, that they are Gods, which neither deliuer thẽselues frõ battel, not saue thẽ selues frõ euils? 50. For seeing they be of wood, & layd ouer with gold with siluer, it shal be knowne afterwards that they are false things, of al the Gentils, and Kings: Which are manifest that they are no Gods, but the works of mens hands, and no worke of God is with them. 51. Whence then is it knowne, that they are not Gods, but the works of mens hands, and no worke of God is in them. 52. A King to be countrie they raise not vp, neither shal they giue rayne to men. 53. Iudgement also they shal not decerne, neither shal they deliuer countries from iniurie: because they can not doe nothing, as choughs between the heauen and the earth. 54. For when fire shal fal into the house of the woodden, and siluer, and golden Gods, their Priests indeed shal flye, and be deliuered: but themselues as beames shal be burnt in the middes. 55. And King and battel they shal not resist. How is it then to be supposed, or to be receiued that they are Gods? 56. Not from theeues, nor from robbers shal the Gods of wood, and of stone, and layd ouer with gold, and with siluer deliuer themselues, stronger then which are the wicked men. 57. The gold, and siluer, and the garment wherewith they are couered, they shal take from them, and shal depart, neither shal they helpe themselues. 58. Therfore it is better to be a King shewing his strength: or a profitable vessel in the house, wherin he wil glorie that possesseth it: or a doore in the house, which kepeth the things that are therin, then false Gods: 59. The sunne certes, and the moone, and the starres, wheras they are bright, and sent forth for profitable vses, obey. 60. Likewise also the lightning, when it shal appeare is perspicuous: and the wind also bloweth the self-same in euerie countrie. 61. And the clouds, which when God shal command to walke throughout the whole world, they doe that which is cõmanded them. 62. The fyre also being sent from aboue to consume mountaines, and woods, doeth that which is commanded it. But these neither in shapes, nor in vertues are like to one of them. 63. Wherfore neither is it to be thought, nor to be said, that they be Gods: wheras they can neither iudge iudgment, nor doe anie thing for men. 64. Knowing therfore that they are not Gods, then feare them not. 65. For neither shal they curse Kings, nor blesse them. 66. Signes also in the heauen to the Gentils they shew not, neither shal they shine as the sunne, nor giue light as the moone. 67. Beasts are better then they, which can flye vnder the roofe, and profit themselues. 68. By no meanes therfore is it manifest vnto vs, that they are Gods:

for which cauſe feare them not. 69. For as in a garden of cucumbers a ſcarcrow keepeth nothing, ſo are their Gods of wood, and of ſiluer, and layd ouer with gold. 70. After the ſame ſorte alſo in a garden the white thorne, vpon the which euerie bird ſitteth. In like manner alſo their Gods of wood, and layd ouer with gold, and with ſiluer, are like to a dead bodie caſt forth in the darke. 71. By the purple alſo and the murex colour layde vpon them, which fadeth, you ſhal know that they are not Gods. At the laſt alſo they are conſumed, and ſhal be a reproch in the countrie. 72. Better is therfore the iuſt man, that hath not Idols: for he ſhal be farre from reproches.

THE ARGVMENT OF EZECHIELS PROPHECIE.

Marty. rol. 10. Apri. 1. Mach. 4. Reg. 44.

EZECHIEL *a* Prieſt, *and a* Prophet, *and at laſt a* Martyr; *as likewiſe Ieremie was, nere of the ſame age, prophecied for the moſt part the ſame things; but Ieremie began to prophecie a childe, in Ieruſalem, and finally in Ægypt: Ezeciel when he was about thirtie yeares old, in Babylon, where he was in captiuitie with King Iechonias and others.* The beginning and end of his Prophecie are ſo obſcure, that amongſt the Hebrewes (*ſaith S. Ierom.*) none may reade theſe parts, nor the beginning of Geneſis, before the age of thirtie yeares. *The three firſt chapters contayne a wonderful viſion, wherin the Prophet ſaw God as ſitting in a glorious throne, reſting as it were vpon foure liuing creatures, drawinſt ſtrangely foure wheels. Secondly, in one and twentie chapters folowing he prophecieth the deſtruction of Ieruſalem and the Temple, with the captiuitie of the people for their enormious ſinnes. Thirdly, in eleuen more chapters, he prophecieth the like of diuers other nations. Fourthly, in foure other chapters, he foreſheweth the reduction of the Iewes from captiuitie, but more eſpecially the Redemption of mankinde by Chriſt, and the glorious ſtate of his Church. Finally, in the other nine chapters, he deſcribeth, but meruelous obſcurely, his laſt viſion of the reſtauration of the Temple, Sacrifices, Prieſts, and other religious things perteyning therto; but principally concerning the Church of Chriſt, both militant and triumphant.*

Ezechiel & Ieremie like in many reſpects, prophecied for moſt part the ſame things.

Ap ad Paulin.

The contents diuided into fiue parts.

THE PROPHECIE OF EZECHIEL:

CHAP. I.

By the riuer of Chobar neere Babylon, Ezechiel seeth in visiõ a tempestious whirlewinde, 5. and strange shapes, 10. of a man, a lion, an oxe, and an eagle: 15. of foure wheels, 22. and of a man sitting gloriously on a throne in the firmament.

The first part. The Prophets first visiõ, and missiõ to preach.

AND (*a*) it came to passe in (*b*) the thirtith yeare, in the fourth, in the fifth of the month, when I was in the middes of the captiues beside the riuer Chobar, the heauens were opened, and I saw the visions of God. 2. In the fifth of the month, the same is the fifth yeare of the transmigration of King Ioachin, 3. the word of our Lord was made to Ezechiel the sonne of Buzi Priest in the land of the Chaldees, by the riuer Chobar: and there the hand of our Lord was made vpõ him. 4. And I saw, and behold a whirlewinde came from the North: & a great cloud, and a fire inuoluing, & brightnes round about it: and out of the middes therof as it were the forme of amber, that is, out of the middes of the fire: 5. and out of the middes therof the similitude of foure * liuing creatures: and this was their look: the similitude of a man in them. 6. There were foure faces to one, and foure wings to one. 7. Their feet streight feet, and the sole of their foot as the sole of a calues foote, and sparkes as the forme of glowing brasse. 8. And the hands of a man vnder their wings in foure parts: and they had faces, and wings by the foure parts. 9. And the wings of them were ioyned one to an other. They (*c*) returned not when they went: but euerie

*animalium.

(*a*) The coniunctiõ, *And*, being the first word, either ioyneth the context to the title, or (as S. Gregorie expoundeth it) the exteriour words vttered to the interiour, reuealed to the Prophet in spirit.

(*b*) Either the thirtith yeare of his age, or the 30. since the captiuitie was Prophecied, in the reigne of Iosias 4. *Reg.* 22. *v.* 18.

(*c*) They turned not about (v.

one

one went before his face. 10. And the ſimilitude of their countenance: the face of a man, and the face of a lyon on the right hand of them foure: and the face of an oxe, on the left hand of them foure: and the face of an eagle ouer them foure. 11. And their faces, and their wings were ſtretched out aboue: two wings of euerie one were ioyned, and two couered their bodies: 12. and euerie one of them walked before his face: where the force of the ſpirite was, thither they went: neither did they returne when they went: neither did they returne when they walked. 13. And the ſimilitude of the liuing creatures, their looke as it were of coales of burning fire, and as it were the reſemblance of lamps. This was the viſion running in the middes of the liuing creatures, brightnes of fire, and from the fire lightning going forth. 14. And the liuing creatures went, and returned after the ſimilitude of gliſtering lightning. 15. And when I beheld the liuing creatures, there appeared one wheele vpon the earth by the liuing creatures, hauing foure faces. 16. And the ſhape of the wheels, and the worke of them, as it were apparence of the ſea: and one ſimilitude of them foure: and their apparence and worke, as if it were (*d*) a wheele in the middes of a wheel. 17. By their foure parts going they went: and they returned not when they walked. 18. There was a ſtature alſo to the wheels, and height, and a fearful forme: and the whole bodie was ful of eies round about them foure. 19. And when the liuing creatures walked, the wheels alſo walked together by them: and when the liuing creatures were lifted vp from the earth, the wheels alſo were lifted vp together. 20. Whitherſoeuer the ſpirit went, thither the ſpirit going, the wheels alſo were lifted vp withal, folowing it: for the ſpirit of life was in the wheels. 21. With them going they went, and with them ſtanding they ſtood, and with them lifted vp from the earth, the wheels alſo were lifted vp together, folowing them: becauſe the ſpirit of life was in the wheels. 22. And a ſimilitude ouer the heads of the liuing creatures of the firmament, as it were the ſight of chriſtal dreadful, and ſtretched out ouer their heads aboue. 23. And vnder the firmament the wings of them ſtreight one toward an other, euerie one with two wings couered his bodie, and the other was couered in like manner. 24. And I heard the ſound of the wings, as it were the ſound of manie waters, as it were the ſound of the high God, when they walked, it was as the voice of a multitude, as the ſound of a campe, and when they ſtood, their wings were let downe. 25. For when a voice was made aboue the firmament, that was ouer their head, they ſtood, and let downe their wings. 26. And (*e*) aboue the firmament, that hung ouer their head, as it were the forme of the ſapphire ſtone the ſimilitude of a throne, and vpon the ſimilitude of the throne, a ſimilitude as it were the ſhape of a man aboue. 27. And I ſaw as it were the forme of amber, as the reſemblance of fire within it round about: from his loines & vpward, and from his loines downward, I ſaw as it were the reſemblance of fire gliſtering round about. 28. As

12.) but hauing faces on euerie ſide were readie to goe euerie way.

d) S. Gregorie expounding this viſion of the foure Euãgeliſtes, or of the whole new Teſtament, teacheth that the old & new Teſtaments are each in the other; both teaching the ſame things in diuers manners. *ho. 6. in Ezech.*

e) In this chapter the Prophet deſcribeth foure parts of a viſion which he ſaw at one time: of a whirle winde, v. 4. of foure liuing creatures, v. 5. of foure wheels v. 15. & of a mã ſitting in a throne in the firmamẽt. v. 26. For vnderſtanding of al which, I arned I irge commentaries doe hardly ſuffice.

the forme of the bow when it is in a cloud on a day of rayne, this was the forme of the brightnes round about.

CHAP. II.

The Prophet terrified with the viſion, is encouraged by Gods ſpirite. 3. And is ſent to preach 9. penance, and the ſeruice of God.

THIS was the viſion of the ſimilitude of the glorie of our Lord. And I ſaw, and I fel on my face, and I heard the voice of one ſpeaking. And he ſaid to me (a) Sonne of man, ſtand vpon thy feet, and I wil ſpeake with thee. 2. And the ſpirit entred into me after that he ſpake to me, and he ſet me vpon my feet: and I heard him ſpeaking to me, 3. and ſaying: Sonne of man, I ſend thee to the children of Iſrael, to nations apoſtates which haue reuolted from me: they, and their fathers, haue tranſgreſſed my couenant euen vnto this day. 4. And they are children of an hard face, and of an hart that can not be tamed, to whom I ſend thee: and this thou ſhalt ſay to them: Thus ſaith our Lord God: 5. If perhaps they at the leaſt wil heare, & if perhaps they wil ceaſe, becauſe it is an exaſperating houſe: and they ſhal know that there was a Prophet in the middes of them. 6. Thou therfore ô ſonne of man feare them not, neither be afrayd of their words: becauſe the incredulous and ſubuerters are with thee, & thou dwelleſt with ſcorpions. Feare not their words, and of their looks be not afrayd: becauſe it is an exaſperating houſe. 7. Thou therfore ſhalt ſpeake my words to them, if perhaps they wil heare, and be quiet, becauſe they are prouokers to anger. 8. But thou ſonne of man heare whatſoeuer I ſpeake to thee: and be not exaſperating, as it is an exaſperating houſe: open thy mouth, and eate whatſoeuer I giue thee. 9. And I looked, and behold, an hand ſent to me, wherein was a roled booke: and he ſpred it before me, which was writen within and without: and there were writen in it (b) lamentations, and (c) a ſong, and (d) woe.

a) Our Sauiour of his great humilitie & his ſingular loue towards mankind, often calleth himſelf the *Sonne of mã*, but no other ſo calleth him. Here the Angel moſt frequently calleth Ezechiel *the Sonne of man*, as wel to diſtinguiſh between Angelical and humane kind, as in honour of Chriſt, of whõ this and other Prophets were figures: but why Ezechiel, and ſcarce any other (*Dan.* 8. v. 17.) had this title is hard to explicate.

(b) *Lamentation* perteine to the penitent:

(c) *Song* to the praiſes of God:

(d) *Woe* to the deſperate damned.

CHAP. III.

Againſt a ſtubborne people, to whom he muſt preach, 8. the Prophet is ſtrengthned, 12. by increaſe of ſpirite: 17. charged to execute his office. 12. But firſt to be ſilent for a time.

AND he ſaid to me: Sonne of man, whatſoeuer thou ſhalt find eate: (*a*) eate this volume, and going ſpeake to the children of Iſrael. 2. And I opened my mouth, and he fed me with that volume: 3. and he ſaid to me: Sonne of man thy bellie ſhal eate, and thy bowels ſhal be filled with this volume, which I giue thee. And I did eate it: and it was made in my mouth ſweet as honie. 4. And he ſaid to me: Sonne of man goe to the houſe of Iſrael, and thou ſhalt ſpeake my words to them. 5. For not to a people of profound ſpeach, and of an vnknowne tougue art thou ſent, to the houſe of Iſrael. 6. Neither to manie peoples of profound ſpeach, and of an vnknowne tongue, whoſe words thou canſt not heare: and if thou were ſent to them, (*b*) they would heare thee. 7. But the houſe of Iſrael wil not heare thee: becauſe they wil not heare me. for al the houſe of Iſrael is of a ſhameles forehead, & hard harted. 8. Behold I haue made thy face ſtronger then their faces, and thy forehead harder then their foreheads. 9. As the adamant, & as the flint ſtone haue I made thy face: feare thē not, neither be afrayd of their face: becauſe it is an exaſperating houſe. 10. And he ſaid to me: Sonne of man, al my words which I ſpeake to thee, take in thy hart, & heare with thine eares: 11. And goe, enter into the tranſmigration, to the children of thy people, and thou ſhalt ſpeake to them, and ſhalt ſay to them: Thus ſaith our Lord God: if perhaps they wil heare, and be quiet. 12. And the ſpirit tooke me vp, and I heard behind me the voice of a great commotion: Bleſſed be the glorie of our Lord from his place, 13. and the voice of the wings of liuing creatures ſtriking one againſt an other, & the voice of wheels folowing the liuing creatures, & the voice of a great cōmotion. 14. The ſpirit alſo lifted me, & tooke me vp: & I went away bitter in the indignation of my ſpirit: for the hand of our Lord was with me, ſtrengthning me. 15. And I came to the tranſmigration, to the heape of new corne, to thē that dwelt by the riuer Chobar, & I ſate where they ſate: & I taried there ſeuen daies mourning in the middes of them. 16. And when ſeuen daies were paſſed, the word of our Lord was made to me, ſaying: 17. Sonne of man, a watchman to the houſe of Iſrael haue I giuen thee: & thou ſhalt heare the word out of my mouth, & ſhalt tel it them from me. 18. If when I ſay to the impious: Dying thou ſhalt dye: thou tel him not, nor ſpeake that he may be turned away from his

(*a*) By this Metaphor of eating a book, is ſignified, that the Prophet receiued reuelations from God, as appeareth. *v.* 10 *&c.*

(*b*) By this place and the like (*Mat.* 11. *v.* 21.) it ſeemeth that the ſame grace being offered to diuers perſons, ſome doe accept it, and ſome doe not: but the cauſe of difference is by more grace added to the former which was ſufficient before, and by this ſuperaddition is made effectual. That God giueth this abundance to ſome is of his mercie, and that he giueth it not to others is no iniurie. *Ro.* 9.

his impious way, and liue: the ſame impious man ſhal dye in his iniquitie, but his bloud I wil require at thy hand. 19. But if thou denounce to the impious, and he be not conuerted from his impietie, and from his impious way: he verily ſhal dye in his iniquitie, but thou haſt deliuered thy ſoule. 20. Yea & if the iuſt ſhal be turned from his iuſtice, & ſhal doe iniquitie: I (c) wil lay a ſtumbling blocke before him, he ſhal dye: becauſe thou haſt not told him, he ſhal dye in his ſinne, & his iuſtices which he hath done ſhal not be in memorie: but his bloud I wil require at thy hand. 21. But if (d) thou warne the iuſt that the iuſt ſinne not, and he doe not ſinne: liuing he ſhal liue, becauſe thou haſt warned him, & thou haſt deliuered thy ſoule. 22. And the hand of our Lord was made vpon me, and he ſaid to me: Riſing goe out into the field, and there I wil ſpeake with thee. 23. And riſing I went out into the field: and behold the glorie of our Lord ſtood there as it were the glorie, which I ſaw by the riuer Chobar: & I fel on my face: 24. And the ſpirit entred into me, and ſet me vpon my feet: and he ſpake to me, and ſayd to me: Goe in, and be ſhut vp in the middes of thy houſe. 25. And thou ſonne of man, behold bands are giuen vpon thee, and they ſhal binde thee in them: and thou ſhalt ſhalt not goe forth from the middes of them. 26. And I wil make thy tongue cleaue to the roofe of thy mouth, and thou ſhalt be dumme, not as a man controling: becauſe it is an exaſperating houſe. 27. But when I ſhal ſpeake to thee, I wil open thy mouth, and thou ſhalt ſay to them: Thus ſaith our Lord God: He that heareth, let him heare: & he that is quiet, let him be quiet, becauſe it is an exaſperating houſe.

(c) I wil take away my grace from him, in puniſhment of his reuolting from me.

(d) A preachers office is as wel to warne the iuſt to perſeuer in iuſtice, as to admoniſh the wicked to repent & returne to God.

CHAP. IIII

The future ſiege of Ieruſalem is deſcribed in a bricke. 4. The time of captiuitie of Iſrael and of Iuda, is ſignified by ſleeping 390. dayes on the left ſide, and fourtie on the right. 9. Famine is alſo ſignified by bread ſprinkled with dung.

The 2. part. The deſtruction of Ieruſalem, & the Temple, with the captiuitie of the people for their ſinnes.

AND thou ſonne of man take thee a bricke, and thou ſhalt put it before thee: and thou ſhalt draw in it the citie of Ieruſalem. 2. And thou ſhalt lay ſiege againſt it, and ſhalt build munitions, and caſt vp (a) a banke, and pitch camps againſt it, and place engines round about. 3. And thou take thee an yron frying panne, and thou ſhalt ſet it as an yron wal between thee and the citie: & thou ſhalt ſet thy face ſtedily toward it, & it ſhal be beſieged, & thou ſhalt compaſſe it: which is a ſigne to the houſe of Iſrael. 4. And thou ſhalt ſleep vpon thy left ſide, and ſhalt put the iniquities of the houſe of Iſrael vpon it, according to the number of the daies, that thou ſhalt ſleep vpon it, and thou ſhalt take their

(a) To make a banke, a ditch is alſo made, ordinarily aboue three foote deep, & ſo the earth caſt vp towards the towne beſieged make couert paſſage about ſeuen foot in height by

iniquitie.

iniquitie. 5. And I haue giuen thee the yeares of their iniquitie, according to the number of daies (*b*) three hundred and nnetie daies: and thou ſhalt beare the iniquitie of the houſe of Iſrael. 6. And when thou haſt accompliſhed theſe things, thou ſhalt ſleepe vpon thy right ſide the ſecond time: and thou ſhalt take the iniquitie of the houſe of Iuda (*c*) fourtie daies, a day for a yeare, a day, I ſay, for a yeare I haue giuen thee. 7. And thou ſhalt turne thy face to the ſiege of Ieruſalem, & thine arme ſhal be ſtretched out: and thou ſhalt prophecie againſt it. 8. Behold I haue compaſſed thee with bands: & thou ſhalt not turne thy ſelf from thy ſide vnto the other ſide, til thou accompliſh the daies of thy ſiege. 9. And thou take thee wheate and barley, and beanes, and lintils, and millet, and fitches: and thou ſhalt put them into one veſſel, and make thee loaues according to the number of the daies, that thou ſhalt ſleepe vpon thy ſide: three hundred & ninitie daies ſhalt thou eate it. 10. And thy meat, that thou ſhalt eate, ſhal be in weight twentie ſtaters a day: from time to time thou ſhalt eate it. 11. And water by meaſure thou ſhalt drinke, the ſixt part of an hin: from time to time thou ſhalt drinke it. 12. And as hearth baken barley bread thou ſhalt eate it: and with the dung that commeth out of a man, thou ſhalt couer it before their eies. 13. And our Lord ſaid: So ſhal the children of Iſrael eate their bread polluted among the Gentils, to the which I ſhal caſt them out. 14. And I ſaid: A, a, a, ô Lord God, behold my ſoule is not polluted, and a dead thing, and thing torne of beaſts, I haue not eaten from mine infancie euen til this time, and al vncleane fleſh hath not entred into my mouth. 15. And he ſaid to me: Behold I haue giuen thee dung of oxen for mans dung, and thou ſhalt make thy bread therwith. 16. And he ſaid to me: Sonne of man, Behold I wil breake (*d*) the ſtaffe of bread in Ieruſalem: and they ſhal eate bread in weight, and in carefulnes: and they ſhal drinke water in meaſure, and in diſtreſſe. 17. That bread and water fayling, euerie man may fal againſt his brother, and they may pine away in their iniquities.

which trench men approch more ſafely towards the wal, where they purpoſe to make batterie, breach, and aſſault.

(*b*) It is very hard to explicate, how the ten tribes were 390. yeares in captiuitie.

(*c*) And from what time the 40. yeares are counted, ſeeing it is certaine, that the two tribes were in captiuitie 70. yeares, *See S. Ierome in Ezech.*

(*d*) As a ſtaffe aydeth the weake, ſo bread ſuſtaineth al men.

CHAP. V.

By the haire of the Prophets head and beard poled, and diuerſly deſtroyed, 5. is ſignified the deſtruction of the Iewes. 10. The fathers and ſonnes eating one an other, 12. in extremitie of peſtilence, famine, and ſword.

AND thou ſonne of man take thee a ſharp knife, ſhauing the haires: and thou ſhalt take it and draw it ouer thy head, and ouer thy beard: and thou ſhalt take thee a ballance of weight, and ſhalt diuide them. 2. The third part thou ſhalt burne with fire in the middes of the citie, according to the accompliſhing of the

dayes of the ſiege: and thou ſhalt take a third part, and cut it with the knife in (a) the circuite therof: but the other third part thou ſhalt ſcatter into the wind, and I wil draw the ſword after them: 3. And thou ſhalt take therof a ſmal number: and ſhalt binde them in the skirt of thy cloke. 4. And of them againe thou ſhalt take, and ſhalt caſt them forth in the middes of the fire, and ſhalt burne them with fire: and out of it ſhal come forth a fire into al the houſe of Iſrael. 5. Thus ſaith our Lord God: This is Ieruſalem, I placed her in the middes of the Gentils, and countries round about her. 6. And ſhe hath contemned my iudgements, ſo that ſhe was more impious then the Gentils: and my precepts more then the lands, that are round about her. For they haue caſt away my iudgements, and in my precepts they haue not walked. 7. Therfore thus ſaith our Lord God: Becauſe you haue paſſed the Gentils, that are round about you, and haue not walked in my precepts, and haue not done my iudgements, and according to the iudgements of the nations, which are round about you, you haue not wrought. 8. Therfore thus ſaith our Lord God: Behold I to thee, & I my ſelf wil doe iudgements, in the middes of thee in the eies of the Gentils. 9. And I wil doe in thee that which I haue not done: & the like wherof I wil doe no more for al thine abominations. 10. Therfore (b) the fathers ſhal eate the ſonnes in the middes of thee, and the ſonnes ſhal eate their fathers: and I wil doe iudgements in thee, and I wil ſcatter al thy remnant into euerie wind. 11. Therfore I liue, ſaith our Lord God: Vnles for that thou haſt violated my ſanctuarie in al thine offences, and in al thine abominations: I alſo doe breake thee, and mine eye ſhal not ſpare, and I wil not haue mercie. 12. The third part of thee ſhal dye with the peſtilence, and ſhal be conſumed with famine in the middes of thee: and a third part of thee ſhal fal by the ſword round about thee: and thy third part I wil ſcatter into euerie wind, and I wil draw a ſword after them. 13. And I wil accompliſh my furie, and wil make mine indignation reſt in them, and wil be comforted: and they ſhal know that I the Lord haue ſpoken in my zele, when I ſhal haue accompliſhed mine indignation in them. 14. And I wil make thee a deſert, and a reproch to the nations, that are round about thee, in the ſight of euerie one that paſſeth by. 15. And thou ſhalt be a reproch, and (c) blaſphemie, an example, and aſtoniſhment amongſt the nations, that are round about thee, when I ſhal haue done iudgements in thee in furie, and in indignation, and in the rebukes of anger. 16. I the Lord haue ſpoken: When I ſhal ſend veric ſore arrowes of famine vpon them: which ſhal be mortiferous, and which I ſhal ſend to deſtroy you: and I wil gather famine vpon you, and wil breake among you the ſtaffe of bread. 17. And I wil ſend in vpon you famine, and very ſore beaſts euen to deſtruction: and peſtilence, and bloud ſhal paſſe through thee, and the ſword I wil bring in vpon thee. I the Lord haue ſpoken.

(a) In other cities of Iuda neere Ieruſalem.

(b) Ieremie, *Lament.* 2. and *Baruch. ch.* 2. prophecied of the ſame diſtreſſe by famine in the ſiege of Ieruſalem.

(c) Blaſphemie is here taken improperly, & ſignifieth that other nations ſhal not only reproch Ieruſalem, but alſo taunt & ſcoffe at her miſeries.

CHAP. VI.

For idolatrie the people shal be diuerſly deſtroyed: 8. til the relikes conuert to God.

AND the word of our Lord was made to me, ſaying: 2. Sonne of man, ſet thy face toward (*a*) the mountaines of Iſrael, and thou ſhalt prophecie to them, 3. and ſhalt ſay: Mountaynes of Iſrael heare ye the word of our Lord God: Thus ſaith our Lord God to the mountaines, and litle hilles, and to the rockes, & the valleys: Behold I wil bring vpon you the ſword, and wil deſtroy your excelſes, 4. and caſt downe your altars, and your idols ſhal be broken: and I wil ouerthrow your ſlaine before your idols. 5. And I wil lay the carcaſſes of the children of Iſrael before the face of your idols: and I wil diſperſe your bones about your altars 6. in al your habitations. The cities ſhal be deſolate, and the excelſes ſhal be caſt downe, and deſtroyed, and your altars ſhal periſh, and ſhal be broken: and your idols ſhal ceaſe, & your temples ſhal be deſtroyed, & your works ſhal be defaced. 7. And the ſlaine ſhal fal in the middes of you: & you ſhal know that I am the Lord. 8. And (*b*) I wil leaue in you thē, that ſhal eſcape the ſword in the Gentils, wēh I ſhal diſperſe you in the lāds. 9. And your deliuered ſhal remēber me amōgſt the Gentils, to which they are led in captiuitie: becauſe I haue broken their hart fornicating, and reuolting from me: & their eyes fornicating after their idols: and (*c*) they ſhal miſlike with themſelues vpon the euils which they had done in al their abominations. 10. And they ſhal know that I the Lord haue not ſpoken in vaine to doe them this euil. 11. Thus ſaith our Lord God: Strike thy hand, and knock thy foote, and ſay: Alas, to al the abominations of the euils of the houſe of Iſrael: becauſe they ſhal fal by ſword, famine, and peſtilence. 12. He that is far off, ſhal dye with peſtilence: and he that is neere, ſhal fal by the ſword: and he that ſhal be left, and beſieged, ſhal dye for famine: and I wil accompliſh mine indignation in them. 13. And you ſhal know that I am the Lord, when your ſlaine ſhal be amongſt the middes of your idols, in the circuit of your altars, in euerie high hil, and in al the toppes of mountaines, and vnder euerie wooddie tree, and vnder euerie oake with thick branches, the place where they burnt frankincenſe ſmelling ſweetly to al their idols. 14. And I wil ſtretch forth my hand vpon them: and wil make the land deſolate, and deſtitute from the deſert of Deblatha in al their habitations: and they ſhal know that I am the Lord.

(*a*) Idolatrie was moſt eſpecially committed in mountaines, or hils, & therfore both idols and idolaters were deſtroyed in the ſame places.

(*b*) Gods perpetual prouidence ſtil preſerueth ſome relikes that ſerue him ſincerely, and before thoſe depart from this world,

(*c*) others doe repent and returne to God.

CHAP. VII.

Miſeries ſhal be ſo great, 8. and ſhal come ſo preſently, 16. that few ſhal eſcape, and thoſe alſo ſhal be in great terrour and affliction.

AND the word of our Lord was made to me, ſaying: 2. And thou ſonne of man, thus ſaith our Lord God to the land (*a*) of Iſrael: The end is come, come is the end vpon the foure quarters of the land. 3. Now an end vpon thee, and I wil ſend my furie vpon thee: and I wil iudge thee according to thy wayes: and I wil lay againſt thee al thine abominations. 4. And vpon thee mine eye ſhal not ſpare, and I wil not haue mercie: but I wil lay thy waies vpon thee, and thyne abominations ſhal be in the middes of thee: and you ſhal know that I am the Lord. 5. Thus ſaith our Lord God: One affliction, loe affliction commeth. 6. An end commeth, there commeth an end, it hath awaked againſt thee: behold it commeth. 7. Deſtruction commeth vpon thee, which dwelleſt in the land: the time commeth, the day of ſlaughter is neere, & not of the glorie of mountaines. 8. Now ſtreight-way I power out my wrath vpon thee, & I wil accompliſh my furie in thee: & I wil iudge thee according to thy wayes, & I wil lay vpon thee al thy wicked deeds. 9. And mine eye ſhal not ſpare, neither wil I haue mercie: but I wil lay thy wayes vpon thee, and thine abominations ſhal be in the middes of thee: and you ſhal know that I am the Lord that ſtrike. 10. Behold the day, behold it commeth: deſtruction is gone forth, the rod hath flouriſhed, pride hath budded. 11. Iniquitie is riſen in the rod of impietie: not of them, and not of the people, nor of the ſound of them: and there ſhal be no reſt in thē. 12. The time commeth, the day is at hand: he that buyeth let him not reioyce: and he that ſelleth, let him not mourne: becauſe wrath vpon al the people therof. 13. Becauſe he that ſelleth (*b*) ſhal not returne to that which he hath ſold, and as yet in the liuing the life of them. For the viſion ſhal not goe backe to al the multitude therof: and man in the iniquitie of his life ſhal not be ſtrengthned. 14. Sound you with the trumpet, let al be prepared, and there is none to goe to the battel: for my wrath ſhal be vpon al the people therof. 15. The ſword without, and the peſtilence and famine within: he that is in the field ſhal dye by the ſword: & they that are in the citie, ſhal be deauoured with the peſtilence and famine. 16. And thoſe of them that flye ſhal be ſaued: and they ſhal be in the mountaines as doues of the valleyes al trembling, euerie one in his iniquitie. 17. Al hands ſhal be diſſolued, & al knees ſhal runne with waters. 18. And they ſhal gird themſelues with haire-cloaths, and feare ſhal couer them, and in euerie face confuſion,

(*a*) By Iſrael is here meant al the countrie of Iurie, as appeareth by the general ſpeach folowing, *the foure quarters of the land.*

(*b*) In the yeare of Iubelie the lands which were ſold, returned to the ſeller or to his heyres, *Leui.* 25. but in captiuitie there could be no ſuch recouerie.

and

and vpon al their heads baldnes. 19. Their siluer shal be throwen forth, and their gold shal be into a dunghil. Their siluer and their gold shal not be able to deliuer them in the day of the furie of our Lord: Their soule they shal not satisfie, and their bellies shal not be filled: because it is made (c) a scandal of their iniquitie. 20. And the ornament of their Iewels they haue turned into pride, and the images of their abominations, and idols they haue made of it: for this cause haue I giuen it them into vncleannes: 21. and I wil giue it into the hands of aliens to spoyle, and to the impious of the earth for a prey, and they shal contaminate it. 22. And I wil turne away my face from them, and they shal violate my * secret: and spoylers shal enter into it, and shal contaminate it. 23. Make a conclusion: because the land is ful of the iudgement of bloud, and the citie ful of iniquitie. 24. And I wil bring the worst of the nations, and they shal possesse their houses: and I wil make the pride of the mightie to cease, and they shal possesse their sanctuarie. 25. Distresse comming vpon them, they wil seek peace, and there shal be none. 26. Trouble shal come vpon trouble, and report vpon report, and they shal seek vision of the Prophet, and (d) the law shal perish from the Priest, and counsel from the ancients. 27. The King shal mourne, and the Prince shal be clothed with sorowfulnes, and the hands of the people of the land shal be troubled. According to their way wil I doe to them, and according to their iudgements I wil iudge them: and they shal know that I am the Lord.

(c) Adorning of idols with much gold was occasion that the Chaldees spoyled the citie more eagerly.

(d) This and other like places signifie scarcitie of Priests to teach the law, in the captiuitie, but not an vniuersal destruction or want of al. For euen then also God conserued some relikes, as appeareth, *Malach* 2.

* arcanum.

CHAP. VIII.

In an other vision the Prophet seeth innumerable most abominable idolatries 11. *committed by al sorts of men and women*, 17. *for which God wil no longer spare them.*

AND it came to passe in (a) the sixt yeare, in the sixt month, in the fifth of the month: I sate in my house, and the ancients of Iuda sate before me, and the hand of our Lord God fel there vpon me. 2. And I saw, and behold a similitude as it were the resemblance of fire: from the resemblance of his loynes, and doneward, fire: and from his loynes, and vpward, as it were the resemblance of brightnes, as the appearance of amber. 3. And the similitude of a hand put forth tooke me by the locks of my head: and the spirit lifted me vp between the earth and the heauen, and brought me into Ierusalem in the vision of God, beside the inner doore, that looked to the North, where was set an idol of zele to prouoke emulation. 4. And loe there the glorie of the God of Israel according to the vision which I had seen in the

(a) After that the Prophet had rested in his house 390. dayes, in which time when so euer he slept, he lay only on his left side, & 40. dayes in like manner on his right side, which was in al. 430. dayes, which make one yeare, two month, and fiue dayes, the next day he had this other vision before he went forth to preach.

Ch. 3. v. 22.

field. 5. And he ſaid to me: Sonne of man, lift vp thine eyes to the way of the North. And I lifted vp mine eyes to the way of the North: and behold on the North of the port of the altar the idol of zele in the verie entrie. 6. And he ſaid to me: Sonne of man, doeſt thou ſee thinkeſt thou what theſe doe, the great abominations, that the houſe of Iſrael doth here, that I may depart far from my ſanctuarie? and yet turning thou ſhalt ſee greater abominations. 7. And he brought me into the doore of the court: and I ſaw, and behold one hole in the wal. 8. And he ſaid to me: Sonne of man dig the wal. And when I had digged the wal, there appeared one doore. 9. And he ſaid to me: Goe in, and ſee the moſt wicked abominations, which theſe doe here. 10. And being entred in I ſaw, and behold euerie ſimilitude of creeping creatures, and of beaſts, abomination, and al the idols of the houſe of Iſrael were painted in the wal round about throughout. 11. And ſeuentie men of the ancients of the houſe of Iſrael, and Iezonias the ſonne of Saphan ſtood in the middes of them, that ſtood before the pictures: and euerie one had a cenſar in his hand: and a vapour of a cloud roſe vp from the frankincenſe. 12. And he ſaid to me: Surely thou ſeeſt ſonne of man what things the ancients of the houſe of Iſrael doe in darkenes, euerie one in the ſecret of his chamber: for (b) they ſay: Our Lord ſeeth vs not, our Lord hath forſaken the earth. 13. And he ſaid to me: Yet turning thou ſhalt ſee greater abominations, which theſe doe. 14. And he brought me in by the doore of the gate of the houſe of our Lord, which looked to the North: and behold their women ſate mourning for (c) Adonis. 15. And he ſaid to me: Surely thou haſt ſeen ô ſonne of man: yet turning thou ſhalt ſee greater abominations then theſe. 16. And he brought me into the inner court of the houſe of our Lord: and behold in the doore of the temple of our Lord between the porch and the altar, as it were fiue and twentie men hauing their backs againſt the temple of our Lord, and their faces to the Eaſt: and they adored toward the riſing of the ſunne. 17. And he ſaid to me: Surely thou haſt ſeen ô ſonne of man: why, is this a light thing to the houſe of Iuda, that they ſhould doe theſe abominations, which they haue done here: becauſe they repleniſhing the land with iniquitie, are turned to prouoke me? and behold they put a bough to their noſthrels. 18. Therfore I alſo wil doe in my furie: mine eye ſhal not ſpare, neither wil I haue mercie: and when they ſhal crie to mine eares with a lowd voice, I wil not heare them.

(b) Wicked men either doe not belieue, or litle conſider Gods knowledge, & prouidence, of al things, & ſo fal into idolatrie.

(c) Rabbi Dauid & Rabbi Salomon write, that the image of this idol being made of braſſe had eyes of lead, and whē the braſſ was made hote by fire ſecretly put vnder, the lead beginning to melt, the image ſeemed to weep, wherupon the women of compaſſion did weep with their Goddeſſe

CHAP. IX.

The Prophet seeing six men by Gods commandment kil al, 6. that are not marked with THAV in their forehead: 8. lamenteth so great a slaughter: 9. and God answereth, that their iniquitie may no be longer tolerated.

AND (a) he cried in mine eares with a lowd voice, saying: The visitations of the citie approch, and euerie one hath * a weapon of slaughter in his hand. 2. And behold (b) six men came from the way of the vpper gate, which looketh to the North: and euerie mans weapon of destruction in his hand: (c) one man also in the middes of them was clothed with linnen garments, and the inke-horne of a writer at his reines: and they entred in, and stood by the brasen altar. 3. And the glorie of the Lord of Israel was taken vp from the Cherub, which was ouer him to the threshold of the house: and he called the man, that was clothed with the linnen garments, and had the inke-horne of a writer on his loynes. 4. And our Lord said to him: Passe through the middes of the citie in the middes of Ierusalem: and " signe * Thau vpon the foreheads of the men that mourne and lament vpon al the abominations, that are done in the middes therof. 5. And to them he said in my hearing: Passe through the citie folowing him, and strike: let not your eye spare, neither haue ye mercie. 6. The old, the yong man, and the virgin, the litle one, and the women kil to vtter destruction: but euery one vpon whom you shal see Thau, kil not, and (d) begin ye at my Sanctuarie: They began therfore at the ancient men, which were before the face of the house. 7. And he said to them: Contaminate the house, and fil the courts with the slaine: goe ye forth. And they went forth, and strucke them that were in the citie. 8. And the slaughter being accomplished I remained: and I fel vpon my face, and crying: I sayd Alas, alas, alas ô Lord God, wilt thou then destroy al the remnant of Israel, powring out thy furie vpon Ierusalem? 9. And he said to me: The iniquitie of the house of Israel, and Iuda is exceeding great, and the land is replenished with bloud, and the citie is replenished with auersion: for they haue said: Our Lord hath forsaken the earth, and our Lord seeth not. 10. Therfore mine eye also shal not spare, neither wil I haue mercie: I wil requite their way vpon their head. 11. And behold the man, that was clothed with the linnen garments, that had the inke-horne at his backe, answered a word, saying: I haue done as thou hast commanded me.

* *Vas interfectionis.*

* *Marke with.*

(a) The Prophet being first instructed by a voice that the destruction is nere at hand:
(b) forthwith in the same vision, seeth six men comming to kil the idolaters.
(c) Yet one is sent before the six to marke some, whom Gods mercie wil saue from the slaughter, because he neuer suffereth his Church to be wholy destroyed.
(d) For abuses of holy Sacrifices, Sacramēts, & other sacred Rites, God suffereth first Churches and Monasteries to be destroyed, & clergie men & other religious persons to be persecuted, end so punishment proceedeth to other offenders, as, *1. Pet. 4. v. 17. Iudgemēt beginneth at the house of God.*

ANNOTATIONS.

CHAP. IX.

Some trãslate, *Signe a signe, or, set a marke vpon the foreheads.*

Others trãslate more distinctly: *Signe Thau vpon the foreheads*: or *Marke the foreheads with Thau*, or T. That is with the letter which hath the forme of a Crosse. It was in the time of Ezechiel in figure, now is in remembrance of Christs Crosse. The ancient Fathers testifie the cõtinual vse of the signe of the Crosse in the Church.

Honour of the Crosse proueth Christ to be God.

4. *Signe Thau vpon the foreheads.*) Most of the Hebrew Rabbins, as also the Septuagint, likewise Aquila, and Symmachus translate THAV, according to the signification of the Hebrew word, *a signe*: as if it were commanded only in general to set one signe or other, not anie determinate certaine signe or marke, on the foreheads of the men that mourne and lament vpon the abominations, that are done in Ierusalem. But as wel some other Hebrew Rabbins, with the Chaldee Paraphrasis, as also Theodotion, and in manner al other ancient Latin Interpreters, whom S. Ierom foloweth, translate as in the vulgate Edition, *Signa Thau super frontes virorum gementium*, &c. *Signe Thau vpon the foreheads of the men that mourne, &c.* That is, marke their foreheads with THAV, the last Hebrew letter, which in the old Hebrew characters, vsed euen to S. Ierom's time by the Samaritans, hath the similitude and forme of a Crosse. So expressing a particular determinate signe; as when the Angel slew the first-borne of Ægypt, the Israelites houses were distinctly marked with bloud, sprinkled on the posts of their dores: mystically signifying our B. Sauiours most sacred bloud to be shed for Redemption of mankind: so also this letter THAV bearing the forme of a Crosse, formed in the forehead of the mourners, signified the Crosse, wheron Christ our Lord should dye, and redeeme vs from sinne. Which signe, as it was then prefiguratiue, and prophetical; so now it is representatiue, and commemoratiue of our Redemption made by our B. Sauiour, on the holie Crosse. That we may truly glorie in Christ, and that with our great Apostle S. Paul, in CHRIST CRVCIFIED. With great reason therfore hath the whole Church of Christ singularly esteemed, and continually vsed this holie Signe of the Crosse in al Diuine Mysteries, and godlie works, euen from the Apostles time. Witnesses hereof are the ancient Fathers: S. Dionyse Ariopagite, *Eccles. Hierarch. c. 2.* reciting the signe of the Crosse amongst other sacred Rites in administration of Baptisme: who also *c. 5. & 6.* maketh like mention of the same signe in making Priests, and professing of Religious persons Likewise S. Ireneus, *li. 2. c. 42.* describeth the forme of the Crosse. S. Iustinus Martyr, *Dialogo cum Tryphone*, sheweth diuers figures in the old Testament of the Crosse. Tertullian, *Aduersus Marcionem*, testifieth that the Apostles, and al the faithful of Christ were signed in their foreheads with the signe of THAV, the last of the Hebrew letters, bearing the forme of a Crosse: the same (saith he) with the Greek letter, TAV, and our Latin T. Who further both in that place, and *li. de corona militis, & li. de resurrect. carnis*, testifieth the most frequent vse of this holie signe of the Crosse. After him S. Cyprian witnesseth the same in his time, *Epist. ad Tybarianos, li. ad Demetrianum, & li. 1. ca. 8. Testimoniorum aduers. Iudeos.* More especially, *li. 2. c. 21.* proueth by this place amongst other holie Scriptures, that in this signe of the Crosse, is health to al that are signed therwith in the foreheads. S. Chrysostom *li. cont. Gentiles*: Amongst other demonstrations, sheweth by the honour, and daylie vse of the Crosse, that Christ is God, because none but God could make a thing, which before was so execrable, to be now euery where so highly esteemed. And in his Homilies. *55. in Mat. 16. & 84. in Ioan. 19.* and other places, witnesseth that in Baptisme, in the most holie Eucharist, in the Sracrament of holie Orders, and in al most excellent Mysteries, the Enfigne of Victorie, the signe of the Crosse is euer present vnto vs: in al his discourse teaching to glorie, not only in Christ crucified, but also to honour the signe of the Crosse And that.

Exo. 12.

1. Cor. 2.

who

who soeuer despiseth the signe of the Crosse, despiseth indeed Christ Crucified. To omit others, S. Augustin recordeth, *li.* 1. *Confess. c.* 11. that himself when he was a childe, and dangerously sicke, was by his mothers pious care, signed with the signe of the Crosse: and *li. de catechizandis rudibus c.* 20. teacheth that euerie one is to be signed in the forehead with the signe of the Crosse, and that al Christians are so signed. Also *Tract.* 118. *in Ioan.* What is the signe of Christ (saith he) which al know, but the Crosse of Christ? which signe vnles it be adioyned, as wel to the foreheads of them that beleiue in Christ, as to the water it-selfe wherewith they are regenerate, and to the chrisme oyle, wherewith they are anointed, as also to the Sacrifice, wherewith they are nourished; none of these things is rightly performed. Or wil you haue him to speake more plainly, or more generally? *Ser.* 101. *de tempore*: With the signe of the Crosse (saith he) our Lords bodie is consecrated, and al things, whatsoeuer are sanctified, are consecrated with the inuocation of Christs name in this signe. Who pleaseth to see more testimonies of ancient Fathers, may also reade S. Basil, *li de Spiritu Sancto.* S. Cyril of Ierusalem, *Catechesi* 4. & 13. S. Ambrose, *Orat. funebri de obitu Theodosii.* S. Gregorie *Epist.* 126.

The signe of the Crosse vsed in Baptisme, in Confirmation, in the B. Eucharist, and in al holy Rites.

The apparition also of this signe to Constantin the Great, with this inscription: IN HOC VINCES, is most famous; written by Eusebius Cæsariensis *li.* 1. *c.* 22. & 23. *de vita Constantini*, and manie others. The same signe also appeared in Ierusalem in the time of his soune Constantius, as S. Cyril of Ierusalem testifieth in his Epistle to the same Emperour. And Nicephorus *li.* 10. *c.* 2. *Hist. Eccles.* writeth that the formes of Crosses, fel with the dew vpon the garments of Iulian the Apostata, and of his folowers. And manie other histories, both ancient and moderne make mention of the like apparitions.

Miraculous apparitions of the signe of the Crosse.

But aboue al others, the most principal is to come: The Signe of the Sonne of man; as our B. Sauiour himself foretelleth, which shal appeare in the heauen at his comming to iudge the whole world: his most proper Ensigne the Crosse; by which he conquered the diuel, sinne, death, and al enemies of God and men. So al ancient Fathers vndoubtedly vnderstand his prediction *Mat.* 24. Then wil this signe appeare to the great confusion of al vnsigned miscreants, with other wicked enemies of the Crosse and Crucifix. For then shal al the world, both men, and Angels see, what infinite charitie, our most blessed Redeemer hath vsed for mans saluation; and how iustly those that either doe not beleiue, or not regard his so vnspeakable mercie, shal be adiudged to euerlasting damnation in the pit and fire of hel. And on the other side, al those that are rightly signed in their foreheads, and haue accordingly performed that which in Baptisme they promised, shal meete this sauing Ensigne, with incomparable comfort, ioy, and gladnes; who comming clothed in white robes, with palmes of victorie in their hands, shal then receiue glorious crownes in eternal life.

The signe of the Crosse shal appeare before Christ, cõming to iudge.

The vnsigned shal be confounded.

The rightly signed shal be glorified.

CHAP. X.

Deſtruction of the citie is againe ſignified by apparence of fire ſprinkled therin, 9. with deſcription of Cherubims, foure wheels, and of the foure liuing creatures.

AND I ſaw, & behold (*a*) in the firmament, that was ouer the head of the Cherubs, as it were the ſapphire ſtone, as it were the forme of the ſimilitude of a throne appeared ouer them. 2. And he ſpake to the man, that was clothed with the linnen garments, and ſayd: Goe in the middes of the wheels that are vnder the Cherubs, and fil thy hand with the coles of fyre, that are between the Cherubs, and powre them out vpon the citie. And he went in, in my ſight: 3. & the Cherubs ſtood on the right hand of the houſe, when the man went in, and a cloud filled the inner court. 4. And the glorie of our Lord was lifted vp frō aboue the Cherub to the threſhold of the houſe: and the houſe was repleniſhed with the cloud, & the court was repleniſhed with the brightnes of the glorie of our Lord. 5. And the ſound of the wings of the Cherubs was heard euen to the vtter court, as it were the voice of God almightie ſpeaking. 6. And when he had commanded the man, that was clothed with the linnen garments, ſaying: Take fyre from the middes of the wheels, that are between the Cherubs: he being gone in ſtood beſide the wheele. 7. And a Cherub ſtreched out his hand from the middes of the Cherubs to the fyre, that was between the Cherubs: & he tooke, & gaue into his hands, that was clothed with the linnen garments: who taking it went forth. 8. And there appeared in the Cherubs the ſimilitude of a mans hand vnder their wings. 9. And I ſaw, & behold foure wheels by the Cherubs: one wheele by one Cherub, & an other wheele by one Cherub: & the forme of the wheels was as it were the reſemblance of the ſtone Chryſolithus: 10. & their reſemblance, one ſimilitude to the foure: as it were (*b*) a wheele in the middes of a wheele. 11. And when they walked, they went into (*c*) foure parts: & they returned not walking: but to the place, whereunto that which was firſt declined, the reſt alſo folowed, neither did they turne. 12. And al their bodie, & necks, & hands, & wings, and the circles were ful of eies, in the circuit of the foure wheels. 13. And theſe wheels he called voluble, my ſelf hearing it. 14. And one had foure faces: one face, the face (*d*) of a Cherub, and the ſecond face, the face of a man: and in the third the face of a lyon: and in the fourth the face of an eagle. 15. And the Cherubs were lifted vp: the ſame is the liuing creature, that I had ſeen by the riuer Chobar. 16. And when the Cherubs walked, the wheels alſo went together by them: and when the

Cherubs

a) In this viſiō appeared in the ayre as it were a man ſitting in a throne of ſaphire ſtone, ouer the image of Cherubs, & foure wheels vnder them.

b) The ſtrange forme of theſe foure payre of wheels, ſignified the conſonant agreemēt of the old and new Teſtamēt. *S. Greg. ho. 6. in Ezech.*

(*c*) They were readie to goe forward, backward, on the right hand, on the left, or to what part ſoeuer without turning about.

(*d*) It ſeemeth euerie one had as it were foure faces *v. 21.* al like mēs faces, but one more reſſembling a mans face then the other, one ſomewhat reſſembling an oxe face (*c. 1.*) here called he face of a Cherub) another, he face of a ion, the other of an eagle.

Cherubs lifted vp their wings, to be rayſed vp frō the earth, the wheels reſted not, but alſo were beſyde them. 17. Thoſe ſtanding, they ſtood: and with them lifted vp they were lifted vp. For the ſpirit of life was in them. 18. And the glorie of our Lord went forth from the threſhold of the temple, and ſtood ouer the Cherubs. 19. And the Cherubs lifting vp their wings, were exalted from the earth before me: and they going forth, the wheels alſo folowed: & it ſtood in the entry of the eaſt gate of the houſe of our Lord: and the glorie of the God of Iſrael was ouer them. 20. The ſame is the liuing creature, which I ſaw vnder the God of Iſrael by the riuer Chobar: and I vnderſtood that they were Cherubs. 21. Foure faces to one, and foure wings to one: and the ſimilitude of a mans hand vnder their wings. 22. And the ſimilitude of their faces, the ſame faces, which I had ſeen by the riuer Chobar, and the looks of them, and the ſway of euerie one to goe before his face.

CHAP. XI.

Againſt fals-Prophets affirming that the people ſhould not be caried into captiuitie, 4. Ezechiel prophecied that they ſhal not eſcape it. 13. Pheltias a fals-Prophet dieth: 14. and God promiſeth to conſerue ſome relikes: 19. and to giue a new ſpirite in their harts.

AND the ſpirit lifted we vp, and (*a*) brought me into the eaſt gate of the houſe of our Lord, which looketh to the ryſing of the ſunne: and behold in the entrie of the gate fiue and twentie men: and I ſaw in the middes of them Iezonias the ſonne of Azur, & Pheltias the ſonne of Banaias, the Princes of the people. 2. And he ſaid to me: Sonne of man, theſe are the men that conceiue iniquitie, and deuiſe moſt wicked counſel in this citie, 3. ſaying: (*b*) Were not houſes builded of late? (*c*) This is the caldron, & we the fleſh. 4. Therfore prophecie of them, prophecie thou ſonne of man. 5. And the ſpirit of our Lord fel vpon me, & ſaid to me: Speake: Thus ſaith our Lord: So haue you ſpoken, ô houſe of Iſrael, & the cogitations of your hart I know. 6. Very manie haue you killed in this citie, and you haue filled the wayes therof with the ſlaine. 7. Therfore thus ſaith our Lord God: Your ſlaine, whom you haue layd in the middes therof, theſe are the fleſh, and this is the caldron: and I wil bring you out of the middes therof. 8. (*d*) The ſword you haue feared, and the ſword I wil bring vpon you, ſaith our Lord God. 9. And I wil caſt you out of the middes therof, & I wil giue you into the hand of the enemies, & wil doe iudgements in you. 10. You ſhal fal by the ſword: in the borders of Iſrael wil I iudge you, and you

(*a*) The Prophet in Chaldea ſaw in ſpirit what was done in Ieruſalem.

(*b*) Were not new houſes builded (ſay the falſe Prophets) ſince Ieremie ſaid, that al our houſes ſhould be deſtroyed? whereupon they inferre that his Prophecie is falſe:

(*c*) and ſo counted themſelues as ſecure, in Ieruſalem: as fleſh in the potte.

(*d*) The falſe Prophets feared warres, but not captiuitie, therfore the Prophet aſſureth them that the people ſhal feele both ſword, & captiuitie.

you shal know that I am the Lord. 11. This shal not be as a caldron to you, and you shal not be as flesh in the middes therof, in the borders of Israel I wil iudge you. 12. And you shal know that I am the Lord: becausse you haue not walked in my precepts, and haue not done my iudgemẽts, but you haue done according to the iudgements of nations, that are round about you. 13. And it came to passe, when I prophecied, Pheltias the sonne of Banaias died: and I (e) fel vpon my face, crying with a lowd voice: and sayd: Alas, alas, alas, ô Lord God: makest thou a consumation of the remnant of Israel? 14. And the word of our Lord was made to me, saying: 15. Sonne of man thy brethren, thy brethren, thy kinsmen, and al the house of Israel, al to whom the inhabitants of Ierusalem haue sayd: Depart ye far from our Lord, the land is giuen to vs in possession. 16. Therfore thus sayth our Lord God: Becausse I haue made them far off in the Gentils, and becausse I haue dispersed them in the lands: I wil be (f) a litle sanctification to thẽ in the lands, to which they are come. 17. Therfore speake: Thus sayth our Lord God: I wil gather you out of the peoples, and vnite you out of the lands, wherin you are dispersed, and I wil giue you the ground of Israel. 18. And they shal goe in thither, and shal take away al the offences, and al the abominations therof out of it. 19. And I wil giue them one hart, and wil giue a new spirit in their bowels: and I wil take away the stonie hart out of their flesh, and wil giue them a fleshie hart: 20. that they may walke in my precepts, and keep my iudgements, and doe them: and they may be my people, and I may be their God. 21. Whose hart walketh after their offences and abominations, their way wil I lay on their head, saith our Lord God. 22. And the Cherubs lifted vp their wings, and the wheels with them: and the glorie of the God of Israel was ouer them. 23. And the glorie of our Lord ascended from the middes of the citie, and stood ouer the mount, that is on the east side of the citie. 24. And the spirite lifted me vp, and brought me into Chaldee to the transmigration, in a vision in the spirite of God: and the vision which I had seen was taken vp from me. 25. And I spake to the transmigration al the words of our Lord, which he had shewed me.

e) He lamented not the death of the false prophet, but feared great ruine of the people, seeing this wicked man dye so sodainly.

f) God stil conserueth his Church from vtter ruine, as the Prophets doe often affirme. *Iere.4 v. 27. ch.5. v.10. 18. Psal.88. v.3. 35.*

CHAP.

CHAP. XII.

By prouiding furniture for a iourney, and carying it from one place to an other, 5. and flying through a hole in the wal, 10. the Prophet ſignifieth that the King, and people ſhal goe into captiuitie. 17. By eating, as if he were troubled, foreſheweth their famine. 21. Al which ſhal come quickly.

AND the word of our Lord was made to me, ſaying: 2. Sonne of man, thou dweleſt in the middes of an exaſperating houſe: which haue eyes to ſee, and ſee not: and eares to heare, and heare not: becauſe it is an exaſperating houſe. 3. Thou therfore, ô ſonne of man, make thee (*a*) veſſels of tranſmigration, and thou (*b*) ſhalt flit by day before them: and thou ſhalt flit out of thy place to an other place in their ſight, if perhaps they wil behold: becauſe it is an exaſperating houſe. 4. And thou ſhalt carie forth thy veſſels as the veſſels of one flitting by day in the ſight of them: and thou ſhalt goe forth at euen before them, as one goeth forth that flitteth. 5. Before their eyes dig to thee through the wal: and thou ſhalt goe forth through it. 6. In their ſight on ſhoulders thou ſhalt be caried, in the darke thou ſhalt be caried out: thou ſhalt couer thy face, and ſhalt not ſee the earth: becauſe I haue giuen thee a portending ſigne to the houſe of Iſrael. 7. I did therfore as he had commanded me: I caried my veſſels as the veſſels of one flitting by day: and at euen I digged to me through the wal with my hand: and I went forth in the darke, and was caried on ſhoulders in their ſight. 8. And the word of our Lord was made to me in the morning, ſaying: 9. Sonne of man, hath not the houſe of Iſrael the exaſperating houſe ſayd to thee: What doeſt thou? 10. Say to them: Thus ſayth our Lord God: This burden vpon the Prince, that is in Ieruſalem, and vpon al the houſe of Iſrael, which is in the middes of them. 11. Say I am your portending ſigne, as I haue done, ſo ſhal it be done to them, into tranſmigration, and into captiuitie ſhal they goe. 12. And the Prince, that is in the middes of them, ſhal be caried on ſhoulders, he ſhal goe forth in the darke: they ſhal dig through the wal to bring him out: his face ſhal be couered, that he may not ſee the earth with his eye. 13. And I ſtrech forth my net vpon him, and he ſhal be taken in my net: and I (*c*) wil bring him into Babylon into the land of the Chaldees, and he ſhal (*d*) not ſee it, and there he ſhal dye. 14. And al that are about him, his gard, and his troupes I wil diſperſe into euerie wind: and I wil draw the ſword after them. 15. And they ſhal know that I am the Lord, when I ſhal haue diſperſed them in the Gentils, and ſcattered them in the lands. 16. And I wil leaue of them a few men from the ſword, and the famine, and the peſtilence: that they may declare al

(*a*) Prouide furniture for trauel.

(*b*) Truſſe vp, & carie bag & bagage from one place to another.

(*c*) The falſe Prophets argued here Ezechiel of contradiction, that the King ſhould be caried into Babylon, (*d*) and ſhould not ſee Babylon. But the euent conuinced their raſh iudgement. For he was caried thither blind. 4. *Reg.* 25.

their wicked deeds in the Gentils, to which they ſhal enter: and they ſhal know that I am the Lord. 17. And the word of our Lord was made vnto me, ſaying: 18. Sonne of mã, eate thy bread in trouble: yea & drinke thy water in haſt and ſorowfulnes. 19. And thou ſhalt ſay to the people of the land: Thus ſayth our Lord God to them that dwel in Ieruſalem in the land of Iſrael: Their bread they ſhal eate in carefulnes, and their water in deſolation they ſhal drinke: that the land may be made deſolate from the multitude therof, for the iniquitie of al that dwel therin. 20. And the cities, that are now inhabited, ſhal be deſolate, and the land deſert: and you ſhal know that I am the Lord. 21. And the word of our Lord was made to me, ſaying: 22. Sonne of man, what is this (e) prouerb with you in the land of Iſrael, ſaying: (f) The dayes ſhal be differred to a long time, and al viſion ſhal periſh. 23. Therfore ſay to them: Thus ſayth our Lord God: I wil make this prouerb ceaſe, neither ſhal it anie more be commonly ſayd in Iſrael: and ſpeake to them that the dayes are at hand, and the word of euerie viſion. 24. for al viſion ſhal no more be in vaine, nor diuination ambiguous in the middes of the children of Iſrael. 25. Becauſe I the Lord wil ſpeake: and what word ſoeuer I ſhal ſpeake, ſhal alſo be done, it ſhal not be prolonged anie more: but in your dayes ye exaſperating houſe, wil I ſpeake the word, and wil doe it, ſayth our Lord God. 26. And the word of our Lord was made to me, ſaying: 27. Sonne of man, behold the houſe of Iſrael, they that ſay: The viſion, that this man ſeeth, is for manie daies: and this man Prophecieth long times. 28. Therfore ſay to them: Thus ſayth our Lord God: Euerie word of mine ſhal be prolonged no further: the word that I ſhal ſpeake, ſhal be accompliſhed, ſayth our Lord God.

(e) That which is commonly ſaid of manie is called a Prouerb.

(f) False Prophets perſwaded the people, that ſeeing the captiuitie foretold by the Prophets was not yet come, therfore it would neuer come. As heretikes shal deny the day of general iudgement. *1. Pet. 3.*

CHAP. XIII.

God threatneth falſe Prophets, 5. that flatter the people with lies: 10. without the feare of God. 17. Likewiſe falſe Prophetiſſes, that deceiue themſelues and others with flaterie, 19. for worldlie gayne.

AND the word of our Lord was made to me, ſaying: 2. Sonne of man prophecie to the Prophets of Iſrael, that prophecie: and thou ſhalt ſay to them, that prophecie of their owne hart: Heare ye the word of our Lord: 3. Thus ſayth our Lord God: Woe to the fooliſh Prophets, which folow their owne ſpirite, and ſee nothing. 4. As foxes in the deſerts, were thy Prophets ô Iſrael. 5. You haue not aſcended againſt, nor oppoſed a wal for the houſe of Iſrael, that you might ſtand in battel in the day of our Lord. 6. They ſee vayne things, and they diuine lies, ſaying: Our Lord ſayth: whereas our Lord ſent them not: and they perſeuered

to

to confirme the word. 7. Why haue you not ſeen vaine viſion, and ſpoken lying diuination? and you ſay: Our Lord ſaith; wheras I haue not ſpoken. 8. Therfore thus ſaith our Lord God: Becauſe you haue ſpoken vaine things, and haue ſeen lies: therfore behold I to you, ſaith our Lord God. 9. And my hand ſhal be vpon the Prophets, that ſee vaine things, and diuine a lie: in the counſel of my people they ſhal not be, & in the ſcripture of the houſe of Iſrael they ſhal not be written, neither ſhal they enter into the land of Iſrael: and you ſhal know that I am the Lord God. 10. For that they haue deceiued my people, ſaying: Peace, and there is not peace: and he builded the wal, and they daubed it with morter (*a*) without ſtraw. 11. Say to them that daube without tempering, that it ſhal fal: for there ſhal be a ſhower ouerflowing, and I wil giue very great ſtones falling violently from aboue, and the wind of a ſtorme diſſipating. 12. For indeed behold the wal is fallen: ſhal it not be ſayd you: Where is the daubing, that you daubed? 13. Therfore thus ſayth our Lord God: And I wil make the ſpirit of tempeſts to breake forth in myne indignation, and there ſhal be an ouerflowing ſhower in my furie: & great ſtones in my wrath vnto conſumption. 14. And I wil deſtroy the wal, that you haue daubed without tempering: & I wil make it euen with the ground, and the foundation therof ſhal be reuealed: and it ſhal fal, and ſhal be conſumed in the middes therof: and you ſhal know that I am the Lord. 15. And I wil accompliſh myne indignation in the wal, and in them, that daube it without tempering, and I wil ſay to you: The wal is not, and they are not that daube it. 16. The Prophets of Iſrael, which prophecie to Ieruſalem, & ſee viſion of peace for it: and there is not peace, ſayth our Lord God. 17. And thou ſonne of man, put thy face againſt (*b*) the daughters of thy people, which prophecie of their owne hart: and doe thou prophecie vpon them, 18. and ſay: Thus ſayth our Lord God: Woe to them that ſaw cuſhions vnder euerie cubite of the hand: and make pillowes vnder the head of euerie age to catch ſoules: and when they caught the ſoules of my people, they did (*c*) viuificate their ſoules. 19. And they violated me to my people, for a handful of barley, and a cantel of a bread, that they might kil the ſoules, which dye not, and viuificate the ſoules which liue not, lying to my people, that belieueth lies. 20. For this cauſe thus ſaith our Lord God: Behold I to your cuſhions, wherwith you catch flying ſoules: and I wil breake them from your armes: and I wil let goe the ſoules that you take, the ſoules to flye. 21. And I wil breake your pillowes, & wil deliuer my people out of your hand, neither ſhal they be anie more in your hands to be a praye: and you ſhal know that I am the Lord. 22. For that you haue made the hart of the iuſt to mourne lyingly, whō I made not ſorowful: and haue ſtrengthned the hands of the impious, that he might not returne from his euil way, and liue. 23. Therfore you ſhal not ſee vaine things, and diuinations you ſhal diuine no more, and I wil deliuer my people out of you hand: and your ſhal know that I am the Lord.

(*a*) As a wal of clay, or morter without ſtraw or other temperature, is waſhed away with rayne, ſo vaine hopes of ſecuritie, without repentance & good workes deceiue the careles people that liue in ſinne.

(*b*) There were alſo falſe Prophetiſſes feyning to be illuminated with the ſpirit of Prophecie; as Debora (*Iud.* 4.) Holda (4. *Reg.* 22.) and other holy women were indeed true Prophetiſſes, but theſe by (*c*) flaterie deceiued the people, ſaying they were in good ſtate & in ſecuritie, when they were in ſinne, & in extreme danger of both temporal and eterna ruine.

CHAP.

CHAP. XIIII.

Idolaters inquiring of Gods wil by his Prophets, 6. must first depart from idolatrie: 8. otherwise God wil permite fals-Prophets to deceiue them, and both shal perish together: 12. by famine, 15. by rauenous beasts, 17. sword, 19. and pestilence: yea Noë Daniel, and Iob interceding shal not deliuer them (v. 14. 16. 18. 20.) 21. yet God wil conserue some that the whole Church perish not

AND men of the ancients of Israel came to me, and sate before me. 2. And the word of our Lord was made to me, saying: 3. Sonne of man, (*a*) These men haue put their vncleannes in their harts, and the scandal of their iniquitie they haue set against their face: what, being asked shal I answer them? 4. For this cause speake to them, and thou shalt say to them: Thus saith our Lord God: Man, man of the house of Israel, that shal put his vncleannes in his hart, and set the scandal of his iniquitie against his face, and shal come to the Prophet asking me by him: I the Lord wil answer him in the multitude of his vncleannes: 5. that the house of Israel may be taken in their hart, wherwith they haue reuolted from me in al their idols. 6. Therfore say to the house of Israel: Thus saith our Lord God: (*b*) Conuert, and depart from your idols, and from al your contaminations turne away your faces. 7. Because man man of the house of Israel, and of the proselytes, whosoeuer shal be a stranger in Israel, if he be alienated from me, and put his idols in his hart, and set the scandal of iniquitie against his face, and come to the Prophet to aske me by him: I the Lord wil answer him by my self. 8. And I wil set my face vpon that man, and wil make him for an example, & for a prouerbe, & wil destroy him out of the middes of my people: & you shal know that I am the Lord. 9. And the Prophet when he shal erre, & shal speake a word: I the Lord (*c*) haue deceiued that Prophet: and I wil stretch forth my hand vpon him, and wil raise him out of the middes of my people Israel. 10. And they shal carie their iniquitie: according to the iniquitie of him that asketh, so shal the iniquitie of the Prophet be. 11. That the house of Israel may no more erre from me, nor be polluted in al their preuarications: but may be people, & I may be their God, saith the Lord of hosts. 12. And the word of our Lord was made to me, saying: 13. Sonne of man, the land when it shal sinne to me, that transgressing it transgresseth, I wil stretch forth my hand vpon it, and wil breake the rod of the bread therof: and I wil send famine into it, and wil kil out of it man and beast. 14. And if these three men shal be in the middes therof, (*d*) Noe, Daniel, & Iob:

the

(*a*) God reuealed to the Prophet that these men came not sincerely to learne, but were serled in their hart to serue the idols. As worldly mē in heretical countries doe inquire of Catholike Priests what they should doe, but remaine resolued to participate with heretikes.

(*b*) Such men are first of al to be admonished to depart from idolatrie, heresie, schisme, & from al practise therof: which is the first step of true conuersion to God

(*c*) God permitteth false Prophets to be deceiued, & to deceiue, in punishment of their owne sinne, and of the people that neare them. 3. Reg 22. v. 19. 2. Par. 18. v. 18.

(*d*) Daniel then liuing, Noe & Iob departed from this life did sometime pray for the

they by their iuſtice ſhal deliuer their owne ſoules, ſaith the Lord of hoſts. 15. And if I ſhal bring moſt euil beaſts alſo vpon the land, to waſte it; and it be without paſſage, for that there is none can paſſe becauſe of the beaſts: 16. Theſe three men if they ſhal be therin, I liue, I, ſaith our Lord, that they ſhal deliuer neither ſonnes nor daughters: but themſelues alone ſhal be deliuered, and the land ſhal be made deſolate. 17. Or if I ſhal bring the ſword in vpon that land, and ſhal ſay to the ſword: Paſſe through the land: and ſhal kil out of it man & beaſt: 18. And theſe three men ſhal be in the middes therof: I liue, I, ſaith our Lord God, they ſhal not deliuer ſonnes nor daughters, but themſelues alone ſhal be deliuered. 19. And if I ſhal ſend the peſtilence alſo in vpon that land, and ſhal powre out mine indignation vpon it in bloud, to take away out of it man and beaſt: 20. And (*e*) Noe, & Daniel, & Iob ſhal be in the middes therof: liue I, ſaith our Lord God, that ſonne and daughter they ſhal not deliuer: but themſelues by their iuſtice ſhal deliuer their owne ſoules. 21. Becauſe thus ſaith our Lord: That and if I ſhal ſend in vpon Ieruſalem my foure very ſore iudgements, the ſword, and famine, and euil beaſts, & the peſtilence: to kil out of it man, and beaſt: 22. Yet ſhal there be left in it ſaluation (*f*) of ſome bringing out ſonnes, and daughters: behold they ſhal goe forth to you, & you ſhal ſee their way, and their inuentions: and you ſhal be comforted vpon the euil, that I haue brought vpon Ieruſalem in al things, that I haue brought in vpon it. 23. And they ſhal comfort you, when you ſhal ſee their way, & their inuentions: and you ſhal know that I haue not in vaine done al things, which I haue done in it, ſaith our Lord God.

people; els this allegation of their interceding, were not to the purpoſe of confirming Gods immutable decree to puniſh this obſtinate people. As is noted of Moyſes & Samuel. *Iere.* 15.

(*e*) Noe is named for example of ſpiritual Paſtours of the Church, Daniel of al religious orders, & Iob of holy laie people. S. *Greg. l.* 1. *c.* 15. *Mor.*

(*f*) There ſhal alwayes be Paſtours to bring forth & feede ſpiritual children of God.

CHAP. XV.

As a vine cut downe is profitable to no vſe, but to burne: 6. ſo the Iewes (and other people) ſeparated from the Church, are to be burned in the fire.

AND the word of our Lord was made to me, ſaying: 2. Sonne of man, what ſhal be made of (*a*) the wood of the vine of al the trees of the woods, that are among the trees of the foreſts? 3. Shal there be taken wood of it, that a worke may be made, or ſhal a pinne be made therof, that anie veſſel may hang theron? 4. Behold it is giuen to the fire for food: the fire hath conſumed both parts therof, and the middes therof is brought into ashes: why, ſhal it be profitable for a worke? 5. Yea when it was whole, it was not fit for a worke: how much more when the fire hath deuoured, and burnt it, ſhal no worke be made therof? 6. Therfore thus ſaith our Lord God: As the wood of the vine among the trees of the foreſts, which I haue giuen to the fire to be deuoured,

(*a*) Gods Church is very often and fitly compared to a vine in reſpect of the excellet fruit: & ſo the branches cut off from the Church, are moſt like to wilde ſuperfluitie of the vine, good for nothing but to the fire. S. *Aug. Tract* 81. *in Io*

so wil I deliuer the inhabitants of Ieruſalem. 7. And I wil ſet my face against them: (b) out of the fire ſhal they come forth, and fire ſhal conſume them: and you ſhal know that I am the Lord, when I ſhal ſet my face against them, 8. and ſhal make their land not paſſable, and deſolate, becauſe they haue been preuaricatours, ſaith our Lord God.

(b) In burning a fagot the middles being firſt conſumed (v. 4.) the reſt of both ends are likewiſe put in the fire til al be conſumed: ſo none that are out of the Church can eſcape the fire.

CHAP. XVI.

God by his Prophet ſetting his benefits 15. and the Iewes wickednes before their eyes, 31. compareth them with other idolaters: 35. and after threatned punishment, 45. with further compariſon of other nations, 52. exhorting them to repentance, 60. offereth mercie by a new couenant of Chriſts Ghoſpel.

AND the word of our Lord was made to me ſaying: 2. Sonne of man make knowne (a) to Ieruſalem her abominations: 3. and thou ſhalt ſay: Thus ſaith our Lord God to Ieruſalem: Thy root, and thy generation of the land of Chanaan, thy father an Amorrheite, & thy mother a Cetheite. 4. And when thou waſt borne, in the day of thy birth thy nauil was not cut, and thou waſt not waſhed with water to health, nor ſalted with ſalt, nor ſwadled in clouts. 5. No eye had mercie on thee to doe vnto thee one of theſe things, hauing pitie on thee: but thou waſt throwen forth vpon the face of the earth in the abiection of thy ſoule, in the day that thou waſt borne. 6. And paſſing by thee (b) I ſaw thee to be troden downe in thy bloud: and I ſaid to thee when thou waſt in thy bloud: Liue. I ſaid to thee, I ſay: In thy bloud liue. 7. Multiplied as the ſpring of the field haue I made thee: and thou waſt multiplied, & made great, and thou wenteſt in, and cameſt to the ornaments of women: thy breaſts ſwelled, and thy haire budded: and thou waſt naked, and ful of confuſion. 8. And I paſſed by thee, and ſaw thee: and behold thy time, the time of louers: and I ſpred my garment ouer thee, and couered thy ignominie. And I ſware to thee, and I entred a couenant with thee, ſaith our Lord God: and thou waſt made myne. 9. And I waſhed thee with water, and made cleane thy bloud from of thee: and I anoynted thee with oile. 10. And I clothed thee with diuers colours, and ſhod thee with hyacinth: and I girded thee with ſilke, and clothed thee with fine garments. 11. And I (c) adorned thee with ornament, and gaue bracelets on thy hands, and a cheine about thy necke. 12. And I gaue a iewel vpon thy face, and rings to thine eares, and a crowne of beautie on thy head. 13. And thou waſt adorned with gold, and ſiluer, and waſt clothed with ſilke, and embrodered worke, and

(a) Ezechiel was now in Babylon, & therfore this admonitiō which he should giue to Ieruſalem was to be notified there by letters, & meſſengers ſent thither for this purpoſe.

(b) By al this is ſignified that God made the Iſraelites of a barbarous nation to be ciuil, and gaue them not only things neceſſarie, but alſo (c) ornaments, aboue the ſtate of other nations; eſpecially in ſpiritual benefits, giuing a Law, with Sacrifices, Sacraments, and other holy rites

manie

manie colours: thou haſt eaten floure, and honie, and oile, and waſt made very beautiful exceedingly: and didſt proſper to a Kingdom. 14. And thy name went forth into the Gentils, becauſe of thy beautie: becauſe thou waſt perfect in my beautie, which I had put vpon thee, ſaith our Lord God. 15. And hauing confidence in thy beautie thou haſt fornicated in thy name: & thou haſt layd forth thy fornication to euerie paſſenger to be made his. 16. And taking off thy garments thou madeſt thee idols embrodred on each ſide: & thou didſt fornicate vpon them, as hath not been done, nor ſhal not hereafter. 17. And thou tookeſt the veſſels of of thy beautie, of my gold, and my ſiluer, which I gaue thee: and thou madeſt thee images of men, and haſt fornicated in them. 18. And thou tookeſt thy garments of manie colours, and coueredſt them: and mine oile, and mine incenſe thou didſt put before them. 19. And my bread, which I gaue thee, the floure, and oile, and honie, wherwith I haue nouriſhed thee, thou didſt ſet in their ſight for an odour of ſweetnes, and it was done ſaith our Lord God. 20. And thou haſt taken (*d*) thy ſonnes, & thy daughters, which thou didſt beget to me: and haſt immolated the ſame vnto thē to deuour. Why, is thy fornication ſmal? 21. Thou haſt immolated my ſonnes, & haſt giuen thē, conſecrating them to the idols. 22. And after al thine abominations, & fornicatiōs, thou waſt not mindful of the dayes of thy youth, whē thou waſt naked, & ful of confuſion, troden downe in thy bloud. 23. And it chanced after al thy malice (woe, woe to thee, ſaith our Lord God) 24. thou didſt alſo build thee a ſtewes, & madeſt thee a brothel houſe in al ſtreets. 25. At euerie head of the way haſt thou built a ſigne of thy proſtitution: & haſt made thy beautie abominable: & haſt diuided thy feet to euerie one that paſſeth by, and haſt multiplied thy fornications. 26. And thou haſt fornicated with the children of Ægypt thy neighbours of great fleſh, & haſt multiplied thy fornicatiō to prouoke me. 27. Behold I wil ſtretch out my hand vpon thee, & wil take away thy iuſtification: & I wil giue thee into the ſoules of the daughters of Paleſtine that hate thee, that are aſhamed of thy wicked way. 28. And thou haſt committed fornication with the ſonnes of the Aſſyrians, becauſe neither as yet waſt thou filled: & after thou didſt fornicate, neither ſo waſt thou ſaciated. 29. And thou didſt multiplie thy fornicatiō in the Land of Chanaā with the Chaldees: & neither ſo waſt thou ſaciated. 30. Wherin ſhal I clenſe thy hart, ſaith our Lord God: wheras thou doeſt al theſe the works of a womā that is a whore, & malapert? 31. Becauſe thou haſt built thy brothel houſe in the head of euerie way, & thy exceſſe thou haſt made in euerie ſtreet, neither becameſt thou as an harlot that by diſdayne augmenteth the price, 32. but as a woman aduoutereſſe, that ouer her husband bringeth in ſtrāgers. 33. To (*e*) al harlots are rewards giuē: but thou haſt giuen rewards to al thy louers, & thou didſt giue them guifts to come vnto thee on euerie ſide, to fornicate with thee. 34. And in thee it was done contrarie to the cuſtome of women in thy fornications, and after thee there ſhal be no fornication:

(*d*) Adulterous women doe deceiue their husbāds, bringing them other mens children: but the Iewes gaue their lawful children to the worſt adulterers, ſacrificing them to idols. 4. Reg. 6. 17. 21. 23.

(*e*) Al fornication is abominable, but that is moſt deteſtable when women giue rewards to mē for fornication or adultrie.

for in that thou gaueſt rewards, and didſt not take rewards, it hath been done contrarie in thee. 35. Therfore heare, ô harlot, the word of our Lord. 36. Thus ſaith our Lord God: Becauſe thy braſſe is powred out, & thine ignominie is reuealed in thy fornications vpon thy louers, and vpon the idols of thine abominations in the bloud of thy children, whom thou gaueſt thē: 37. Behold I wil gather together al thy louers, with whom thou haſt taken pleaſure, & al whom thou haſt loued, with al, whom thou didſt hate: and I wil gather them together vpon thee on euerie ſide, and wil diſcouer thine ignominie before them, and they ſhal ſee al thy turpitude. 38. And I wil iudge thee by the iudgements of aduoutereſſes, and them that ſhed bloud: and I wil giue thee into bloud of furie and zele. 39. And I wil giue thee into their hands, and they ſhal deſtroy thy brothel-houſe, and throw downe thy ſtewes: and they ſhal turne thee naked out of thy garments, and ſhal take away the veſſels of thy beautie: and ſhal leaue thee naked, and ful of ignominie. 40. And they ſhal bring vpon thee a multitude, and they ſhal ſtone thee with ſtones, and thal murder thee with their ſwords. 41. And they ſhal burne thy houſes with fire, and ſhal doe iudgements in thee in the eyes of very manie women: and thou ſhalt ceaſe to fornicate, and ſhalt giue rewards no more. 42. And mine indignation ſhal reſt in thee: and my zele ſhal be taken away from thee, and I wil ceaſe, and be angrie no more. 43. For that thou haſt not remembred the dayes of thy youth, and haſt prouoked me in al theſe: wherfore I alſo haue giuen thy wayes on thy head, ſaith our Lord God, & I haue not done according to thy wicked deeds in al thine abominations. 44. Behold euerie one, that ſpeaketh a common prouerbe, ſhal take vp that againſt thee, ſaying (*f*) As the mother, ſo alſo her daughter. 45. Thou art the daughter of thy mother, which did caſt off her huſband, & her children: & thou art ſiſter of thy ſiſters, which did caſt off their huſbands, and their children: your mother was a Cetheite, and your father an Amorrheite. 46. And thy elder ſiſter, Samaria, ſhe & her daughters, that dwel on thy left hād, & thy ſiſter yōger then thou, which dwelleth on thy right hand, Sodom, & her daughters. 47. But neither in their wayes haſt thou walked, nor according to their wicked deeds haſt thou done a very litle leſſe: thou haſt done almoſt more wicked things then they in al thy wayes. 48. Liue I, ſaith our Lord God, that Sodom thy ſiſter her ſelfe hath not done, and her daughters, as thou haſt done, and thy daughters. 49. Loe this was the iniquitie of Sodom thy ſiſter, (*g*) pride, fulnes of bread, and aboundance, and the idlenes of her, and of her daughters: and they raught not the hand to the needie, and the poore. 50. And they were eleuated, and did abominations before me: & I tooke them away as thou haſt ſeen. 51. And Samaria ſinned not the halfe of thy ſinnes: but thou haſt paſſed thē with thy wicked deeds, & haſt iuſtified thy ſiſters in al thine abominatiōs, which thou haſt wrought. 52. Thou alſo therfore carie thy confuſion, which haſt paſſed thy ſiſters with thy ſinnes, doing more wickedly then they:

(*f*) As Ieruſalē was wont to be wicked in former times, ſo it is now.

(*g*) Ambition, gluttonie, & idlenes are cauſe of much more ſinnes; temperance & labour bring forth much good fruit. *Otia ſi tollas periere cupidinis arcus. Take away idlenes, & Cupids bow is weake. Labor omnia vincit.*

for

for they are iuſtified aboue thee: thou alſo therfore be confounded, and beare thine ignominie, which haſt iuſtified thy ſiſters. 53. And I wil conuert reſtoring them by the conuerſion of Sodom with her daughters, and by the conuerſion of Samaria, and her daughters: and I wil conuert thy reuerſion in the middes of them, 54. that thou mayſt carie thine ignominie, and mayſt be confounded in al things, that thou haſt done, comforting them. 55. And thy ſiſter (*h*) Sodom, and her daughters ſhal returne to their antiquitie: and Samaria, and her daughters ſhal returne to their antiquitie: and (*i*) thou, and thy daughters ſhal returne to your antiquitie. 56. And Sodom thy ſiſter was not heard in thy mouth, in the day of thy pride, 57. before that thy malice was reuealed: as at this time for reproch of the daughters of Syria, & of al the daughters of Paleſthine in the circuite of thee, which compaſſe thee round about. 58. Thy wickednes, & thine ignominie thou haſt caried, ſaith our Lord God. 59. Becauſe thus ſaith our Lord God: And I wil doe to thee, as thou haſt deſpiſed the oath, to make the couenant fruſtrate: 60. and I wil remēber my couenāt with thee in the dayes of thy youth: and I wil raiſe vnto thee an euerlaſting couenāt. 61. And thou ſhalt remēber thy wayes, & ſhalt be confounded: when thou ſhalt receiue (*k*) thy ſiſters elder then thee with thy yonger: and I wil giue them to thee for daughters, but not by (*l*) thy couenant. 62. And I wil raiſe vp my couenant with thee: and thou ſhalt know that I am the Lord, 63. that thou mayſt remember, and be confounded, and maiſt no more open thy mouth becauſe of thy confuſion, when I ſhal be pacified toward thee in al that thou haſt done, ſaith our Lord God.

(*h*) By Sodom & other cities are vnderſtood al nations, which ſhal come to Chriſt.

(*i*) After that al other nations are conuerted the Iewes ſhal alſo returne to Chriſt. *Ro. 11. v. 26.*

(*k*) Al gentils elder & yonger ſhal be conuerted to Chriſt.

(*l*) Not by the couenant made with the Iewes in the Law of Moyſes, but by the Euāgelical couenant.

CHAP. XVII.

By a parable of two eagles (6. and of a vineyard) is prophecied, 9. that Sedecias being made King by Nabuchodonoſor, 15. and rebelling, ſhal be caried captiue, and dye in Babylon: 22. with prophecie, that God wil plant, and propagate the Church of Chriſt.

AND the word of our Lord was made to me, ſaying: 2. Sonne of man, propoſe a darke ſpeach, and tel a parable to the houſe of Iſrael, 3. and thou ſhalt ſay: Thus ſaith our Lord God: A great (*a*) eagle with great wings, with a long reach of members, ful of fethers, and of varietie, came to Libanus, and tooke the marow of the ceder. 4. He plucked away the top of the boughs therof: and tranſported it into the Land of Chanaan, in the citie of merchants he did put it. 5. And he tooke of the ſeed of the land, & put it in the ground for ſeed, that it might faſten the roote ouer manie waters: he planted it in the ouermoſt part of the

(*a*) Nabuchodonoſor like an eagle rauenous to the praye, & ſpeedie in ſeazing theron, ſpoyled the vineyard (ſignifying Ieruſalem) notwithſtanding they ſought help of another eagle, the King of Ægypt. *v. 7. See v 12. &c.*

earth. 6. And when it had budded, it grew into a broad ſpredding vine of low ſtature, the boughs therof looking toward it: and the roots therof were vnder it. It became a vine then, and fructified into branches, and put forth ſhoots. 7. And there was made an other great egle, with great wings, and manie fathers: and behold this vine as it were ſpredding her roots towards it ſtreched forth her branches to it, that ſhe might water it from the beds of her ſpring. 8. In a good ground vpon manie waters it was planted, that it might bring forth branches, & beare fruite, that it might be into a great vine. 9. Say. Thus ſaith our Lord God: ſhal it proſper then? ſhal he not pluck vp the roots therof, & ſtrip off the fruits therof, drie vp al the brāches of the ſpring therof, & it ſhal wither: & not in a great arme, nor in much people, to plucke it vp by the root? 10. Behold it is planted: ſhal it proſper thē? ſhal it not be dried whē the burning winde ſhal touch it, and wither in the beds of the ſpring therof? 11. And the word of our Lord was made to me ſaying: 12. Say to the exaſperating houſe: Know you not what theſe things doe ſignifie? Say: (*b*) Behold the King of Babylon commeth into Ieruſalem: and he ſhal take the King and the Princes therof, and ſhal bring them to himſelfe into Babylon. 13. And he ſhal take of (*c*) the ſeed of the Kingdom, and ſhal make a couenant with it, and ſhal take an oath of it. Yea and he ſhal take away the ſtrong of the land, 14. that it may be a lowe Kingdom, & not be eleuated, but keep his couenant, and obſerue it. 15. Who reuolting from him ſent meſſengers to Ægypt, that it would giue him horſes, and much people. What, ſhal he proſper, or get ſaluation that hath done theſe things? and he that broke the couenant, ſhal he eſcape? 16. Liue I, ſaith our Lord God: that in the place of the King that made him King, whoſe oath he made fruſtrate, and brake the couenant, that he had with him, (*d*) in the middes of Babylon ſhal he dye. 17. And not in a great armie, nor in much people ſhal Pharao make battel agaynſt him: in the caſting vp of a ramper, and in the building of bulworks, to kil manie ſoules. 18. For he had deſpiſed the oath, that he might breake the couenant, and behold he gaue his hand, & when he hath done al theſe things, he ſhal not eſcape. 19. Therfore thus ſaith our Lord God: Liue I, that the oath which he hath deſpiſed, and the couenant, that he tranſgreſſed, I wil lay on his head. 20. And I wil ſpread my net ouer him, and he ſhal be taken in my net: and I wil bring him into Babylon, and wil iudge him there in the preuarication, wherby he hath deſpiſed me. 21. And al his fugitiues wi h al their troupe ſhal fal by the ſword: and the reſidue ſhal be diſperſed into euerie wind: and you ſhal know that I the Lord haue ſpoken. 22. Thus ſaith our Lord God: And (*e*) I wil take of the marow of the high ceder, and wil ſet it: of the top of the boughs therof the tender one I wil ſtrip off, and wil plant it vpon a mountaine high and eminent. 23. On the high mountaines of Iſrael wil I plant it, and it ſhal ſhoot forth into a bud, and ſhal yeald fruit, and it ſhal be into a great ceder: and al birds, and euerie

foule

b) The explication of the parable.

c) The King of Babylon made King Sedecias King of Iuda, tooke of him an oath of allegeance to be vnder him, which oath Sedecias breaking was therfore iuſtly plagued.

(*d*) After the ruine of Ieruſalem, the ſlaughter of his ſonnes, the plucking out of his owne eyes, & manie other miſeries, this King at laſt ended a captiue in Babylon. *Ierem.* 32. *Ezech.* 12

e) Nabuchodonoſor planted a Kingdom vnder Sedecias, which proſpered not: the Kingdom alſo of Babylon was afterwards deſtroyed: but Gods Church planted by Chriſt ſhal neuer faile.

foule ſhal dwel vnder the ſhadow of the boughs therof, and ſhal there make their neſt. 24. And al the trees of the countrie ſhal know, that I the Lord haue humbled the high tree, & exalted the low tree: and haue dried the green tree, and haue cauſed the drie tree to ſpring, I the Lord haue ſpoken, and haue done it.

CHAP. XVIII.

One ſhal not beare the ſinnes of an other, but euerie one their owne: 21. If the wicked truly repent, he ſhal be ſaued: and if the iuſt leaue his iuſtice, he ſhal be damned.

AND the word of our Lord was made to me, ſaying: 2. What is that among you, you turne a parable into this prouerbe in the land of Iſrael, ſaying: (a) The fathers did eate a ſowre grape, & the teeth of the children are ſet on edge? 3. Liue I, ſaith our Lord God, if this parable ſhal be vnto you any more for a prouerbe in Iſrael. 4. Behold al ſouls are mine: as the ſoule of the father, ſo alſo the ſoule of the ſonne is mine: the ſoule that ſhal ſinne, the ſame ſhal dye. 5. And a man if he ſhal be iuſt, and hath done iudgement and iuſtice, 6. hath not eaten on the mountaynes, and not lifted vp his eies to the idols of the houſe of Iſrael: and hath not violated his neighbours wife, & approched not to a menſtruous woman: 7. and made no man ſorowful: hath reſtored the pledge to the debter, taken nothing away by violence: hath giuen his bread to the hungrie, and couered the naked with a garment: 8. hath not lent to vſurie, and not taken more: hath turned away his hand from iniquitie, and done true iudgement between man & man: 9. hath walked in my precepts, and kept my iudgements, to doe truth: this man is iuſt, liuing he ſhal liue, ſaith our Lord God. 10. And if he hath begotten a ſonne that is a robber ſhedding bloud, and he doe one of theſe things: 11. and that doth not indeed al theſe things, but eateth on the mountaynes, and defileth his neighbours wife: 12. that maketh the needie and poore ſorowful, violently committeth robberies, reſtoreth not the pledge, & lifteth his eyes to idols, doth abomination: 13. that giueth to vſurie, & taketh more: what, ſhal he liue? he ſhal not liue. Wheras he hath done al theſe deteſtable things, dying he ſhal dye, his bloud ſhal be vpon him. 14. But and if he hath begotten a ſonne, that ſeeing al his fathers ſinnes, which he hath done, is afrayd, and ſhal not doe the like to them: 15. hath not eaten vpon the mountaines, & not lifted vp his eyes to the idols of the houſe of Iſrael, & hath not violated his neighbours wife: 16. and hath made no man ſorowful, hath not withheld the pledge, and hath not violently committed robberie, hath giuen his bread to the hungrie,

(a) The people ſuffering affliction would not confeſſe it to be for their owne ſinnes, but caſt the fault vpō their fathers which errour is here cōuinced, God declaring by his Prophet that not only the fathers, but alſo the children had ſinned, & were therfore iuſtly puniſhed, euerie one is for his owne ſinnes.

hungrie, and couered the naked with clothing: 17. hath turned away his hand from iniurie of the poore, hath not taken vsurie and ouerplus, hath done my iudgements, hath walked in my precepts: this man shal not dye in the iniquitie of his father, but liuing he shal liue. 18. His father because he did calumniate, and did violence to his brother, and wrought euil in the middes of his people, behold he is dead in his owne iniquitie. 19. And you say: Why hath not the sonne borne the iniquitie of his father? Verily because the sonne hath wrought iudgement and iustice, he hath kept al my precepts, and done them, liuing he shal liue. 20. The soule that shal sinne, the same shal dye: the sonne shal not beare the iniquitie of the father, and the father shal not beare the iniquitie of the sonne: the iustice of the iust shal be vpon him, and the impictie of the impious shal be vpon him. 21. But (*b*) if the impious shal doe penance from al his sinnes, which he hath wrought, and shal keep al my precepts, and doe iudgement, and iustice: liuing he shal liue, and shal not dye. 22. Al his iniquities, which he hath wrought, I wil not remember them: in his iustice which he hath wrought, he shal liue. 23. Why, *I* is the death of a sinner my wil, saith our Lord God, and not that he conuert from his wayes, and liue? 24. But if the iust man shal turne away himselfe from his iustice, and doe iniquitie according to al the abominations, which the impious vseth to worke, shal he liue? al his iustices, which he had done, shal not be remembred: in the preuarication, which he hath preuaricated, and in his sinne, which he hath sinned, in them he shal dye. 25. And you haue said: The way of our Lord is not right. Heare ye therfore, ô house of Israel: What, is not my way right, and are not rather your wayes peruerse? 26. For when the iust shal turne away himselfe from his iustice, and doth iniquitie, he shal dye in them: in the iniustice, that he hath wrought he shal dye. 27. And when the impious shal turne away himselfe from his impietie, which he hath wrought, and shal doe iudgement and iustice (*c*) he shal * viuificate his soule. 28. For considering, and turning away himself from al his iniquities, which he hath wrought, liuing he shal liue, and not dye. 29. And the children of Israel say: The way of our Lord is not right. What, are not my waies right, ô house of Israel, and not rather your wayes peruerse? 30. Therfore wil I iudge euerie man according to his wayes, ô house of Israel, saith our Lord God. Conuert, (*d*) and doe penance from al your iniquities: & iniquitie shal not be a ruine to you. 31. Cast away from you al your preuarications, wherin you haue preuaricated, and make to your selues a new hart, and a new spirit: and why wil you dye, ô house of Israel? 32. Because I wil not the death of him that dieth, saith our Lord God, returne ye, and liue.

v. 32.

*make his soule to liue.

b) Another general rule is here giuē, That as men altar their manners from euil to good or from good to euil, so they shal be iudged & finally rewarded or punished, according to the state wherin they end this life.

c) As a soule in mortal sinne is spiritually dead: so truly repenting it returneth to spiritual life.

d) Not only repentance, which is auersiō from sinne, & cōuersion to God, but also doing penance, that is, satisfaction for sinnes past, is necessarie to saluation.

ANNO-

ANNOTATIONS.

CHAP. XVIII.

Psa 113. v. 11. Rom. 9. v. 19. Exec. 33. v. 11. 1. Tim. 2 v. 4. 2. Pet. 3. v. 9. S. Tho. p. 1 q 19. a. 6.

23. *Is the death of a sinner my wil?*] In manie places of holie Scripture it is cleere, that Gods wil is moſt aſſuredly fulfiled in al things, whatſoeuer he would: and none can reſiſt his wil, &c. Neuertheles here, and in orher places it is alſo expreſly affirmeth, that God would haue al ſinners to repent, and none to dye in their ſinnes; which ſeemeth to repugne with the former doctrine. For ſolution of which difficultie, S. Damaſcen, *li. 2. c. 29. de Orthodoxa fide*, and other Doctours diſtinguiſh Gods wil, which is either called Antecedent, and conditional, and ſo God would haue al men to be ſaued, as appeareth by creating al to that end, by his frequent admonitions, precepts, threats, temporal puniſhments, and rewards; and eſpecially by our Sauiours death, and redemption of al mankind, wherby he merited moſt ſufficient meanes, and offereth his ſufficient grace to euerie one, that they may be ſaued if they wil. Otherwiſe Gods wil is called Conſequent and abſolute; and ſo for iuſtice ſake his diuine wil is, that impenitent ſinners ſhal be damned, and eternally puniſhed for their ſinnes. As a iuſt Iudge condionally and antecedently would haue al men to obſerue good lawes, and to liue ſo long as they can by nature; but abſolutely and conſequently finding ſome to be murderers, or otherwiſe pernicious to the commonwelth, he puniſheth them with death.

Though God conditionally would haue al men to be ſaued: yet manie are iuſtly damned.

A iuſt Iudge would condemneno man, yet cõdemneth murderers, theeues, &c.

CHAP. XIX.

The Iſraelites calamitie is deſcribed by two parables; of lions, 10. and of a vine planted and plucked vp.

AND thou take vp lamentation vpon the Princes of Iſrael, 2. and thou ſhalt ſay: Why lay (*a*) thy mother a lioneſſe among the lions, in the middes of yong lions broughtvp her whelps? 3. And ſhe brought out one of her yong lions, he became a lion: and he learned to catch prayes, and to eate man. 4. And the Gentils heard of him, and not without their wounds they tooke him: & they brought him in cheynes into the Land of Ægypt. 5. Who when ſhe ſaw that ſhe was weakned, and her expectation was loſt, ſhe tooke one of her yong lions, ſhe made him a lion. 6. Who went among the lions, & became a lion: and he learned to take praye, & to deuoure men. 7. He learned to make widowes, and to bring their cities into a deſert: and the land was made deſolate, and the fulnes therof by the voice of his roaring. 8. And (*b*) the Gentils came together againſt him on euerie ſide out of the Prouinces, and they ſpred their net vpon him, in their wounds he was

(*a*) Ieruſalem brought forth cruel Kings, as Ioachaz, Ioakim, Iechonias, and Sedecias. *4. Reg 23. & 24.* of the which two reigned but three months ech one, and the others but ech of them eleuen yeares.

(*b*) Rouers of Chaldea, of Syria, of Moab, & of Ammõ. *4. Reg 24. v. 2.*

taken. 9. And they put him into a caue, in cheynes they brought him to the King of Babylon: and they caſt him into priſon, that his voice might no more be heard vpon the mountaines of Iſrael. 10. (c) Thy mother as it were a vine in thy bloud is planted vpon the water: her fruit and her branches haue growen out of manie waters. 11. And there were made to her ſtrong rods for the ſcepters of them that rule, and her ſtature was exalted among the branches: and ſhe ſaw her height in the multitude of her branches. 12. And ſhe was plucked vp in wrath, and caſt on the ground: and the burning wind hath dried vp her fruit: the rods of her ſtrength are withered, & dried vp: fire hath eaten her. 13. And now ſhe is tranſplanted into the deſert, in a land not paſſable, and drie. 14. And there came forth fire from the rod of her boughs, which hath eaten her fruit: and there was not in her a ſtrong rod, the ſcepter of rulers. Lamentation it is, and it ſhal be into lamentation.

(c) The Kingdom of al the Iſraelites was planted and proſpered vnder Dauid and Salomon, but decayed vnder other Kings: & firſt ten tribes, afterwards the other two were caried in captiuitie.

CHAP. XX.

God wil not anſwer the elders of Iſrael asking by the Prophet, 4. but by him ſetteth his benefits before their eies, and their owne heynous ſinnes; 30. threatning yet greater punishments: 40. but ſtil mixt with mercie.

(a) Ezechiel began to Prophecie in the fifth yeare after the tranſmigration of Iechonias *ch.* 1. *v.* 2. after which he was ſilent 390. dayes, and 40. dayes (*ch.* 4. *v.* 8.) which make 430. that is, a yeare two months & fiue dayes. In the ſixth yeare the month he Prophecied againe *ch.* 8. *v.* 1. And now in the ſeuenth yeare fifth month tenth day, the elders cõming to demãd Prophecie it was reuealed to him not to anſwer.

AND it came to paſſe in (a) the ſeuenth yeare, in the fifth, the tenth of the month: there came men of the ancients of Iſrael to aske our Lord, and they ſate before me. 2. And the word of our Lord was made to me, ſaying: 3. Sonne of man, ſpeake to the ancients of Iſrael, and thou ſhalt ſay to them: Thus ſaith our Lord God: Why, are you come to aske me? Liue I, that I wil not anſwer you, ſaith our Lord God. 4. Doeſt thou iudge them, doeſt thou iudge, ô ſonne of man? ſhew to them the abominations of their fathers. 5. And thou ſhalt ſay to them: Thus ſaith our Lord God: In the day that I choſe Iſrael, and lifted vp my hand for the ſtock of the houſe of Iacob: and appeared to them in the Land of Ægypt, & lifted vp my hand for them, ſaying: I the Lord your God: 6. in that day I lifted vp my hand for them, that I might bring them out of the Land of Ægypt, into a Land which I had prouided for them, flowing with milke & honie, which is excellent among al lands. 7. And I ſaid to them: Let euerie man caſt away the ſcandals of his eies, & in the idols of Ægypt be ye not polluted: I the Lord your God. 8. And they prouoked me, & would not heare me: euerie one did not caſt away the abominations of his eies, neither did they leaue the idols of Ægypt: and I ſayd I would powre out mine indignation vpon them, and fil my wrath in them, in the middes of the Land of Ægypt. 9. And

(b) I

(b) I did for my name ſake, that it might not be violated before the Gentils, in the middes of whom they were, & among whom I appeared to them to bring them out of the Land of Ægypt. 10. I caſt them out therfore of the Land of Ægypt, and brought them forth into the deſert. 11. And I gaue them my precepts, and I ſhewed to them my iudgements, which a man doing, ſhal liue in them. 12. Moreouer alſo my ſabbaths I gaue to them, to be a ſigne between me and them: & that they might know that I am the Lord ſanctifying them. 13. And the houſes of Iſrael prouoked me in the deſert; they walked not in my precepts, and my iudgemẽts they reiected, which a man doing ſhal liue in thẽ: & my ſabbaths they violated exceedingly. I ſaid therfore I would power out my furie vpon them in the deſert, and would conſume them. 14. And (c) I did for my name ſake, leſt it ſhould be violated before the Gentils, from which I caſt them out, in their ſight. 15. I therfore lifted vp my hand vpon them in the deſert, not to bring them into the Land, which I gaue them flowing with milke and honie, the chiefe of al lands. 16. Becauſe they reiected my iudgements, and walked not in my precepts, and violated my ſabbaths: for their hart went after idols. 17. And mine eye was merciful on them, that I killed them not: neither did I conſume them in the deſert. 18. But I ſaid to their children in the wildernes: In the precepts of your fathers walke not, neither keep ye their iudgements, nor be polluted in their idols: 19. I the Lord your God: walke ye in my precepts, and keep my iudgements, and doe them. 20. And ſanctifie ye my ſabbaths; that they may be a ſigne between me and you: and ye may know that I am the Lord your God. 21. And the children exaſperated me, in my precepts they walked not: and my iudgements they kept not, to doe them: which when a man ſhal doe, he ſhal liue in them: and they violated my ſabbaths: and I threatned to power out my furie vpon them, and to fil my wrath in them in the deſert. 22. But I turned away my hand, & did for my names ſake, that it might not be violated before the Gentils, out of which I did caſt them forth in their eyes. 23. (d) Againe I lifted vp my hãd vpon them in the wildernes, that I might diſperſe them into nations, and ſcatter them into lands: 24. for that they had not done my iudgements, and had reiected my precepts, and had violated my ſabbaths, and their eyes had been after the idols of their fathers. 25. Therfore I alſo gaue them precepts not good, & iudgements, in which they ſhal not liue. 26. And I polluted them in their guifts, when they offered al that opened the matrice, for their offences: and they ſhal know that I am the Lord. 27. Wherfore ſpeake to the houſe of Iſrael, ô ſonne of man: and thou ſhalt ſay to them: Thus ſaith our Lord God: Yet alſo in this did your fathers blaſpheme me, whenc ôtemning they had deſpiſed me: 28. and I had brought them into the Land, vpon which I lifted vp my hand to giue it them: they ſaw euerie high hil, & euerie wooddie tree, and there they immolated their victims: and there they gaue the irritation of their oblation, and there they put

Num. 16. Pſal. 105.

(b) According to their deſerts al ſhould haue beẽ deſtroyed, but God for his names ſake ſaued his people, as he had promiſed.

(c) *Aſu. 9. & 22.* God ſtil conſerued a ſucceſſion.

(d) God lifteth vp his hand either to deliuer, as *v. 5. 6. 15.* or to threaten and puniſh, as here.

the odour of their ſweetnes, and offered their libations. 29. And I ſaid to them: What is (e) the excelſe, vnto which you goe? & the name therof was called Excelſe euen to this day. 30. Therfore ſay to the houſe of Iſrael: Thus ſaith our Lord God: Surely in the way of your fathers you are polluted, and after their ſcandals you doe fornicate. 31. And in the oblation of your guifts, when you make your children paſſe through the fire, you are polluted in al your idols vnto this day: and ſhal I anſwer you, ô houſe of Iſrael? Liue I, ſaith our Lord God, that I wil not anſwer you. 32. Neither ſhal the cogitation of your minde come to paſſe, ſaying: We wil be as the Gentils, and as the kinreds of the earth, that we may worſhip wood, and ſtones. 33. Liue I, ſaith our Lord God, that in a ſtrong hand, & in a ſtretched out arme, & in furie powred forth wil I reigne ouer you. 34. And I wil bring you out of the peoples, and I wil gather you out of the lāds, in which you are diſperſed, in a ſtrōg hād, & in a ſtretched out arme, & in furie powred forth wil I reigne ouer you. 35. And I wil bring you into the deſert of peoples, and wil be iudged there with you face to face. 36. As I contended in iudgemēt againſt your fathers in the deſert of the Land of Ægypt: ſo wil I iudge you, ſaith our Lord God. 37. And I wil ſubdue you to my ſcepter, & wil bring you into the bands of couenant. 38. And I wil chooſe out of you the trāſgreſſours, and impious, & wil bring them out of the land of their ſeiourning, and into the land of Iſrael they ſhal not enter: and you ſhal know that I am the Lord. 39. And you ô houſe of Iſrael, Thus ſaith our Lord God: (f) Walke you euerie one after your idols, & ſerue them. But and if in this alſo you heare me not, and ſhal pollute (g) my holie name any more in your guifts, & in your idols: 40. in my holie mount, in the high mount of Iſrael, ſaith our Lord God, there ſhal al the houſe of Iſrael ſerue me, al I ſay in the land, wherin they ſhal pleaſe me, & there wil I require your firſt fruits, and the beginning of your tithes in al your ſanctifications. 41. I wil receiue you for an odour of ſweetnes, when I ſhal brought you out of the peoples, & ſhal haue gathered you out of the lands, into which you are diſperſed, & I wil be ſanctified in you in the eyes of the nations. 42. And you ſhal know that I am the Lord, when I ſhal haue brought you into the land of Iſrael, into the land for which I lifted vp my hand to giue it to your fathers. 43. And there you ſhal remember your wayes, and al your wicked deeds, in which you were polluted: & you ſhal miſlike your ſelues in your owne ſight, in al your malices, which you haue done. 44. And you ſhal know that I am the Lord, when I ſhal haue done you good for my name ſake, and not according to your euil wayes, nor according to your moſt wicked deeds, ô houſe of Iſrael, ſaith our Lord God. 45. And the word of our Lord was made to me, ſaying: 46. Sonne of man, ſet thy face againſt the way (h) of the ſouth, and drop toward the ſotherne winde, & prophecie to the forreſt of the ſotherne field. 47. And thou ſhalt ſay to the ſotherne forreſt: Heare the word of our Lord: Thus ſaith our Lord God: Behold I

(e) By long cuſtom of ſacrifising to idols vpon the Excelſes (that is, on high places, or litle hils, the people alſo called the Altar of God an *Excelſe*: whereupon the Prophet argueth againſt thē, that euen by the falſe name vſed by euil cuſtome, they are conuinced to haue been great idolaters. As thoſe who haue been heretikes, doe commonly vſe termes & phraſes belonging to hereſie. As Communion for Maſſe, Table for Altar, Seruice for Sacrifice.

(f) God wil rather haue idolaters to leaue him wholy thē *to halt between two. 3. Reg. 18. neither hote nor cold, but luke warme. Apoc. 3.*

(g) For ſuch doe eſpecially pollute Gods name. *Rom. 2. v. 24.*

(h) By ſouthern forreſt is meant Ieruſalem, ful of al ſorts of people good and bad.

wil

wil kindle a fire in thee, and wil burne in thee euerie green tree, and euerie drie tree: the flame of the fire ſhal not be quenched: and euerie face ſhal be burned in it, from the South euen to the North. 48. And al fleſh ſhal ſee, that I the Lord kindled it, neither ſhal it be quenched. 49. And I ſaid: A a a, ô Lord God: they ſay of me: (*i*) Doth not this man ſpeake by parables?

(*i*) Much of his Prophecie was ſo hard, that al ſeemed to be parables.

CHAP. XXI.

Deſtruction of Ieruſalem by ſword is further deſcribed: 10. *with tranſlation of the Kingdom.* 28. *The ruine alſo of the Ammonites is foreſhewed.* 30. *And finally Babylon, the deſtroyer of others, ſhal be deſtroyed.*

AND the word of our Lord was made to me, ſaying: 2. Sonne of man ſet thy face to Ieruſalem, and (*a*) drop to the ſanctuaries, and prophecie againſt the ground of Iſrael: 3. And thou ſhalt ſay to the land of Iſrael: Thus ſaith our Lord God: Behold I to thee, and I wil draw forth my ſword out of his ſcabbard, and wil kil in thee (*b*) the iuſt, and the impious. 4. And for that I haue killed in thee the iuſt, and the impious, therfore ſhal my ſword goe forth out of his ſcabbard to al fleſh, from the South euen to the North. 5. That al fleſh may know that I the Lord haue drawen my ſword out of his ſcabbard not to be reuoked. 6. And thou ſonne of man, mourne in contrition of the loynes, and in bitternes mourne before them. 7. And when they ſhal ſay to thee: Why mourneſt thou? thou ſhalt ſay: For the bruit: becauſe it commeth, and euerie hart ſhal melt, & al hands ſhal be diſſolued, and euerie ſpirit ſhal be weakned, and waters ſhal runne by al knees: behold it commeth, and it ſhal be done, ſaith our Lord God. 8. And the word of our Lord was made to me, ſaying: 9. Sonne of man prophecie, and thou ſhalt ſay: Thus ſaith our Lord God: Speake: The ſword, the ſword is ſharpned, and fourbiſhed. 10. To kil victims it is ſharpned, to glitter it is fourbiſhed: thou that moueſt the ſcepter (*c*) of my ſonne, haſt cut downe euerie tree. 11. And I gaue it to be made ſmooth, that it may be held with the hand: this is a ſharpned ſword, and this is fourbiſhed, that it may be in the hand of the ſlayer. 12. Crie, and houle, ô ſonne of man, becauſe this ſame is made in my people, in al the captaines of Iſrael, that fled: they are deliuered to the ſword with my people, therfore ſtrike vpon the thigh, 13. becauſe it is proued: and that, when it ſhal ouerthrow the ſcepter, it ſhal not be ſaith our Lord God. 14. Thou therfore ô ſonne of man prophecie, and ſtrike hand againſt hand, and let the ſword be doubled, & let the ſword of the ſlaine be tripled: this is the ſword of great ſlaughter, that maketh them to be aſtoniſhed, 15. and to pine in hart, & multiplieth ruines. In al their gates haue I giuen the trouble of the ſword ſharp and fourbiſhed

(*a*) Ceaſe not to inſtil & inculcate the puniſhment of the people.

(*b*) Temporal afflictions fal alſo vpon the iuſt; not for puniſhment, but for their merite, and that they may eſcape the miſeries of captiuitie, whcras the wicked are puniſhed both temporally & eternally. *S. Ieron. in ch.* 20. *v.* 47.

(*c*) The whole people of Iſrael was the peculiar adopted ſonne of God, called alſo his firſt begotten. *Exo.* 4. *v.* 22.

to glitter, addreſſed to ſlaughter. 16. Be thou ſharpned, goe to the right hand, or to the left, whitherſoeuer the appetite of thy face is. 17. Yea and I wil clappe hand to hand, and wil fil mine indignation: I the Lord haue ſpoken. 18. And the word of our Lord was made to me, ſaying: 19. And thou ſonne of man, (d) put thee two wayes, that the ſword of the King of Babylon may come: both ſhal come forth out of one land: and he ſhal take coniecture with the hand, in the head of the way of the citie ſhal he chooſe it. 20. Thou ſhalt make way that the ſword may come to Rabbath of the children of Ammon, and to Iuda into Ieruſalem moſt fenced. 21. For the King of Babylon ſtood in the high way, in the head of two wayes, ſeeking diuination, ſhuffling arrowes: he asked the idols, and tooke counſel of entrailes. 22. On his right hand was made diuination vpon Ieruſalem, to ſet engines to open the mouth in ſlaughter, to elcuate the voice in howling, to ſet engines againſt the gates, to caſt vp a rampier, to build munitions. 23. And he ſhal be as it were conſulting the oracle in vaine in their eies, and imitating the reſt of ſabbaths: but he ſhal remember the iniquitie to take it. 24. Therfore thus ſaith our Lord God: For that you haue remembred your iniquitie, and haue reuealed your preuarications, and your ſinnes haue appeared in al your cogitations: for that, I ſay, that you remembred, you ſhal be taken by hand. 25. But thou prophane, impious Prince of Iſrael, whoſe day prefixed commeth in the time of iniquitie: 26. Thus ſaith our Lord God: Take away the myter, take off the crowne: is not this it, that extolled the humble, and humbled the high? 27. Iniquitie, iniquitie, iniquitie wil I put it, and this was not done, til he came to whom iudgement belongeth, and I wil deliuer it to him. 28. And thou ſonne of man prophecie, and ſay: Thus ſaith our Lord God to the children of Ammon, and (e) to their reproch, and thou ſhalt ſay: Sword, ſword draw out thy ſelfe to kil, fourbiſh thy ſelfe to ſlaye, and to glitter. 29. When vaine things were ſeen for thee, and lies were diuined: that thou mighteſt be giuen vpon the necks of the wounded impious, whoſe day prefixed commeth in the time of iniquitie. 30. (f) Returne to thy ſcabbard, in the place wherein thou waſt created, in the land of thy natiuitie I wil iudge thee, 31. and wil powre out vpon thee mine indignation: in the fire of my furie wil I blow vpon thee, and wil giue thee into the hands of men vnwiſe, and framing deſtruction. 32. Thou ſhalt be food for the fire, thy bloud ſhal be in the middes of the land, thou ſhalt be forgotten: becauſe I the Lord haue ſpoken.

(d) The Babylonians conſulting the idols whether they ſhould inuade the Ammonits or the Iewes, were directed to aſſault Ieruſalem.

(e) The Ammonites reproching the Iewes when they were afflicted by the Babylonians, were for the ſame deſtroyed alſo by the Babylonians.

(f) At laſt the like ſword, and ruine fel vpon Babylon.

CHAP. XXII.

For diuers enormious ſinnes, 14. *Ieruſalem, and al Iſrael ſhal be plagued:* 56. *namely falſe Prophets, Prieſts, rauening Princes, and wicked people.*

AND the word of our Lord was made to me, ſaying: 2. And thou ſonne of man (*a*) doeſt thou not iudge, doeſt thou not iudge the citie of bloud? 3. And thou ſhal ſhew her al her abominations, & ſhalt ſay: Thus ſaith our Lord God: The citie ſhedding bloud in the middes of it, that her time may come: & that hath made idols againſt her ſelfe, that ſhe might be polluted. 4. In thy bloud, which is ſhed by thee, thou haſt offended: and in thine idols, which thou haſt made, thou art polluted: and thou haſt made thy dayes to approch, and haſt brought the time of thy yeares: therfore haue I giuē thee a reproch to the Gentils, and a mockerie to al lands. 5. Thoſe that are nere, and that are far from thee, ſhal triumph ouer thee: thou filthie one, noble, great in deſtruction. 6. Behold the Princes of Iſrael, euerie one in his arme, haue been in thee, to ſheed bloud. 7. Father and mother they haue abuſed with contumelies in thee, the ſtranger they haue calumniated in the middes of thee, the pupil and widow they haue made ſorowful in thee. 8. My ſanctuaries you haue deſpiſed, and my ſabbaths you haue polluted. 9. Detracting men haue been in thee to ſheed bloud, and vpon the mountaynes they haue eaten in thee, they haue wrought wickednes in the middes of thee. 10. The fathers ſhame they haue diſcouered in thee, the vncleannes of the menſtruous woman they haue humbled in thee. 11. And euerie one hath wrought abomination vpon his neighbours wife, and the father in law hath polluted his daughter in law wickedly, the brother hath oppreſſed his ſiſter the daughter of his father in thee. 12. They haue taken guifts in thee to ſheed bloud: thou haſt taken vſurie and ouerpius, and didſt calumniate thy neighbours couetouſly: and thou haſt forgotten me, ſaith our Lord God. 13. Behold, I (*b*) haue wrong my hands vpon thy couetouſnes, which thou haſt done, & vpon the bloud that hath been ſhed in the middes of thee. 14. Why, ſhal thy hart abide, or ſhal thy hands preuaile in the dayes, which I mal make to thee? I the Lord haue ſpoken, and wil doe it. 15. And I wil diſperſe thee into nations, & wil ſcatter thee into lands, and wil make thy vncleannes to faile from thee. 16. And I wil poſſeſſe thee in the ſight of the Gentils, and thou ſhalt know that I am the Lord. 17. And the word of our Lord was made to me, ſaying: 18. Sonne of mā, the houſe of Iſrael is turned into droſſe to me: al theſe are become braſſe, and tinne, and yron, and lead, and droſſe of ſiluer, in the middes

(*a*) Why doſt thou ceaſe frō admonifhing & blaming the peo le for their blouddy ſinnes?

(*b*) God of his part deſiring the ſaluation of a men, ſignifieth here his ſorow for the peoples ſinnes, not that God is ſubiect o any ſuch affion, but to ſignifie the enormitie of ſinne: as *Gen. 6.*

of the fornace. 19. Therfore thus ſaith our Lord God: Becauſe you are al turned into droſſe, therfore behold I wil gather you together in the middes of Ieruſalem, 20. with the gathering of ſiluer, and braſſe, and tinne, & yron, and lead, in the middes of a fornace: that I may kindle a fire in it to melt it: ſo wil I gather you together in my furie, and in my wrath, and wil reſt: and I wil melt you. 21. And I wil gather you together, and wil ſet you on fire, in the fire of my furie, and you ſhal be melted in the middes therof. 22. As ſiluer is melted in the middes of the fornace, ſo ſhal you be in the middes therof: & you ſhal know that I am the Lord, when I haue powred out mine indignation vpon you. 23. And the word of our Lord was made to me, ſaying: 24. Sonne of man, ſay to it: Thou art an vncleane land, and not rayned vpon in the day of furie. 25. A conſpiracie of Prophets in the middes therof: as a lion roaring, and rauening the praye, haue they deuoured ſouls, they haue taken the riches and the price, her widowes they haue multiplied in the middes therof. 26. Her Prieſts haue contemned my law, and haue polluted my ſanctuaries: between a holie thing and prophane they haue put no difference: and between the polluted and the cleane they vnderſtood not: and from my ſabbaths they haue turned away their eyes, and I was defiled in the middes of them. 27. Her Princes in the middes of her, as wolues rauening the praye to ſhede bloud, and to deſtroy ſouls, and to purſue gaynes couetouſly. 28. And her Prophets dawbed them without tempering, ſeeing vayne things, & diuining lies to them, ſaying: Thus ſaith our Lord God: whereas our Lord hath not ſpoken. 29. The people of the land they oppreſſed by calumnie, and tooke away violently: the needie and poore they afflicted, and the ſtranger they oppreſſed by calumnie without iudgement. 30. And I ſought of them a man that might enterpoſe hedge, and (c) ſtand oppoſite agaynſt me for the land, that I might not deſtroy it: and I found not. 31. And I powred out mine indignation vpon them, in the fire of my wrath I conſumed them: I haue rendred their way vpon their head, ſaith our Lord God.

(c) A meruelous force of iuſt mens prayers, by which God ſuffereth himſelf to be ouercome. And it is moſt grateful to God when ſome doe ſo oppoſe themſelues to entreat mercie for ſinners, that they may repent. *S. Iero. epiſt 12. ad Gaudentium.*

CHAP. XXIII.

By a parable of two harlots, Oolla and Ooliba, 5. the idolatrie of the two Kingdoms of Iſrael 11. and of Iuda is deſcribed: 22. with threats (31. as Iſrael is partly afflicted already) 36. of more affliction to them both.

AND the word of our Lord was made to me, ſaying: 2. Sonne of man, there were (a) two women daughters of one mother. 3. And they fornicated in Ægypt, (b) in their youth they fornicated: there were their breſtes preſſed, and the paps of their virginitie were broken. 4. And their names (c) Oolla the elder,

(a) He ſpeaketh here as of two peoples by anticipation, for when the Iſraelites were in Ægypt, they were but one people & then alſo they committed idolatrie.
(b) Though they were but beginning to increaſe.
(c) God called

and

and (d) Ooliba her yonger ſiſter: and I had them, & they bare ſonnes, and daughters. Moreouer their names, Samaria Oolla, and Ieruſalem Ooliba. 5. Oolla therfore fornicated ouer me, and was madde vpon her louers, vpon the Aſſirians approching, 6. clothed with hyacinth, the Princes, and the magiſtrates, al the yong men of concupiſcences, al the horſmen, the riders of horſes. 7. And ſhe gaue her fornications vpon them al the choſen children of the Aſſirians: and in al, on whom ſhe was madde, in their vncleannes ſhe was polluted. 8. Moreouer alſo her fornications, which ſhe had made in Ægypt ſhe left not: for they alſo ſlept with her in her youth, and they brake the breſts of the virginitie, and powred out their fornication vpon her. 9. Therfore haue I deliuered her into the hands of her louers, into the hands of the children of Aſſur, vpon whoſe luſt ſhe was madde. 10. They diſcouered her ignominie, tooke her ſonnes and daughters, and her they killed with the ſword: and they were made notorious women, and they did iudgements in her. 11. Which when her ſiſter Ooliba had ſeen, ſhe was madde with luſt more then ſhe: and ſhe gaue impudently her fornication aboue the fornication of her ſiſter 12. to the children of the Aſſyrians, to the Princes, and magiſtrates comming to her clothed with partie clothing, to the horſemen that were carried on horſes, and to yong men al of goodlie beautie. 13. And I ſaw that ſhe was polluted, both one way. 14. And ſhe increaſed her fornacation: and when ſhe had ſeen men paynted in a wal, the images of the Chaldees expreſſed in colours, 15. and girded with girdles about their reynes, and died turbants on their heads, the forme of al the Dukes, the ſimilitude of the children of Babylon, and of the land of the Chaldees, wherin they were borne, 16. ſhe was madde vpon them with the concupiſcence of her eies, & ſhe ſent meſſengers to them into Chaldee. 17. And when the children of Babylon were come to her vnto the bed of pappes, they polluted her with (d) their fornications, and ſhe was polluted of them, and her ſoule was filled of them. 18. She reuealed alſo her fornications, & diſcouered her ignominie: & my ſoule departed from her, as my ſoule departed from her ſiſter. 19. For ſhe hath multiplied her fornications, remembring the dayes of her youth, in which ſhe fornicated in the land of Ægypt. 20. And ſhe was madde for luſt vpon the lying with them, whoſe fleſh is as the fleſh of aſſes: and as the fluxe of horſes, their fluxe. 21. And thou haſt viſited the wickednes of thy youth when thy breſts were preſſed in Ægypt, & the paps of thy virginitie broken. 22. Therfore Ooliba, thus ſaith our Lord God: Behold I wil raiſe vp al thy louers againſt thee, of whō thy ſoule is filled: & I wil gather thē together againſt thee round about, 23. the childrē of Babylon, & al the Chaldees, the nobles, & the tyrants, & Princes, al the children of the Aſſyrians, the yong men of goodlie beautie, al the captaynes, & magiſtrates, the Princes of Princes, & the renouned riders of horſes. 24. And they ſhal come vpon thee wel appoynted with chariot, & wheele, a multitude of peoples: with brigantine, and buckler,

the ten tribes *Oolla*, which ſignifieth *their owne habitation*, becauſe they made Gods to themſelues, in Bethel & Dan; and the two tribes her called *Ooliba*, ſignifying *my habitation*, becauſe the tēple there was Gods habitation.

(d) In al this & the like diſcourſes the Prophet ſpeaketh not of carnal fornication, but of ſpiritual which is idolatrie, by the moſt frequent figure *Metaphora*.

and hel met they ſhal be armed againſt thee on euerie ſide : and I wil giue iudgement before them , and they ſhal iudge thee by their iudgements. 25. And I wil put my (e) zele in thee , which they exerciſe with thee in furie : (f) thy noſe and thine eares they ſhal cut off : & the things that remaine ſhal fal by the ſword : they ſhal take thy ſonnes , and thy daughters, and thy verie laſt thing ſhal be deuoured with fire. 26. And they ſhal ſtrip thee of thy garments , and ſhal take away the veſſels of thy glorie. 27. And I wil make thy wickednes to ceaſe out of thee,and thy fornication out of the Land of Ægypt:neither ſhalt thou lift vp thine eyes to them , & Ægypt thou thalt remember no more. 28. Becauſe thus ſaith our Lord God : Behold I wil deliuer thee into the hands of them, whom thou hateſt, into their hands, of whom thy ſoule is filled. 29. And they ſhal deale with thee in hatred , and they ſhal take away al thy labours, & ſhal let thee goe naked , and ful of ignominie , and the ignominie of thy fornications ſhal be reuealed , thy wicked deed, and thy fornications. 30. They haue done theſe things to thee, becauſe thou haſt fornicated after the Nations , among which thou waſt polluted in their idols. 31. Thou haſt walked in the way of thy ſiſter , and I wil giue her cup in thy dand. 32. Thus ſaith our Lord God : The cup of thy ſiſter thou ſhalt drinke deepe , and wide : thou ſhalt be into deriſion & into ſcorne , which is moſt capable. 33. With drunkennes and ſorow thou ſhal be repleniſhed : with the cup of penſifenes , and ſadnes, with the cup of thy ſiſter Samaria. 34. And thou ſhalt drinke it, and ſhalt drinke it vp euen to the dregs , and the fragments therof thou ſhalt deuoure, thou ſhalt rent thy breaſts : becauſe I haue ſpoken, ſaith our Lord God: 35. Therfore thus ſaith our I ord God: Becauſe thou haſt forgotten me , and haſt caſt me of behind thy bodie , thou alſo beare thy wickednes, and thy fornications. 36. And our Lord ſpake to me , ſaying : Sonne of man (g) doeſt thou iudge Oolla, and Ooliba, and ſheweſt thou them their wicked deeds ? 37. becauſe they haue committed aduoutrie , and bloud is in their hands , and with their idols they haue fornicated: moreouer alſo their children , whom they begat for me , they haue offered vnto them to be deuoured. 38. Yea and they haue done this to me. They polluted (h) my ſanctuarie in that day, & profaned my (i) ſabbaths. 39. And when they immolated their children to their idols, and went into my ſanctuarie in that day to pullute it : theſe things alſo they did in the middes of my houſe. 40. They ſent to men comming from far , to whom they had ſent a meſſenger : therfore loe they came : to whom thou didſt waſh thy ſelf , and didſt annoint thine eyes about with * ſtibik ſtone , and waſt adorned with womens ornaments. 41. Thou ſateſt in a very faire bed, and a table was decked before thee: mine incenſe , and mine oyntment thou didſt ſet vpon it. 42. And the voice of a multitude reioycing was on it : and on the men , that were brought of the multitude of men , and came from the deſert , they did put bracelets on their hands , and beautiful crownes on their

(e) In that the Chaldees were the miniſters of Gods wrath, they are called his zele, as Aſſur is called the rod of his furie. *Iſa.* 10. *v.* 5.

(f) *By the noſe* S. Ieron. vnderſtandeth the King: by *the eares* the Prieſts & Iudges, who were not ſlaine but cut off from the people, and caried into captiuitie. 4. *Reg.* 25. *Iere.* 52.

(g) This demãd is an admonition to iudge & cõdemne their wickednes , without intermiſſion, as *ch.* 20. *v.* 4.

(h) Circumſtances of places and (i) times doe aggrauate ſinnes very much, which are therfore more ſeuerely puniſhed.

* *Antimonium.*

heads. 43. And I ſaid to her, that was worne in aduoutries: Now wil this woman alſo fornicate in her fornication. 44. And they went to her as to an harlot woman: ſo went they vnto Oolla, and Ooliba wicked women. 45. They therfore are iuſt men: theſe ſhal iudge them with the iudgement of adultereſſes, and with the iudgement of bloud-ſheders: becauſe they are adultereſſes, and bloud is in their hands. 46. For thus ſaith our Lord God: Bring a multitude to them, and deliuer them into tumult, and into ſpoile: 47. and let them be ſtoned with the ſtones of peoples, and let them be thruſt through with their ſwords: they ſhal kil their ſonnes, and daughters, and their houſes they ſhal burne with fire. 48. And I wil take away the wickednes out of the land, and al women ſhal learne, not to doe according to the wickednes of them. 49. And they ſhal giue your wickednes vpon you, and the ſinnes of your idols you ſhal carie: and you ſhal know that I am the Lord God.

CHAP. XXIIII.

Ieruſalem manie wayes chaſticed of God, and not amended, 11. ſhal at laſt be melted like a braſſe pot: 15. and ſhal not dare to mourne for the death of her deareſt.

AND the word of our Lord was made to me in (*a*) the ninth yeare, in the tenth month, the tenth day of the month, ſaying: 2. Sonne of man, (*b*) write thee the name of this day, wherin the King of Babylon is confirmed againſt Ieruſalem to day. 3. And thou ſhalt ſpeake by a prouerbe to the exaſperating houſe a parable, & ſhalt ſay to them: Thus ſaith our Lord God: Set thou a pot, ſet it, I ſay, and put water into it. 4. Heape together the pieces therof into it, euerie good part, the thigh and the ſhoulder, the choſen things and ful of bones. 5. Take the fatteſt beaſt, and lay together pyles of bones alſo vnder it: the ſeething therof is boyling hot, and the bones therof are throughly ſodden in the middes therof. 6. Therfore thus ſaith our Lord God: Woe to the citie of bloud, to the pot, whoſe ruſtines is in it, and the ruſtines therof is not gone out of it: by her parts and by her parts caſt her out, there hath no lot fallen vpon her. 7. For her bloud is in the middes of her, ſhe hath ſhed it vpon the moſt cleare rocke: ſhe ſhed it not vpon the ground, that it might be couered with duſt. 8. That I might bring mine indignation in, vpon her, and might reuenge with vengeance: I gaue her bloud vpon the moſt cleere rock, that it might not be couered. 9. Therfore thus ſaith our Lord God: Woe to the citie of bloud, whoſe bonefire I wil make great. 10. Heape together the bones, which I wil burne with fire: the fleſh ſhal be conſumed, and al the

(*a*) Ieremie in Babylon ſaw what was done the ſame time in Ieruſalem, & therfore is bid (*b*) to write the day. *v.* 2. that therby the certaintie of his prophecie may appeare. For the verie ſame day Nabuchodonoſor layd ſiege to Ieruſalem. 4. *Reg.* 25. *v.* 1.

compoſition ſhal be ſod, and the bones ſhal drie away. 11. Set it alſo vpon hote burning coles emptie, that the braſſe therof may waxe hote, and be melted: and let the filth of it be melted in the middes therof, and let the ruſt therof be conſumed. 12. There hath been ſweating with much labour, & the exceeding ruſt therof is not gone out, (c) no not by fire. 13. Thine vncleannes is execrable: becauſe I would cleanſe thee, and thou art not cleanſed from thy filthines: yea neither ſhalt thou be cleanſed, before I make myne indignation to ceaſe in thee. 14. I the Lord haue ſpoken: It ſhal come, and I wil doe it: I wil not paſſe, nor ſpare, nor be pacified: according to thy wayes, and according to thine inuentions wil I iudge thee, ſaith our Lord. 15. And the word of our Lord was made to me, ſaying: 16. Sonne of man, behold I take from thee the thing that thine eyes deſire in a plague: and thou ſhalt not lament, nor weep: neither ſhal thy teares runne. 17. Sigh holding thy peace, thou ſhalt not make the mourning of the dead: let thy crowne be tyed round about thee, and thy ſhoes ſhal be on thy feet, neither ſhalt thou couer thy face with a cloth, neither ſhalt thou eate the meats of mourners. 18. I ſpake therfore to the people in the morning, and (d) my wife died at euen: and I did in the morning as he had commanded me. 19. And the people ſayd to me: Why doeſt thou not tel vs what theſe things ſignifie, that thou doeſt? 20. And I ſayd to them: The word of our Lord was made to me, ſaying: 21. Speake to the houſe of Iſrael: Thus ſayth our Lord God: Behold I wil pollute my ſanctuarie, the pride of your empire, and the thing that your eyes deſire, and vpon which your ſoule quaketh for feare: your ſonnes, and your daughters, which you haue left, ſhal fal by the ſword. 22. And you ſhal doe as I haue done: your faces with a clothe you ſhal not couer, and the meats of mourners you ſhal not eate. 23. You ſhal haue crownes on your heads, & ſhoes on your feet: you ſhal not lament nor weep, but you ſhal pine away in your iniquities, and euerie one ſhal groane toward his brother. 24. And Ezechiel ſhal be vnto you for a portending ſigne: according to al things, that he hath done, ſhal you doe when this ſhal come: & you ſhal know that I am the Lord God. 25. And thou ſonne of man, behold in the day, wherin I wil take away from them their ſtrength, and the ioy of dignitie, and the deſire of their eyes, whervpon their ſoules reſt, their ſonnes and daughters. 26. In that day when one flying ſhal come to thee, to tel thee: 27. in that day, I ſay, ſhal thy mouth be opened with him that flyeth, and thou ſhalt ſpeake, and ſhalt be ſilent no more: and thou ſhalt be vnto them for a portending ſigne, and you ſhal know that I am the Lord.

(c) When ſinners are not amended by the ſe of tribulation; God after that they are parted from this world, puniſheth them euerlaſtingly.

(d) The ſuddaine death of nere freinds cauſeth more ſorow, then if it were feared before: yet the Prophet was commanded not to ſhew ſorow for the ſuddaine death of his wife, to ſignifie that the great calamitie of euerie one would take away the particular griefe for the loſſe of priuate freinds.

CHAP. XXV.

The Ammonites, 8. Moabites, 12. Idumeans, 15. and Philiſtians (for their malice againſt the Iſraelites) ſhal be ouerthrowen.

The 3. part. The deſtructiō of diuers other nations, beſides the Iewes.

AND the word of our Lord was made to me, ſaying: 2. Sonne of man, ſet thy face againſt the children of Ammon, & thou ſhalt prophecie of them. 3. And thou ſhalt ſay to the children of Ammon: Heare ye the word of our Lord God: Thus ſaith our Lord God (*a*) For that thou haſt ſayd: Ha, ha, vpon my ſanctuarie, becauſe it is polluted: and vpon the Land of Iſrael, becauſe it is made deſolate: and vpon the houſe of Iuda, becauſe they are led into captiuitie: 4. Therfore wil I deliuer thee to the children (*b*) of the eaſt for an inheritance, and they ſhal place their ſhepcotes in thee, and ſhal ſet their tents in thee: they ſhal eate thy fruits: and they ſhal drinke thy milke. 5. And I wil giue Rabbath to be an habitation of camels, and the children of Ammon to be a lying place for beaſts: and you ſhal know that I am the Lord. 6. Becauſe thus ſaith our Lord God: For that thou haſt clapped with the hand, and ſtrucken with the foot, and haſt been glad with al thy affection vpon the land of Iſrael: 7. therfore behold I wil ſtretch forth my hand vpon thee, and wil deliuer thee into the ſpoile of the Gentils, and wil kil thee out of the peoples, and deſtroy thee out of the lands, and breake thee: and thou ſhalt know that I am the Lord. 8. Thus ſaith our Lord God: For that Moab, and Seir haue ſayd: Behold as al the Gentils, ſo is the houſe of Iuda: 9. therfore behold (*c*) I wil open the ſhoulder of Moab of his cities, of his cities I ſay, and of his borders the noble cities of the land Bethieſimoth, and Beelmeon, and Cariathaim, 10. to the children of the Eaſt with the children of Ammon, & I wil giue it for an inheritance: that there may be memorie no more of the children of Ammon among the Gentils. 11. And in Moab I wil doe Iudgements: and they ſhal know that I am the Lord. 12. Thus ſaith our Lord God: For that Idumea hath made reuenge to reuenge herſelf of the children of Iuda, and hath ſinned offending, & hath ſought reuenge of them, 13. therfore thus ſayth our Lord God: I wil ſtretch forth my hand vpon Idumea, and wil take away out of it man, and beaſt, and wil make it deſert from the South: and they that are in Dedan, ſhal fal by the ſword. 14. And I wil giue my reuenge vpon Idumea by the hand of my people Iſrael: and they ſhal doe in Edom according to my wrath, and my furie: and they ſhal know my vengeance, ſaith our Lord God. 15. Thus ſaith our Lord God: For that the Paleſthines haue made reuenge, and haue reuenged themſelues with al their minde, killing, and accom-

(*a*) Amongſt other heathen nations, eſpecially the Ammonites reioyced at the miſeries of the Iewes, & were therfore plagued.

(*b*) The Chalders, or rather the Armenians or Agarens (who are more direct eaſtward, and were Paſtours of cattle here mētioned) ſubdued the Ammonites.

(*c*) I wil take away al the ſtrength and force of Moab, which conſiſteth in his ſtrong cities.

pliſhing old emnities: 16. therfore thus ſaith our Lord God: Behold I wil ſtretch forth my hand vpon the Paleſthines, and wil kil the killers, and wil deſtroy the remnant of the ſea coſt, 17. and I wil make in them great reuengements arguing in furie: and they ſhal know that I am the Lord, when I ſhal haue giuen my vengeance vpon them.

CHAP. XXVI.

Tyre a moſt noble maritime citie shal be deſtroyed, by the King of Babylon, becauſe they reioyce at the deſolation of Ieruſalem. 13. At the ſight whereof manie shal be aſtonished.

(a) Yeares are ſtil counted from the tranſmigration of Ioachin, as ch. 1.8.20.24.v.1. & 29.v.1.17.

AND it came to paſſe in (a) the eleuenth yeare, the firſt of the month, the word of our Lord was made to me, ſaying: 2. Sonne of man for that Tyre hath ſayd of Ieruſalem: Ah the gates of the peoples are broken, ſhe is turned to me: I ſhal be filled, ſhe is deſert. 3. Therfore thus ſaith our Lord God: Behold I vpon thee ô Tyre, and I wil make manie nations come vp to thee, as the ſea riſeth vp ſwelling. 4. And they ſhal diſſipate the wals of Tyre, and ſhal deſtroy the towers therof: and I wil ſcrape her duſt from her, and wil make her as a moſt cleare rocke. 5. (b) The drying of nets ſhal be in the middes of the ſea, becauſe I haue ſpoken, ſaith our Lord God: and ſhe ſhal be for a ſpoile to the Gentils. 6. (c) Her daughters alſo that be in the field, ſhal be ſlaine by the ſword: and they ſhal know that I am the Lord. 7. Becauſe thus ſaith our Lord God: Behold I wil bring to Tyre Nabuchodonoſor the King of Babylon from the North, the King of Kings with horſes, & chariots, and horſemen, and multitude, & a great people. 8. Thy daughters that are in the field, he ſhal kil with the ſword: & he ſhal compaſſe thee with munitions, and ſhal caſt vp a mount round about: and he ſhal lift vp the buckler againſt thee. 9. And he ſhal diſpoſe ordinances, and engins againſt thy wals, and ſhal deſtroy thy towers with his armour. 10. With the inundation of his horſes, the duſt of them ſhal couer thee: at the ſound of the horſemen, and wheels, and chariots thy wals ſhal be moued, when he ſhal goe in at thy gates, as by the entrance of a citie deſtroyed. 11. With the hoofs of his horſes he ſhal tread downe al thy ſtreets: thy people he ſhal kil with the ſword, and thy noble ſtatues ſhal fal to the ground. 12. They ſhal waſte thy riches, they ſhal ſpoile thy merchandiſe: and they ſhal deſtroy thy wals, and ſhal ouerthrow thy goodlie houſes: and thy ſtones, and thy timber, and thy duſt they ſhal put in the mids of the waters. 13. And I wil make the multitude of thy ſongs to ceaſe, and the ſound of thy harps ſhal be heard no more. 14. And I wil make thee as a moſt cleere rock, drying of nets ſhal thou be,

(b) Tyre which is a moſt frequented ſea towne, ſhal be made deſolate and to no vſe but to hāg nets therin to drie

(c) Leſſe cities and townes perteyning to Tyre ſhal likewiſe be deſtroyed.

neither

neither ſhalt thou be built anie more: becauſe I haue ſpoken, ſaith our Lord God. 15. Thus ſaith our Lord God to Tyre: Why, ſhal not the ilands be moued at the ſound of thy ruine, and the groning of thy ſlaine when they ſhal be killed in the middes of thee? 16. And al the Princes of the ſea ſhal goe downe from their ſeats: and take off their robes, and caſt away their brodered garments, and be clothed with aſtoniſhment, ſit on the earth, and being aſtoniſhed meruel at thy ſudden fal. 17. And taking vpon thee a lamentation, they ſhal ſay to thee: How haſt thou periſhed that dwelleſt in the ſea, ô noble citie, which haſt been ſtrong in the ſea with thine inhabitants, whom al did feare? 18. Now ſhal the ſhips be aſtoniſhed in the day of thy feare: and the ilands in the ſea ſhal be troubled, for that none commeth forth out of thee. 19. Becauſe thus ſaith our Lord God: When I ſhal make thee a deſolate citie as the cities that are not inhabited: & ſhal bring vpon thee the depth, & manie waters ſhal couer thee: 20. and ſhal pluck thee downe with thoſe, that deſcend into the lake to the euerlaſting people, and ſhal place thee in the (c) loweſt ground as old deſolations, with them that are brought downe into the lake, that thou be not inhabited: moreouer when I ſhal giue glorie in the land of the liuing, 21. I wil bring thee to nothing, & thou ſhalt not be, and being ſought for, thou ſhalt not be found anie more for euer, ſaith our Lord God.

c) As Tyre was exalted in pride, ſo it was brought to great ruine, yet was it reſtored, after ſeuentie yeares according to Iſaias prophecie, *ch.23.v.15.* And our Sauiour retired ſometimes into the quarters of Tyre and Sidon. *Mat.15.v.21.*

CHAP. XXVII.

The Prophet lamenteth the ruine of Tyre: 3. deſcribing her former glories 10. and traffike in al ſorts of rich merchandiſe, with ſundrie nations. 26. Al which ſhal be ouerthrowne by the Chaldees.

AND the word of our Lord was made to me, ſaying: 2. Thou therfore ô ſonne of man, take vp a lamentation vpon Tyre: 3. And thou ſhalt ſay to Tyre, which dwelleth in the entrãce of the ſea, being the traffike of peoples to manie ilands: Thus ſaith our Lord God: ô Tyre, thou haſt ſaid: (a) I am of perfect beautie, 4. & ſituated in the hart of the ſea. Thy borderers, which builded thee haue accõpliſhed thy beautie: 5. with the firretrees of Sanir they builded thee, with al the bords of the ſea: they tooke the cedar from Libanus, to make thee a maſt. 6. Okes of Baſan they haue hewed for thine ores: & thy bankes they haue made thee of the iuorie of India, and litle cabbins of the ilands of Italie. 7. Various ſilke of Ægypt was women for thy ſaile, to be put on the maſt: hyacinth, and purple out of the ilands of Eliſa, were made thy couering. 8. The inhabitants of Sidon, and the Aradians were thy rowers: thy wiſe men, ô Tyre, were made thy gouernours. 9. The ancients of Gebal, & wiſemen therof had mariners to the ſeruice of

(a) This large deſcription of the Tyrians glory ſheweth their greater ruine.

thy

thy diuerſe ſtuffe: al the ſhips of the ſea, and their mariners haue been in the people of thy traffike. 10. The Perſians, and Lydians, and the Lybians were in thine armie thy men of warre: the buckler, and helmet they did hang in thee for thine ornament. 11. The children of Arad were with thine armie vpon thy wals round about: yea and the Pygmeians, that were in thy towers, hung vp their quiuers on thy wals round about: they accompliſhed thy beautie. 12. They of Carthage thy merchants, for the multitude of al riches, with ſiluer, iron, tinne, and lead did they repleniſh thy marts. 13. Greece, Thubal, and Moſoch, they were thy merchants: ſlaues, and veſſels of braſſe they brought to thy people. 14. From the houſe of Thogorma they brought horſes, and horſemen, and mules to thy market. 15. The children of Dedan were thy merchants: manie ilands the traffike of thy hand, teeth of iuorie, and of Heben they exchanged for thy price. 16. The Syrian was thy merchant for the multitude of thy works, the precious ſtone, and purple, and branched works, and fine linnen, and ſilke, and (b) chodchod they did ſet forth in thy market. 17. Iuda and the land of Iſrael they were thy merchants in the principal corne: balme, and honie, and oyle, and reſine they did ſet forth in thy marts. 18. The Damacene was thy merchant in the multitude of thy works, in the multitude of diuers riches, in fat wine, in wools of the beſt colour. 19. Dan, and Greece, and Moſel in thy marts haue ſet forth wrought yron: ſtacte, and calums were in thy merchandiſe. 20. Dedan thy merchants in tapeſtrie for ſeats. 21. Arabia, and al the Princes of Cedar, they were the merchants of thy hand: with lambs, and rammes, and kiddes thy merchants came to thee. 22. The ſellers of Saba, and Reema, they were thy merchants: with principal ſpices, and precious ſtone, and gold, which they did ſet forth in thy market. 23. Haran, and Chene, and Eden, thy merchants: Saba, Aſſur, and Chelmad thy ſellers. 24. They were thy merchants in diuers manner, with folded pieces of hyacinth, and of embrodered cloths, and of precious riches, which were wrapped vp, and bound with cords: cedars alſo they had in thy merchandiſe. 25. The ſhips of the ſea, thy chief in thy merchandiſe: and thou waſt repleniſhed, and glorified exceedingly in the hart of the ſea. 26. In manie waters haue thy rowers brought thee: the ſouthwind hath broken thee in the hart of the ſea. 27. Thy riches, and thy treaſures, and thy manifold furniture, thy mariners, and thy gouerners, which hold thy ſtuffe, and were chiefe ouer thy people: thy men of warre alſo, that were in thee with al thy multitude, that is in the middes of thee: ſhal fal in the hart of the ſea in the day of thy ruine. 28. At the ſound of the crie of thy gouernours ſhal the nauies be troubled. 29. And al they that held ore ſhal goe downe out of their ſhips: the mariners, and al the gouernours of the ſea ſhal ſtand on the land: 30. and they ſhal bewaile vpon thee with a loude voice, and ſhal crie bitterly: and they ſhal caſt duſt vpon their heads, and ſhal be ſprinkled with aſhes. 31. And they ſhal ſhaue (c) baldnes vpon thee, and

(b) S Ierome in *Iſaie 54. v. 12.* tranſlating this word a iaſper ſtone, here leaueth it vntranſlated, and ſo doe alſo the Septuagint; neither doe the Hebrew Doctours deſcribe it in their commentaries. The Chaldee paraphraſis tranſlateth it in general precious ſtones, or margarites: ſome in particular, thinke it to be a carbunkle, ſome a rubie, others a chryſtal, others an adamant.

(c) With theſe Gentils, cutting or ſhauing of their

ſhal

ſhal be girded with haireclothes: and they ſhal weepe for thee in bitternes of ſoule with moſt bitter weeping. 32. And they ſhal take vp a mournful ſong vpon thee, and ſhal lament thee: What citie is as Tyre, which is become ſilent in the middes of the ſea? 33. Which in the going forth of thy merchandiſe from the ſea didſt fil manie peoples: in the multitude of thy riches, and of thy peoples haſt inriched the Kings of the earth. 34. Now thou art deſtroyed by the ſea, thy riches are in the bottome of the waters, and al the multitude, that was in the middes of thee, are fallen. 35. Al the inhabitants of the ilands are aſtoniſhed vpon thee: & al the Kings of the ſame being ſtriken with tempeſt haue changed their looks. 36. The merchants of peoples haue hiſſed vpon thee: thou art brought to nothing, and thou ſhalt not be euen for euer.

haire was a ſigne of ſorow, which the Iewes were commanded not to imitate. *Deut.* 14. to ſhew difference from other nations: yet they alſo did cut their haire in great calamities. *Iſa.* 22. *v.* 12.

CHAP. XXVIII.

For moſt inſolent pride Tyre ſhal be vtterly deſtroyed. 20. *Sidon likewiſe ouerthrowne.* 24. *And the people of Iſrael at laſt reſtored.*

AND the word of our Lord was made to me, ſaying: 2. Sonne of man ſay to the Prince of Tyre: Thus ſaith our Lord God: For that thy hart is eleuated, and thou haſt ſayd: I am God, and I haue ſitten in the chaire of God in the hart of the ſea: wheras thou art a man, and not God: and haſt giuen thy hart as the hart of God. 3. Loe thou (*a*) art wiſer then Daniel: euerie ſecret is not hid from thee. 4. In thy wiſedom and thy prudence thou haſt made thee ſtrength: and haſt gotten gold, and ſiluer in thy treaſures. 5. In the multitude of thy wiſedom, & in thy merchandiſe thou haſt multiplied ſtrength to thee: and thy hart is eleuated in thy ſtrength. 6. Therfore thus ſaith our Lord God: For that thy hart is eleuated as the hart of God: 7. therfore behold I wil bring vpon thee ſtrāgers, the ſtrongeſt of the Gentils: and they ſhal draw their ſwords vpon the beautie of thy wiſedom, and ſhal pollute thy comelines. 8. They ſhal kil, and plucke thee downe: and thou ſhalt dye in the death of the ſlaine in the hart of the ſea. 9. Why, ſhalt thou ſpeake ſaying: I am God, before them that kil thee: wheras thou art a man, and not God, in the hand of them that ſlay thee? 10. By the death of the vncircumciſed ſhalt thou dye in the hand of ſtrangers: becauſe I haue ſpoken, ſaith our Lord God. 11. And the word of our Lord was made to me, ſaying: Sonne of man lift vp a lamentation vpon the King of Tyre: 12. and thou ſhalt ſay to him: Thus ſaith our Lord God: Thou the ſignet of ſimilitude, ful of wiſedom, and perfect of beautie, 13. thou waſt in the delicacies of the paradiſe of God: euerie precious ſtone thy couering: ſardius, topatius, and the iaſper, chryſolithus, and onyx, and berillus, the ſapphire, and

(*a*) Daniel was ſo famous for wiſdom, that therof came a prouerbe in Chaldea, to compare wiſemen with Daniel; and to reproch thoſe that arrogated more they had then wiſdom that they ſeemed vainely to themſelues *wiſer then Daniel.*

the carbuncle, and the emerald: gold the worke of thy beautie: & thy * pipes were prepared in the day, that thou waſt created. 14. Thou Cherub ſtretched out, and protecting, and I ſet thee in the holie mount of God, in the middes of fyrie ſtones thou haſt walked. 15. Perfect in thy wayes from the day of thy creation, (b) vntil iniquitie was found in thee. 16. In the multitude of thy merchandiſe, thyne inner parts were filled with iniquitie, and thou didſt ſinne: and I caſt thee out from the mount of God, and deſtroyed thee ô Cherub protecting, out of the middes of the fyrie ſtones. 17. And thy hart was eleuated in thy beautie: thou haſt loſt thy wiſedome in thy beautie, I haue caſt thee to the earth: before the face of Kings I haue giuen thee, that they might behold thee. 18. In the multitude of thine iniquities, and in the iniquitie of thy merchandiſe, thou haſt polluted thy ſanctification: I wil therfore bring forth a fyre out of the middes of thee, to eate thee, and I wil make thee as aſhes vpon the earth in the ſight of al that ſee thee. 19. Al that ſhal ſee thee in the Gentils, ſhal be aſtoniſhed vpon thee: thou art become a thing of naught, and thou ſhalt not be for euer. 20. And the word of our Lord was made to me, ſaying: 21. Sonne of man, ſet thy face (c) againſt Sidon: and thou ſhalt prophecie of it, 22. and ſhalt ſay: Thus ſaith our Lord God: Behold I to thee Sidon, and I wil be glorified in the middes of thee: and they ſhal know that I am the Lord, when I ſhal doe iudgements in it, and ſhal be ſanctified in it. 23. And I wil ſend into it peſtilence, and bloud in the ſtreets therof: and the ſlaine ſhal fal in the middes therof by the ſword round about: and they ſhal know that I am the Lord. 24. And there ſhal be no more ſcandal of bitternes to the houſe of Iſrael, & throne cauſing payne on euerie ſide round about them that are againſt them: and they ſhal know that I am the Lord God. 25. Thus ſaith our Lord God: (d) When I ſhal haue gathered together the houſe of Iſrael out of the peoples, in which they are diſperſed: I wil be ſanctified in them before the Gentils: and they ſhal dwel in their land, which I gaue to my ſeruant Iacob. 26. And they ſhal dwel therin ſecure, and they ſhal build houſes, and ſhal plant vineyards, & ſhal dwel confidently, when I ſhal haue done iudgements in al, that are their enemies round about: and they ſhal know that I am the Lord their God.

* *Foramina, places taking breath.*

(b) Tyre had much iniquity long before, but when the king thought himſelf to be God 7.2. this iniquity could not be longer tolerated.

(c) As Sidon was nere in ſituation to Tyre, ſo it was made like in ruine for their like pride.

(d) Al nations wil praiſe God when they ſee that he iuſtly puniſheth his owne people, & afterwards reſtoreth them to their former ſtate.

CHAP.

CHAP. XXIX.

The King of Ægypt shal be ouerthrowne: 9. and the Kingdom wasted fourtie yeares: It shal be repaired to a meane state. 17. And shal be giuen to the King of Babylon, for his seruice in destroying Tyre.

IN (a) the tenth yeare, the tenth month, the eleuenth day of the month, the word of our Lord was made to me, saying: 2. Sonne of man, set thy face against Pharao the King of Ægypt: and thou shalt prophecie of him, & of al Ægypt. 3. Speake, and thou shalt say: Thus saith our Lord God: Behold I to thee Pharao King of Ægypt, thou great dragon, which lyest in the middes of thy riuers, & sayest: The riuer is mine, & I made it my selfe. 4. And I wil put a bridle in thy iawes: and I wil fasten the fishes of thy riuers to thy scales: and I wil draw thee out of the middes of thy riuers, and al thy fishes shal sticke to thy scales. 5. And I wil cast thee forth into the desert, and al the fishes of thy riuer: thou shalt fal vpon the face of the earth, thou shalt not be collected, nor gathered together: to the beasts of the earth, and to the foules of the heauen haue I giuen thee to be deuoured. 6. And al the inhabitants of Ægypt shal know that I am the Lord: for that thou hast been a staffe of reed to the house of Israel. 7. When they tooke thee with the hand, & thou wast broken, and didst rent al their shoulder: and they leaning vpon thee, thou wast broken, and dist dissolue al their reines. 8. Therfore thus saith our Lord God: Behold I wil bring vpon thee the sword: and wil kil out of thee man, & beast. 9. And the Land of Ægypt shal be into a desert, and into a wildernes: & they shal know that I am the Lord: for that thou hast sayd: The riuer is mine, & I made it. 10. Therfore behold I to thee, and to thy riuers: and I wil giue the Land of Ægypt into desolations, destroyed with the sword, from the tower of Syene, euen to the borders of Æthiopia. 11. The foot of man shal not passe through it, neither shal the foot of beast goe in it: & it shal not be inhabited fourtie yeares. 12. And I wil make the Land of Ægypt desert in the middes of desert lands, & the cities therof in the middes of cities ouerthrowen, and they shal be desolate fourtie yeares: & I wil disperse the Ægyptians into nations, and wil scatter them into the lands. 13. Because thus saith our Lord God: After the end of fourtie yeares I wil gather Ægypt out of the peoples in which they had been dispersed. 14. And I wil bring backe the captiuitie of Ægypt, & wil place thē in the land of Phatures, in the land of their natiuitie, and they shal be there as a low Kingdom: 15. among other Kingdoms it shal be lowest, and it shal no more be eleuated ouer the nations, and I wil diminish them that they rule not

(a) Prophet doe not writes their prophecies in order of time as they were reuealed: for in former chapters he wrote that which he saw in the eleuenth yeare; *ch. 26. v 1.* but that which was sooner fulfilled: or because Tyre & Sidon were neerer in situation to Ierusalem then Ægypt, the writ that prophecie before this.

ouer the Gentils. 16. And they ſhal no more be to the houſe of Iſrael in confidence, teaching iniquitie, that they may flye, and folow them: and they ſhal know that I am the Lord God. 17. And it came to paſſe in (b) the ſeuen and twentith yeare, in the firſt, in the firſt of the month: the word of our Lord was made to me, ſaying: 18. Sone of man, Nabuchodonoſor the King of Babylon hath made his armie to ſerue with great ſeruice agaynſt Tyre: euerie head made bald, and euerie ſhoulder hath the haire plucked off: and (c) there hath been no reward rendred him, nor his armie concerning Tyre, for the ſeruice that he ſerued me againſt it. 19. Therfore thus ſayth our Lord God: Behold I wil giue Nabuchodonoſor the King of Babylon in the land of Ægypt: & he ſhal take the multitude therof, and take the booties therof for a praye, and rifle the ſpoiles therof: & it ſhal be (c) a reward for his armie, 20. and for the worke, that he ſerued me agaynſt it: I haue giuen him the land of Ægypt, for that they haue laboured for me, ſayth our Lord God. 21. In that day there ſhal a horne ſpring to the houſe of Iſrael, & I wil giue thee an open mouth in the middes of them: and they ſhal know that I am the Lord.

(b) This viſion againſt Ægypt is in confirmation of the former 17. yeares before, v. 1.

c Of this place S. Ierom proueth that God rewardeth alſo Infidels for their moral good works temporally, though they can not merite an eternal reward as the iuſt doe.

CHAP. XXX.

Ægypt ſhal be ſo waſted, 5. that Æthiopia, and other neighbours ſhal tremble; 9. ſeeing the cities and countrie deſtroyed. 20. Al which is confirmed againe by an other viſion.

AND the word of our Lord was made to me, ſaying: 2. Sonne of man prophecie, and ſay: Thus ſayth our Lord God: Houle ye, woe, woe to the day: 3. becauſe the day is neere, and (a) the day of our Lord approcheth: the day of a cloude, the (b) time of the Gentils ſhal be. 4. And the ſword ſhal come into Ægypt: & there ſhal be feare in Æthiopia, whē the wounded ſhal fal in Ægypt, & the multitude therof ſhal be taken away, and the foundations therof be deſtroyed. 5. Æthiopia, and Libia, and the Lydians, and al the reſt of the common people, and Chub, and the children of the land of couenant, ſhal fal with them by the ſword. 6. Thus ſayth our Lord God: And they ſhal fal that vnderprop Ægypt, and the pride of the empire therof ſhal be deſtroyed: from the towre of Siena ſhal they fal in it by the ſword, ſayth our Lord the God of hoſts. 7. And they ſhal be diſſipated in the middes of deſolate lands, and the cities therof ſhal be in the middes of deſert cities. 8. And they ſhal know that I am the Lord: when I ſhal haue giuen fyre in Ægypt, and al the ayders therof ſhal be broken. 9. In that day ſhal meſſengers goe forth from my face in gallies to terrifie the confidence of Æthiopia, and there ſhal be feare among them in the day of Ægypt: becauſe it ſhal

(a) The day of iuſt puniſhmēt is called the day of our Lord. As the Apoſtle calleth the day of general iudgement the day of our Lord. 1. Cor. 5. 2. Cor. 1. & 1. Theſ. 5.

(b) The time when the Chaldees, the moſt potent nation ſhal conquer, and triumph ouer Ægypt.

come

come without doubt. 10. Thus ſayth our Lord God: I wil make the multitude of Ægypt to ceaſe in the hand of Nabuchodoſor the King of Babylon. 11. He and his people with him the ſtrongeſt of the Gentils ſhal be brought to deſtroy the land: and they ſhal draw their ſwords vpon Ægypt: and ſhal fil the land with the ſlaine. 12. And I wil make the channels of the riuers drie, and wil deliuer the land into the hands of the moſt wicked: and wil diſſipate the land and the fulnes therof in the hands of aliens, I the Lord haue ſpoken. 13. Thus ſayth our Lord God: And I wil deſtroy the idols, and I wil make the idols to ceaſe out of Memphis: and duke of the land of Ægypt there ſhal be no more: and I wil giue terrour in the land of Ægypt. 14. And I wil deſtroy the land of Phathures, and wil giue fire in Taphnis, and wil doe iudgements in Alexandria. 15. And I wil powre out mine indignation vpon Peluſium the ſtrength of Ægypt, and wil kil the multitude of Alexandria, 16. And wil giue fyre in Ægypt: as a woman in trauel ſhal Peluſium ſorow, and Alexandria ſhal be diſſipated, and in Memphis daylie diſtreſſes. 17. The yong men of Heliopolis, and of Bubaſti ſhal fal by the ſword, and themſelues ſhal be led captiue. 18. And in Taphnis the day ſhal waxe black, when I ſhal haue broken there the ſcepters of Ægypt, and the pride of the might therof ſhal faile in it: the cloude ſhal couer her, & her daughters ſhal be led into captiuitie. 19. And I wil doe iudgements in Ægypt: & they ſhal know that I am the Lord. 20. And it came to paſſe in the eleuenth yeare, in the firſt month, in the ſeuenth of the month, the word of our Lord was made to me, ſaying: 21. Sonne of man, I (c) haue broken the arme of Pharao King of Ægypt: and behold it is not wound vp, that health might be reſtored to it, that it might be bound with cloths, & ſwadled with linnen clouts, that recouering ſtrength it might hold the ſword. 22. Therfore thus ſaith our Lord God: Behold I to Pharao King of Ægypt, and I wil breake into pieces his ſtrong arme, already broken: and I wil caſt downe the ſword out of his hand: 23. and wil diſperſe Ægypt among the Gentils, & wil ſcatter them in the lands. 24. And I wil ſtrengthen the armes of the King of Babylon, and wil giue my ſword in his hand: and I wil breake the armes of Pharao, and the ſlaine before his face ſhal grone with gronings. 25. And I wil ſtrengthen the armes of the King of Babylon, and the armes of Pharao ſhal fal, and they ſhal know that I am the Lord, when I ſhal giue my ſword into the hand of the King of Babylon, and he ſhal haue ſtreched it forth vpon the Land of Ægypt: 26. And I wil diſperſe Ægypt into nations, and wil ſcatter them into lands, and they ſhal know that I am the Lord.

(c) Part of the Kingdom of Ægypt was ſubdued before this time by the King of Babylon. 4. Reg. 24. v. 7.

CHAP. XXXI.

The glorie of Assirians excelling al other Kingdomes, 10. *was ouerthrowne, God so ordayning, by the Chaldees:* 18. *much lesse shal Ægypt escape.*

AND it came to passe in the eleuenth yeare, the third mōth, the first of the month, the word of our Lord was made to me, saying: 2. Sonne of man, say to Pharao the King of Ægypt, and to his people: (a) To whom art thou made like in thy greatnes? 3. Behold Assur as it were a Ceder in Libanus, faire of boughs, & thick of leaues, and high of height, & the top therof is eleuated among the thick boughs. 4. The waters haue nourished him, the depth hath exalted him, the riuers therof ranne out round about the roots therof, and he sent forth her riuers to al the trees of the countrie. 5. Therfore was his height eleuated aboue al the trees of the countrie: and his groues were multiplied, and his boughs were eleuated becausse of manie waters. 6. And when he had spred forth his shadow, in his boughs al the foules of the heauen made nests, and vnder his leaues al beasts of the forrests engendred, and vnder his shadow dwelt the assemblie of verie manie nations. 7. And he was most faire in his greatnes, and in the enlarging of his groues: for his roote was neere manie waters. 8. The ceders were not higher then he in the paradise of God, the firre-trees matched not his top, & the plane-trees were not equal to his boughs: no tree of the paradise of God was likened to him, and to his beautie. 9. Becausse I made him beautiful, and with manie and thick boughs: and al the trees of pleasure, that were in the paradise of God, did emulate him. 10. Therfore thus saith our Lord God: For that he is extolled in height, and hath giuen his top greene and tick, and his hart is eleuated in his height: 11. I haue deliuered him into the hands of the strongest of the nations, doing he shal doe to him: according to his impietie I haue cast him out. 12. And aliens, and the most cruel of the nations shal cut him downe, and shal throw him forth vpon the mountaines, and in al valleyes his boughs shal fal, and his groues shal be broken on al rocks of the land: and al the peoples of the earth shal depart from his shadow, and shal leaue him. 13. In his ruine dwelt al the foules of heauen, and in his boughs were al the beasts of the field. 14. For which cause there shal not be eleuated in their height al the trees of the waters, neither shal they put their highnes among the wooddie and thicke ones, neither shal they stand in their height, al that are watered with waters: becausse they are al deliuered into death to the lowest earth in the middes of the children of men, to them that goe downe into the lake. 15. Thus saith our Lord

(a) Thou that seemest to thy self inuincible, yet art thou not equal to the King of Assirians, who already is ouerthrowne; and so shalt thou likewise be.

God:

God: In the day that he went downe to hel, I brought in mourning I couered him with the depth: and I ſtayed his riuers, and kept in manie waters: Libanus was made ſad vpon him, & al the trees of the field were ſhaken. 16. At the ſound of his ruine I moued the Gentils, when I brought him downe to hel with them, that deſcended into the lake: & al the trees of pleaſure goodlie & glorious in Libanus, al that were watered with waters, were comforted in the loweſt earth. 17. For they alſo ſhal goe downe with him to hel to the ſlaine by the ſword: & the arme of euerie one ſhal ſit vnder his ſhadow in the middes of the nations. 18. (*b*) To whom art thon likened, ô thou noble and loftie among the trees of pleaſure? Behold thou art brought downe with the trees of pleaſure to the loweſt earth: in the middes of the vncircumciſed ſhalt thou ſleep, with them that are ſlaine by the ſword, the ſame is Pharao, and al his multitude, ſaith our Lord God.

(*b*) Although ô Ægypt thou art like to the moſt poteut Kingdomes, yet as the Aſſirians & others ſo thou alſo ſhalt be ruined.

CHAP. XXXII.

The Prophet lamenteth the deſtruction of Ægypt, 11. *proſecuting his prophecie of the moſt lamentable deſtruction therof:* 17. *foreshewing that the more it is exalted in ſtrength and glorie, ſo much more miſerable shal be the fal therof.*

AND it came to paſſe (*a*) the twelth yeare, in the twelth month, in the firſt of the month, the word of our Lord was made to me, ſaying: 2. Sonne of man, take vp a lamẽtatió vpon Pharao the King of Ægypt, & thou ſhalt ſay to him: Thou art likened to the Lion of the Gentils, and the dragon, that is in the ſea: and thou didſt ſtrike with the horne in thy riuers, and didſt trouble the waters with thy fet, and didſt conculcate their ſtreames. 3. Therfore thus ſaith our Lord God: I wil ſpred my net vpon thee in the multitude of manie peoples, and I wil draw thee out in my net. 4. And I wil throw thee forth on the ground, vpon the face of the field wil I caſt thee away: and I wil make al the foules of heauen to dwel vpon thee, and I wil fil of thee the beaſts of al the earth. 5. And I wil giue thy fleſh vpon the mountaines, and wil fil the litle hils with thy corruption. 6. And I wil water the earth with the ſtench of thy bloud vpon the mountaines, and the valleyes ſhal be filled of thee. 7. And I wil couer the heauens, when thou ſhalt be extinguiſhed, and I wil make the ſtarres therof to waxe blacke: the ſunne I wil couer with a cloud, & the moone ſhal not giue her light. 8. I wil make (*b*) al the lights of heauen to mourne vpon thee: & I wil giue darkenes vpon thy land, ſaith our Lord God, when thy wounded ſhal fal in the middes of the land, ſaith our Lord God. 9. And I ſhal prouoke

(*a*) Here it is manifeſt that this Prophet counteth the yeares by the time of tranſmigration of King Iechonias, for it is cleere that Sedecias reigned only eleuen yeares. 4. *Reg.* 24. *&* 25. *Iere.* 39. *&* 52.

(*b*) This hyperbolical ſpeach deſcribeth the former glorie of Ægypt, as if al lights were much diminiſhed, whẽ this Kingdom was darkned.

to anger

to anger the hart of manie peoples, when I ſhal haue brought in thy deſtruction in the Gentils vpon the lands, which thou knoweſt not. 10. And I wil make manie peoples to be aſtoniſhed vpon thee, and their Kings with exceeding horrour ſhal be afraid vpon thee, when my ſword ſhal beginne to flye vpon their faces: and they ſhal be aſtoniſhed ſodainly, euerie one for his life, in the day of thy ruine. 11. Becauſe thus ſaith our Lord God: 12. The ſword of the King of Babylon ſhal come to thee, in the ſwords of the valients wil I ouerthrow thy multitude: inuincible are al theſe Gentils: and they ſhal waſt the pride of Ægypt, and the multitude therof ſhal be diſſipated. 13. And I wil deſtroy al the beaſts therof, that were vpon verie manie waters: and the foot of man ſhal trouble them no more, neither ſhal the hoofe of beaſts trouble them. 14. Then wil I make their waters moſt pure, and their riuers I wil bring as oile, ſaith our Lord God. 15. When I ſhal haue made the Land of Ægypt deſolate: & the lād ſhal be made deſert of her fulnes, when I ſhal haue ſtrucken al the inhabitants therof: & they ſhal know that I am the Lord. 16. It is lamentation, and they ſhal lament it, the daughters of the Gentils ſhal lament it, vpon Ægypt, and vpon the multitude therof they ſhal lament it, ſaith our Lord God. 17. And it came to paſſe in the twelfth yeare, in the fifteenth of the month, the word of our Lord was made to me, ſaying: 18. Sonne of man, ſing a moutning ſong vpon the multitude of Ægypt: and pluck her downe, her ſelf, and the daughters of the ſtrong nations, to the loweſt earth, with them that goe downe into the lake. 19. Fayrer then whom art thou? Deſcend, & ſleep with the vncircumciſed. 20. In the middes of the ſlaine by the ſword they ſhal fal. the ſword is giuen, they haue drawen her, and al her peoples. 21. The moſt mightie of the ſtrong ſhal ſpeake to him from the middes of hel, which went downe with his helpers, and ſlept vncircumciſed, ſlaine by the ſword. 22. There Aſſur, and al his multitude: round about him their graues, al the ſlaine, and they that fel by the ſword. 23. Whoſe graues were made in the loweſt lakes: and his multitude was made round about his graue: al the ſlaine, and they that fel by the ſword, which ſometime had giuen feare in the land of the liuing. 24. There Ælam, and al the multitude therof round about her graue. al theſe ſlaine, and falling by the ſword: that went downe vncircumciſed to the loweſt earth: which did put their terrour in the land of the liuing, and they haue borne their ignominie with them, that goe downe into the lake. 25. In the middes of their ſlaine they haue ſet (c) her couch among al her peoples: round about (d) him their graue, al theſe vncircumciſed, and ſlaine by the ſword, for they gaue their terrour in the land of the liuing, and haue borne their ignominie with thē, that deſcend into the lake: they are layde in the middes of the ſlaine. 26. There Moſoch, & Thubal, & al their multitude: round about him their graues: al theſe vncircumciſed, and ſlaine, and falling by the ſword: becauſe they gaue their feare in the land of the liuing: 27. And they ſhal not ſleep with

(c) The countrie of the Ælamites.

(d) and the King of Ælamites ſhal alſo perish with Aſſirians, Ægyptians, & other infidels.

the

the valients, and them that fel, and the vncircumciſed, that went downe to hel with their weapons, and put their ſwords vnder their heads, and their iniquities were in their bones: becauſe they were made the terrour of the valients in the land of the liuing. 28. And thou therfore ſhalt be deſtroyed in the middes of the vncircumciſed, and ſhalt ſleepe with the ſlaine by the ſword. 29. There Idumea, and her Kings, and al her Princes, which were giuen with their hoſt with the ſlaine by the ſword: and which ſlept with the vncircumciſed, & with them that goe downe into the lake. 30. There al the Princes of the North, and al the hunters: which were brought downe with the ſlaine, fearing, and in their ſtrength confounded: which ſlept vncircumciſed with the ſlaine by the ſword, & haue borne their ignominie with them, that goe downe into the lake. 31. Pharao ſaw them, and he was comforted vpon al his multitude, which was ſlaine by the ſword, Pharao, & al his hoſt, ſaith our Lord God: 32. becauſe I gaue his terrour in the land of the liuing, and he ſlept in the middes of the vncircumciſed with the ſlaine by the ſword: Pharao and al his multitude, ſaith our Lord God.

CHAP. XXXIII.

By example of a watchman, 7. God chargeth the Prophet to declare whatſoeuer dangers he ſeeth imminent to the people. 10. Sinners repenting ſhal be ſaued, and if the iuſt leaue their iuſtice they ſhal be damned. 21. The promiſe made to Abraham maketh not the Iewes ſecure: 23. but for their enormious ſinnes they ſhal be caried out captiues. 33. Then they ſhal know that the Prophet ſaith the truth.

AND the word of our Lord was made to me, ſaying: 2. Sonne of man, ſpeake to the children of thy people, and thou ſhalt ſay to them: The land when I ſhal bring the ſword in vpon it, and the people of the land take a man, one of their meaneſt, and make him (a) a watchman ouer them: 3. and he ſhal ſee the ſword comming vpon the land, and ſound with the trumpet, and tel the people: 4. and he that heareth the ſound of the trumpet, whoſoeuer he be, and doth not looke to himſelfe, and the ſword come, and take him: his bloud ſhal be vpon his head 5. He heard the ſound of the trumpet, and did not looke to himſelf, his bloud ſhal be on himſelf: but if he ſhal looke to himſelf, he ſhal ſaue his life. 6. And if the watchman ſee the ſword comming, & ſound not with the trumpet: and the people looke not to themſelues, and the ſword come, and take a ſoule from among them: he certes is caught in his iniquitie, but his bloud I wil require of the hand of the watchman. 7. And thou ſonne of man, I haue made thee a watchman to the houſe of Iſrael:

(a) Paſtours are not excuſed, omitting to admoniſh their flock either for feare of danger, or for deſpaire of the ſinners amendment. For euerie one ſhal be iudged as he diſcargeth or neglecteth his owne office. *Vere*

hearing therfore the word from my mouth, thou ſhalt tel them from me. 8. If when I ſay to the impious: O thou impious, dying thou ſhalt dye: thou ſpeake not that the impious may keepe himſelf frō his way: the impious himſelf ſhal dye in his iniquitie, but his bloud I wil require at thy hand. But if thou telling the impious, that he conuert from his wayes, he conuert not from his way: he ſhal dye in his iniquitie: but thou haſt deliuered thy ſoule. 10. Thou therfore ô ſonne of man ſay to the houſe of Iſrael: Thus you haue ſpoken, ſaying: Our iniquities, & our ſinnes are vpon vs, and in them we fade away: how then can we liue? 11. Say to them: Liue I, ſayth our Lod God: (b) I wil not the death of the impious, but that the impious conuert from his way, and liue. Conuert, conuert ye from your moſt euil wayes: and (c) why wil you dye, ô houſe of Iſrael? 12. Thou therfore ſonne of man ſay to the children of thy people: The iuſtice of the iuſt ſhal not deliuer him, in what day ſoeuer he ſhal ſinne: and the impietie of the impious ſhal not hurt him, in what day ſoeuer he ſhal conuert from his impietie: and the iuſt can not liue in his iuſtice, in what day ſoeuer he ſhal ſinne. 13. Yea if I ſhal ſay to the iuſt that liuing he ſhal liue, & he truſting in his iuſtice doe iniquitie: al his iuſtices ſhal be forgotten, & in his iniquitie, which he hath wrought, in the ſame ſhal he dye. 14. And if I ſhal ſay to the impious: Dying thou ſhalt dye: & he doe penance from his ſinne & doe iudgement & iuſtice, 15. & the ſame impious reſtore pledge, & render robberie, walke in the commandements of life, and doe not anie vniuſt thing: liuing he ſhal liue, & ſhal not dye. 16. Al his ſinnes, which he hath ſinned, ſhal not be imputed to him: he hath done iudgement & iuſtice, liuing he ſhal liue. 17. And the children of thy people, haue ſaid: The way of our Lord is not of equal weight, & their owne way is vniuſt. 18. For when the iuſt ſhal depart from his iuſtice & doe iniquities, he ſhal dye in them. 19. And when the impious ſhal depart frō his impietie, & ſhal doe iudgements & iuſtice: he ſhal liue in them. 20. And you ſay: The way of our Lord is not right, euery one according to his wayes wil I iudge of you, ô houſe of Iſrael. 21. And it came to paſſe in (d) the twelfth yeare, in the tenth month, in the fifth of the month of our tranſmigration, there came to me one that was fled from Ieruſalem, ſaying: The citie is made waſte. 22. And the hand of our Lord had been made to me in the euening, before he came that was fled: & he opened my mouth til he came to me in the morning, & my mouth being opened I was ſilent no more. 23. And the word of our Lord was made to me, ſaying: 24. Sonne of man, They that dwel in theſe ruinous places, vpon the ground of Iſrael, ſpeaking doe ſay: Abraham was one, and by inheritance he poſſeſſed the land: but we be manie, the land is giuen vs in poſſeſſion. 25. Therfore thou ſhalt ſay to them: Thus ſaith our Lord God: Ye that eate in bloud & lift vp your eies to your vncleannes, & ſhed bloud: what ſhal you poſſeſſe the lād by inheritāce? 26. You ſtood on your ſwords, you haue done abominatiōs, & euerie one hath polluted his neighbours wife: & you wil

poſſeſſe

(b) Gods abſolute or conſequent wil is alwayes fulfilled: but not his conditional or antecedent As is noted *ch.* 18. *v.* 23.

(c) God being alwayes ready to ſhew mercie, knocking at the dore of our hart. *Apoc.* 3. *v.* 20. it is of mens owne wilfulnes that they are not ſaued: according to that general Axiome: *Man doing that in him lieth God is not wanting of his part to ſaue al.* S. *Tho.* 1. 2. *q.* 109. *a.* 6. *& q.* 112. *a.* 3.

(d) As the Prophecied *ch.* 24. *v.* 2. the very day when the ſiege began: ſo he foreſhewed alſo *v* 26. that one flying away ſhould tel of the taking & ſpoyling of the citie three yeares after.

poſſeſſe the land by inheritance? 27. Thus thou ſhalt ſay to them: Thu ſaith our Lord God: Liue I, that they which dwel in the ruinous places' ſhal fal by the ſword: & he that is in the field, ſhal be deliuered to beaſts to be deuoured: and they that are in holds, and caues, ſhal dye of the peſtilence. 28. And I wil giue the land into a wildernes, & into a deſert, and the proud ſtrength therof ſhal faile, and the mountaines of Iſrael ſhal be deſolate, becauſe there is none to paſſe by them. 29. And they ſhal know that I am the Lord, when I ſhal giue their land deſolate and deſert for al their abominations, which they haue wrought. 30. And thou ſonne of man: the children of thy people, which ſpeake of thee by the wals, and in the doores of houſes, and one ſaith to an other, a man to his neighbour, ſpeaking: Come, & let vs heare what is the word that proceedeth from our Lord. 31. And they come to thee, as if a people ſhould goe in, and my people ſit before thee: and they heare thy words, and doe them not: becauſe they turne them into a ſong of their mouth, and their hart foloweth their auarice. 32. And thou art vnto them as a muſical ſong which is ſung with ſweet and pleaſant ſound: and they heare thy words, and doe them not. 33. And when it ſhal come to paſſe which was told before (for behold it commeth) then ſhal they know that there was a Prophet among them.

CHAP. XXXIIII.

A commination to euil paſtours: 11. and a prophecie of the comming of Chriſt, the true Paſtour; who wil gather his flock from al parts of the earth, 25. and conſerue it for euer.

AND the word of our Lord was made to me ſaying: 2. Sonne of man prophecie of the Paſtours of Iſrael: prophecie, and thou ſhalt ſay to the Paſtours: Thus ſayth our Lord God: Woe to the Paſtours of Iſrael, which fed themſelues: are not the flocks fed of the Paſtours? 3. You did eate the (*a*) milke, & were couered with the wool, & that which was fat ye killed: but my flock you fed not. 4. That which was weake, you ſtrengthned not: and that which was ſicke, you healed not: that which was broken, you bound not vp: and that which was caſt away, you brought not againe: and that which was loſt, you ſought not: but with auſteritie you did rule ouer them, and with might. 5. And my ſheep were diſperſed, becauſe there was no (*b*) Paſtour: & they came to be deuoured of al the beaſts of the field, and were diſperſed. 6. My flocks haue wandered in al mountaines, and in euerie high hil: and vpon al the face of the earth were my flocks diſperſed, and there was none that ſought them, there was none, I ſay, that

a) Paſtours doe lawfully eate of the milke of their flock. 1. *Cor. 9. v. 7.* but they ought not to take the wool, nor fleſh to themſelues, which belong to their maſter.

b) He that hath ſpiritual charge of ſouls, & ſeeketh his owne temporal profite, not the ſpiritual good of his flock, is indeed no Paſtour, but a hyreling, or if he alſo teach falſe doctrine, he is a woolf.

ought them. 7. Therfore ye shepheards heare the word of our Lord: 8. Liue I saith our Lord God: that for as much as my flocks haue been made a spoile: & my sheep to be deuoured of al the beasts of the field, because there was no Pastour (for my Pastours did not seek my flock, but the Pastours fed themselues, & my flocks they fed not:) 9. therfore ye Pastours heare the word of our Lord: 10. Thus sayth our Lord God: Behold I my self vpon the shepheards, I wil require my flock of their hand, and I wil make them cease, that they feed my flock no more, & that the Pastours feed no more themselues: and I wil deliuer my flock out of their mouth, and it shal no more be meate for them. 11. Because thus saith our Lord God: Behold I my self wil seek my sheep, and wil visite them. 12. As the Pastour visiteth his flock in the day when he shal be in the middes of his sheep which were scattered: so wil I visite my sheep, and wil deliuer them out of al places, wherein they had been dispersed in the day of the cloude and of darkenes. 13. And I wil bring them out of the peoples, and wil gather them out of the lands, and wil bring them into their owne land: and I wil feed them in the mountaines of Israel, in the riuers, and in al the seats of the land. 14. In the most plentiful pastures wil I feed them, & in the high mountaines of Israel shal be their pastures: there shal they rest on the green grasse, and in fat pastures they shal be fed vpon the mountaines of Israel. 15. I wil feed my sheep, & I wil make them lie, saith our Lord God. 16. (c) That which was lost, I wil seek: & that which was cast away, I wil bring againe: & that which was broken I wil binde vp: & that which was weake, I wil strēgthen: & that which was fat & strōg, I wil keep: & wil feed thē in iudgement. 17. And you my flocks, thus saith our Lord God: Behold I iudge between beast & beast, of rāmes, & of bucke goates. 18. Was it not ynough for you to feed vpon good pastures? you haue besides also troden downe with your feet the residue of your pastures: and when you dranke most pure water, the rest you troubled with your feet. 19. And my sheep were fed with those things, which were troden with your feet: and what your feet had troubled, that did they drinke. 20. Therfore thus saith our Lord God to you: Behold, I my self doe iudge between the fat beast & the leane. 21. For that you with sides & shoulders did thrust, and with your hornes struck al the weake beasts, til they were dispersed abrode: 22. I wil saue my flock, & it shal be no more into spoile, & I wil iudge between beast and beast. 23. AND I WIL RAISE VP OVER THEM ONE PASTOVR: who shal feed thē, my seruant (d) Dauid: he shal feed them, & he shal be their Pastour. 24. And I the Lord wil be their God: & my seruāt Dauid the Prince in the middes of them: I the Lord haue spoken. 25. And I wil make a couenant of peace with them, and wil make the most cruel beasts to cease out of the land: & they that dwel in the desert, shal sleep secure in the forrests. 26. And I wil put them round about my hil a blessing: and I wil bring downe the showre in his time, there shal be raynes of blessing. 27. And

Ioa. 10.

(c) Not only Christ himself but also others shal doe these right Offices of true Pastours in the new Testamēt. as S. Paul conformably teacheth *Ephe.* 4. that God giueth *Apostles, Prophets Euangelistes, Pastours & doctours, to the consummation of Saints, til we meete al into the vnitie of faith &c.*

(d) No Iew is so obstinate, nor heretike so blind, but al cōfesse that the Messias Christ, is here called by the name of Dauid. For King Dauid was now dead long before this Prophet liued. See the same *ch. 37. v. 24. 25.* and in manie places of holie Scripture

the tree of the field ſhal giue his fruit, and the earth ſhal giue her ſpring, and they ſhal be in their land without feare: and they ſhal know that I am the Lord, when I ſhal haue broken the cheynes of their yoke, and ſhal haue deliuered them out of the hand of thoſe that rule ouer them. 28. And they ſhal be no more for a ſpoile in the Gentils, neither ſhal the beaſts of the earth deuoure them: but they ſhal dwel confidently without any terrour. 29. And I wil raiſe vp vnto them a bud of name: and they ſhal be no more diminiſhed for famine in the land, neither ſhal they beare any more the reproch of the Gentils. 30. And they ſhal know that I the Lord their God with them, and they my people the houſe of Iſrael: ſaith our Lord God. 31. And you my flocks, the flocks of my paſture are men: and I the Lord your God, ſaith our Lord God.

CHAP. XXXV.

An other Prophecie againſt the Idumeans, 5. becauſe they afflicted the Iſraelites

AND the word of our Lord was made to me, ſaying: 2. Sonne of man (a) ſet thy face againſt mount Seir, and thou ſhalt Prophecie of it, and ſhalt ſay to it: 3. Thus ſaith our Lord God: Behold I to thee mount Seir, and I wil ſtretch forth my hand vpon thee, & wil make thee deſolate and deſert. 4. Thy cities I wil deſtroy, & thou ſhalt be deſert: & thou ſhalt know that I am the Lord, 5 (b) For that thou haſt been an euerlaſting enemie, and haſt ſhut vp the children of Iſrael into the hands of the ſword in the time of their affliction, in the time of extreme iniquitie. 6. Therfore liue I, ſaith our Lord God, that I wil deliuer thee vnto bloud, & bloud ſhal perſecute thee: & wheras thou haſt hated bloud, bloud ſhal perſecute thee. 7. And I wil make mount Seir deſolate & deſert: & I wil take from it the commer & goer. 8. And I wil fil his mountaines with his ſlaine: in thy hils, and in thy valleyes, & in the torrents ſhal the ſlaine with the ſword fal. 9. Into euerlaſting deſolations wil I deliuer thee, & thy cities ſhal not be inhabited: & thou ſhalt know that I am the Lord God. 10. For that thou haſt ſaid: The two nations, & the two lands ſhal be mine, & I wil poſſeſſe them by inheritance: wheras our Lord was there. 11. Therfore liue I, ſaith our Lord God, that I wil doe according to thy wrath, and according to thy zele, which thou haſt vſed hating them: & I wil be made knowne by them, when I ſhal haue iudged thee. 12. And thou ſhalt know that I the Lord haue heard al thy reproches, that thou haſt ſpoken of the mountaines of Iſrael, ſaying: They are deſert, they are giuen vnto vs to deuour. 13. And you roſe vp vpon me with your mouth, and haue derogated your

(a) This frequent phraſe here and in other places ſignifieth, *turne thy ſpeach* to ſpeake of ſuch & ſuch people: or, *ſpeake boldly and freely* fearing no man.

(b) God accounteth al iniuries done againſt his Church, as done againſt himſelf. So our Sauiour charged Saul perſecuting the Church, as perſecuting himſelf. *Act. 9. v. 4.*

words against me: I heard it. 14. Thus saith our Lord God: Al the earth reioycing, I wil bring thee into a wildernes. 15. As thou hast reioyced vpon the inheritance of the house of Israel, because it was dissipated, so wil I doe to thee: Thou shalt be dissipated mount Seir, & al Idumea: and they shal know that I am the Lord.

CHAP. XXXVI.

The Iewes shal be reduced from captiuitie, 13. their manners amended, 16. which are enormious, 22. by special grace of God, for the glorie of his name: 25. fulfilled by Christs baptisme.

The 4. part. The reduction of the Iewes from captiuitie: and the Redemption of mankind by Christ.

AND thou sonne of man, Prophecie concerning the mountaines of Israel, and thou shalt say: Mountaines of Israel heare ye the word of our Lord: 2. Thus saith our Lord God: For that the enemie hath said of you: Aha, the euerlasting heights are giuen to vs for an inheritante: 3. therfore prophecie, & say: Thus saith our Lord God: For that you haue been desolate, & troden downe round about, & made an inheritance to the rest of the Gentils, and haue ascended (a) vpon the lip of the tongue, & the reproch of the people: 4. therfore ye mountaines of Israel heare the word of our Lord God: Thus saith our Lord God to the mountaines, and hils, to the torrents, and valleyes, & the deserts, and broken wals, and to the cities forsaken which are spoiled, & scorned of the rest of the Nations round about. 5. Therfore thus saith our Lord God: Because in fyre of my zele I haue spoken of the rest of the nations, & of al Idumea, which haue giuen my land to themselues for an inheritance with ioy, and with al their hart, and with the minde: and haue cast it forth to waste it: 6. therfore prophecie concerning the ground of Israel, and thou shalt say to the mountaines, and hils, to the hil-tops, & valleyes: Thus saith our Lord God: Behold I haue spoken in my zele, & in my furie because you haue susteyned the confusion of the Gentils. 7. Therfore thus sayth our Lord God: I haue lifted my hand, that the Gentils which are round about you, they may beare their confusion. 8. But you ô mountaines of Israel may shoot forth your boughs, and bring forth your fruit to my people of Israel: for he is at hand to come. 9. Because loe I to you, and I wil turne to you, and you shal be ploughed, and shal take seed. 10. And I wil multiplie in you men, and al the house of Israel: and the cities shal be inhabited, & the ruinous

(a) Your captiuitie and distressed state hath giuen occasion to al nations to speake & discourse of you. As Ieremie prophecied, *ch. 24. v. 9. I wil giue them into reproch, & to be a parable and a Prouerb &c.*

places

places ſhal be repayred. 11. And I wil repleniſh you with men, and with beaſts: and they ſhal be multiplied, and increaſe: and I wil make you dwel as from the beginning, and wil endue you with greater guiſts, then you haue had from the beginning: and you ſhal know that I am the Lord. 12. And I wil bring men vpon you, my people Iſrael, and they ſhal poſſeſſe thee by inheritance: and thou ſhalt be for an inheritance to them, & thou ſhalt adde no more to be without them. 13. Thus ſaith our Lord God: For that they ſay of you: A deuourer of men thou art, and one that doeſt ſuffocate thy nation. 14. Therfore thou ſhalt eate men no more, and thy nation thou ſhalt kil no more, ſaith our Lord God: 15. neither wil I make the confuſion of the Gentils, to be heard in thee anie more, and the reproch of the people thou ſhalt not beare, & thy nation thou ſhalt loſe no more, ſaith our Lord God. 16. And the word of our Lord was made to me, ſaying: 17. Sonne of man, the houſe of Iſrael dwelt in their ground, and polluted it in their wayes, & in their ſtudies, according to the vncleannes of a menſtruous woman was their way made before me. 18. And I haue powred out mine indignation vpon them for the bloud, which they haue ſhed vpon the land, & in their idols haue polluted it. 19. And I haue diſperſed them into the Gentils, & they are ſcattered into the lands: according to their wayes, & their inuentiõs haue I iudged them. 20. And they went in to the Natiõs, vnto which they entred, and (*b*) haue polluted my holie name, when it was ſaid of them: This is the people of the Lord, and out of his land they are come forth. 21. And I haue ſpared my holie name, which the houſe of Iſrael polluted among the Gentils, to which they entred in. 22. Therfore thou ſhalt ſay to the houſe of Iſrael: Thus ſaith our Lord God, not for your ſake wil I doe it, ô houſe of Iſrael, but for my holie name which you haue polluted in the Nations to which you entred. 23. And I wil ſanctifie my great name, that is polluted among the Gentils, which you haue polluted in the middes of them: that the Gentils may know that I am the Lord, ſaith our Lord of hoſts, when I ſhal be ſanctified in you before them. 24. For I wil take you out of the Gentils, & wil gather you together out of al the lands, & wil bring you into your land. 25. And I wil powre out vpon you (*c*) cleane water, and you ſhal be cleanſed from al your contaminations, and from al your idols wil I cleanſe you. 26. And I wil giue you a new hart, and wil put a new ſpirit in the middes of you: and wil take away the ſtonie hart out of your fleſh, and wil giue you a fleſhie hart. 27. And I wil put my ſpirit in the middes of you: and I (*d*) wil make that you walke in my precepts, and keep my iudgements, and doe them. 28. And you ſhal dwel in the land: which I gaue to your fathers, and you ſhal be my people, and I wil be your God. 29. And I wil ſaue you from al your contaminations: and I wil cal for corne, and wil multiplie it, and wil not put famine vpon you. 30. And I wil multiplie the fruit of the tree, and the ofſprings of the field, that you beare no more

(*b*) Iewes by their ſinnes prouoking God to punish them with captiuitie, gaue occaſion that other nations ſaid: God could not defend his people: blaſpheming againſt his power, whê he exerciſed iuſtice.

(*c*) Rabbi Dauid and the Chaldee Paraphraſis expoũd this place of remiſſion of ſinne. And al Chriſtian Doctours vnderſtand it of Baptiſme, which indeed is in water cleanſing ſinnes. *Epheſ.* 5. *v.* 26. *Tit.* 3. *v.* 5.

(*d*) An euident text, that by Gods grace ſome men doe keep the commandments.

more the reproch of famine among the Gentils. 31. And you ſhal remẽber your moſt wicked wayes, & your ſtudies not good: & your iniquities, & your wicked deeds ſhal diſpleaſe you. 32. Not for you wil I doe it, ſaith our Lord God, be it knowne to you: be ye confounded, & aſhamed vpõ your wayes, ô houſe of Iſrael. 33. Thus ſaith our Lord God: In the day that I ſhal clenſe you frõ al your iniquities, & ſhal make the cities to be inhabited, & ſhal repayre the ruinous places, 34. & the deſert land ſhal be tilled, which once was deſolate in the eyes of euerie wayfaring man, 35. they ſhal ſay: This land vntilled is become as a garden of pleaſure: and the deſert cities, and deſtitute and vndermined, haue ſitten fenced. 36. And the Nations whatſoeuer ſhal be left round about you, ſhal know that I the Lord haue builded the deſtroyed things, & planted the vntilled places, that I the Lord haue ſpoken, and done it. 37. Thus ſaith our Lord God: As yet in this ſhal the houſe of Iſrael finde me, that I wil doe for them: I wil multiplie them as a flocke of men, 38. as a holie flock, as the flock of Ieruſalem in the ſolemnities therof: So ſhal the deſert cities be ful of flocks of men: and they ſhal know that I am the Lord.

CHAP. XXXVII.

By dead bones riſing to life (which alſo ſignifieth the general reſurrection) 11. is prophecied the reduction of the Iewes from captiuitie: 15. the Kingdoms of Iuda and Iſrael ſhal be reduced into one Kingdom: 23. in figure that al Nations ſhal be vnited in Chriſt.

THE hand of our Lord was made vpon me, and brought me forth in the ſpirite of our Lord: and left me in the middes of a field, that was ful of bones. 2. And he led me about through them on euerie ſide: and there were verie manie vpon the face of the field, and exceeding drie. 3. And he ſaid to me: Sonne of man, thinkeſt thou theſe bones ſhal liue? And I ſaid, Lord God, thou knoweſt. 4. And he ſayd to me: Prophecie of theſe bones: and thou ſhalt ſay to them: Drie bones heare ye the word of our Lord. 5. Thus ſaith our Lord God to theſe bones: Behold (a) I wil put ſpirite into you, and you ſhal liue. 6. And I wil giue ſinowes vpon you, and wil make fleſh to grow vp ouer you, and wil ſtretch a skin on you: and I wil giue you ſpirit, and you ſhal liue, and you ſhal know that I am the Lord. 7. And I prophecied as he had commanded me: and there was made a ſound when I prophecied, and behold a commotion: and bones came to bones, euerie one to his iuncture. 8. And I ſaw, and behold vpon them ſinowes, and fleſh was growen vp: and a skin was ſtretched out in them aboue, and they had no ſpirit. 6. And

a. A double prophecie of two great benefits, the reduction of the Iewes from captiuitie; and of the Gentils from idolatrie to Chriſt, wherin alſo is incluſed the myſterie of reſurrection.

he ſaid

he ſayd to me: prophecie to the ſpirit, prophecie ſonne of man, & thou ſhalt ſay to the ſpirit: Thus ſaith our Lord God: Come ſpirit from the foure winds, and blow vpon theſe ſlaine, and let them be reuiued. 10. And I prophecied as he had cõmanded me: and ſpirit entred into them, and they liued: and they ſtood vpon their feet, an armie paſſing great. 11. And he ſaid to me: Sonne of man: Al theſe bones, are the houſe of Iſrael: They ſay: our (a) bones are withered, (b) our hope is periſhed, and we (c) are cut off. 12. Therfore prophecie, and thou ſhalt ſay to them: Thus ſaith our Lord God: (d) Behold I wil open your graues, and wil bring you out of your ſepulchers ô my people: and wil bring you into the land of Iſrael. 13. And you ſhal know that I am the Lord, when I ſhal haue opened your ſepulchres, & ſhal haue brought you out of your graues ô my people: 14. and ſhal haue giuen my ſpirit in you, & you ſhal liue, & I ſhal make you reſt vpõ your ground: & you ſhal know that I the Lord haue ſpoken & done it, ſaith our Lord God. 15. And the word of our Lord was made to me, ſaying: 16. And thou ſonne of man, take thee one peece of wood, and write vpon it: Of Iuda, & of the children of Iſrael his folowes: & take an other peece of wood, & write vpon it: Of Ioſeph the wood of Ephraim, and of al the houſe of Iſrael, and of his felowes. 17. And (e) ioyne them, one to the other for thee into one peece of wood, and they ſhal be into an vnion in thy hand. 18. And when the children of thy people ſhal ſay to thee ſpeaking: Doeſt thou not declare vnto vs what thou meaneſt by theſe? 19. Thou ſhalt ſpeake to thẽ: Thus ſaith our Lord God: Behold I wil take the peece of wood of Ioſeph, which is in the hand of Ephraim, & the tribes of Iſrael, that are adioyned to him: and I wil giue them together with the peece of wood of Iuda, and wil make them into one piece of wood: and they ſhal be one in his hand. 20. And the pieces of wood wherupon thou ſhalt write, in thy hand, ſhal be before their eies. 21. And thou ſhalt ſay to them: Thus ſaith our Lord God: Behold I wil take the children of Iſrael out of the middes of the nations, to which they are gone: and I wil gather them together on euerie ſide, and wil bring them to their ground. 22. And I wil make them into one nation in the land on the mountaines of Iſrael, and there ſhal be one King ruling ouer them al: & they ſhal no more be two nations, neither ſhal they be diuided any more into two Kingdoms. 23. Neither ſhal they be polluted any more in their idols, & their abominations, and al their iniquities, & I wil ſaue them out of al the ſeats, in which they haue ſinned, & I wil clenſe them: & they ſhal be my people, & I wil be their God. 24. And my ſeruaut Dauid King ouer them, & there ſhal be (f) one Paſtour of thẽ al, they ſhal walke in my iudgements, and ſhal keepe my commandements, and ſhal doe them. 25. And they ſhal dwel vpon the land, which I gaue to my ſeruant Iacob, wherin your fathers dwelt, and they ſhal dwel vpon it, themſelues, & their children, & their childrens children, euen for euer: & Dauid my ſeruant their Prince for euer. 26. And I wil make a league of peace to

(a) One cauſe of diſtruſt that the people of Iſrael ſhould not be reſtored frõ captiuitie, was becauſe they were like to drie bones.
(b) Secondly they had al generally loſt their hope of reſtitution.
(c) Thirdly they ſeemed like to trees or plants cut off at the very root.
(d) Yet God by his power & goodnes reſtored them.
(e) Before Chriſt ioyned the Gentils to his Church, he firſt vnited the two Kingdoms of Iuda and Iſrael: ſignifying that Catholikes which labour for conuerſion of heretikes (as now in England) muſt firſt agree amongſt themſelues, & then ſhal their endeauours be more effectual. For ſo al ſhal ſooner be made one fold vnder one ſhepheard.
(f) Fulfilled by Chriſt the good Paſtour, who bringeth al nations into one fold vnder one Paſtour. *Ioan. 10. v. 16.*

them, an euerlasting couenant shal be to them: and I wil found them, & wil multiplie them, and wil giue my sanctification in the middes of them for euer. 27. And my tabernacle shal be in them: & I wil be their God, and they shal be my people. 28. And the Gentils shal know that I am the Lord the sanctifier of Israel, when my sanctification shal be in the middes of them for euer.

CHAP. XXXVIII.

God and Magog most tyrannically persecuting the Church, 17. as other Prophets haue also foretold, 20. shal be mightily ouerthrowne.

AND the word of our Lord was made to me, saying: 2. Sonne of man, set thy face " against (a) Gog, and the Land of (b) Magog, the Prince of the head of Mosoch, and Thubal: and prophecie of him and thou shalt say to him: Thus saith our Lord God: Behold I to thee Gog Prince of the head of Mosoch and Thubal. 3. And I wil turne thee about, and wil put a bit in thy iawes: and wil bring forth thee, and al thyne armie, the horses and horsmen clothed with brigantines, 4. a great multitude, of them that take speare and buckler and sword. 5. The Persians, Æthiopians, and Lybians with them, al with shildes & helmets. 6. Gomer, and al her troups, the houses of Thogorma the sides of the North, and al his strength, and manie peoples with them. 7. Prepare and make readie thy selfe, and al thy multitude, that is gathered to thee in heapes: and be thou as a precept to them. 8. After manie dayes thou shalt be visited: in the later end of yeares thou shalt come to the land, that is returned from the sword, and is gathered together out of manie peoples, to the mountaines of Israel, that were desert continually: this same is brought forth out of the peoples, and they shal al dwel in it confidently. 9. And going vp as a tempest thou shalt come, & as it were a clowd that thou maist couer the land, thou & thy troups, & manie peoples with thee. 10. Thus sayth our Lord God: In that day shal words ascend vpon thy hart, and thou shalt thinke a most wicked thought. 11. And shalt say: I wil goe vp to the land without wal: I wil come to them that rest, & dwel securely: al these dwel without wal, there are no barres nor gates to them: 12. That thou mayst take the spoiles, & inuade the praye, that thou maist lay thy hand vpon them, that (c) had been desert, & afterward restored, & vpō the people that is gathered together out of the Gentils, which hath begun to possesse, & to be inhabitant of the nauel of the earth. 13. Saba & Dedan, and the merchants of Tharsis, & al the lions therof shal say to thee: What cōmest thou to take spoiles? behold thou hast gathered thy multitude to take the praye,

(a) Gog signifying *hid* or *couered*, was the common surname of the Scithiā Kings.

(b) *Magog, out of the hid*, were the people and adherents of Gog persecuting the faithful.

(c) Alluding to those that endeauoured to spoyle and oppresse the Iewes after their relaxation frō captiuitie, he prophecieth of Antichrist, and al heretikes, that seeke to peruert or to suppresse Catholike Christians, who are deliuered from the bondage of the diuel by Baptisme and other Sacraments of Christ.

that

that thou maiſt take ſilver, and gold, and maiſt take away ſtuffe & ſubſtance, and ſpoile infinite booties. 14. Therfore prophecie thou ſonne of man, and thou ſhalt ſay to Gog: Thus ſaith our Lord God: Why ſhalt thou not know in that day, when my people of Iſrael ſhal dwel confidently? 15. And thou ſhalt come out of thy place from the ſides of the North, thou & manie peoples with thee, al riders of horſes, a great companie, and a vehement armie. 16. And thou ſhalt aſcend vpon my people of Iſrael as a cloude, that thou couer the earth. (a) In the later dayes ſhalt thou be, and I wil bring thee vpon my land: that the Gentils may know me, when I ſhal be ſanctified in thee before their eyes, ô Gog. 17. Thus ſayth our Lord God: Thou then art he, of whom I ſpake in the dayes of old, in the hand of my ſeruants the Prophets of Iſrael, which prophecied in the dayes of thoſe times, that I would bring in thee vpon them. 18. And it ſhal be in that day, in the day of the comming of Gog vpon the land of Iſrael, ſaith our Lord God, myne indignation ſhal aſcend in my furie. 19. And in my zele, and in the fire of my wrath I haue ſpoken. That in that day ſhal be a great commotion vpon the land of Iſrael: 20. and at my preſence ſhal the fiſhes of the ſea be moued, and the foules of heauen, and the beaſts of the field, and euerie creeping thing, that moueth vpon the ground, and al men that are vpon the face of the earth; & the mountaines ſhal be ouerthrowen, & the hedges ſhal fal, and euerie wal ſhal fal on the ground. 21. And I wil cal in againſt him (e) in al my mountaines the ſword, ſaith our Lord God: euerie mans ſword ſhal be directed againſt his brother. 22. And I wil iudge him with peſtilence, & bloud, & vehement ſhowre, & mightie great ſtones: fire, and brimſtone wil I raine vpon him, and vpon his armie, and vpon the manie peoples that are with him. 23. And I wil be magnified, and I wil be ſanctified: and I wil be knowen in the eyes of manie nations: and they ſhal know that I am the Lord.

(d) Antichriſt ſignified by Gog ſhal perſecute the Church neere the end of the world.

(e) In euerie part of the vniuerſal Church God wil at laſt deſtroy Antichriſts power, confounding him, and al his adherents.

ANNOTATIONS.

CHAP. XXXVIII.

2 *Againſt Gog, and the Land of Magog.*) Gog and Magog, according to the moſt common opinion, were the King, and people of Scithia, in the North part of the world, a barbarous, ſauage, and cruel nation, the offspring of Magog ſonne of Iapheth: wherto the Prophet alluding deſcribeth here, as S. Ierom in this place, S. Auguſtin *li.* 20. *c.* 11. *de ciuit.* and other Fathers expound it, al perſecuters of the Church; moſt eſpecially Antichriſt, and his complices. Of whom likewiſe, by the ſame myſtical names, S. Iohn prophecieth *Apoc.* 20. *v.* 7 that Satan ſhal be looſed out of his priſon, and ſhal goe forth, and ſeduce the nations, that are vpon the foure corners of the earth, Gog, and Magog, and ſhal gather them into battel, whoſe number is as the ſand of the ſea. For the Church being ſpred on al the earth (as S. Auguſtin noteth in the ſame

Gog and Magog, the King and Kingdom of Scithia.

Gen. 10.

Signifying al perſecuters of the Church, eſpecially Antichriſt.

Pſal. 2.

Who ſhal be deſtroyed.

place, her enimies alſo ſpred euerie where, ſhal moſt vehemently perſecute her. But the holie Prophets, namely Ezechiel here, v. 21. &c. and S. Iohn, v. 11. foreſhew, that Chriſt our Lord wil deſtroy them al. Iſa. 11. Dan. 12.

CHAP. XXXIX.

Our Lord permitting Gog, moſt vehemently to afflict the Church, 3. after a while wil deſtroy him, with al his troupes: 9. their weapons shal be burned, 11. their ſepulchres infamous, the earth not fully cleanſed of their carcaſes in ſeuen months. 17. Gods people shal reioyce; 22. and al men shal know that their ſinnes were the cauſe of their captiuitie.



VT thou ſonne of mã. prophecie againſt Gog, & thou ſhalt ſay: Thus ſaith our Lord God: Behold I vpõ thee Gog, the Prince of the head of Moſoch and Thubal. 2. And I wil turne thee about, & wil reduce thee, and wil make thee aſcend from the ſides of the North: & wil bring thee vpõ the mountaines of Iſrael. 3. And I wil ſtrike thy bow in thy left hand, & thine arrowes I wil caſt downe out of thy right hãd. 4. Vpon (*a*) the mountaines of Iſrael ſhalt thou fal, and al thy troups, and thy peoples that are with thee: to the wilde beaſts, to the birds, and to euerie foule, and to the beaſts of the earth haue I giuen thee to be deuoured. 5. Thou ſhalt fal vpon the face of the field: becauſe I haue ſpoken, ſaith our Lord God. 6. And I wil ſend in fire vpon Magog, and on them that dwel in the ilands confidently: and they ſhal know that I am the Lord. 7. And my holie name wil I make knowen in the middes of my people Iſrael, and I wil pollute my holie name no more: and the Gentils ſhal know that I am the Lord the holie one of Iſrael. 8. Behold it commeth, and it is done, ſaith our Lord God: this is the day, wherof I haue ſpoken. 9. And the inhabitants ſhal goe forth of the cities of Iſrael, and ſhal ſet on fire and burne weapons, buckler, and ſpeares, bow and arrowes, and hand-ſtaues, and polaxes: and they ſhal burne them with fire ſeuen yeares. 10. And they ſhal not carie trees out of the countries, nor cut downe out of the foreſts: becauſe they ſhal burne the weapons with fire, & ſhal make praye of them, to whom they had been a praye, & they ſhal ſpoile their ſpoilers, ſaith our Lord God. 11. And it ſhal be in that day: I wil giue Gog a renowmed place for a ſepulcher in Iſrael: the valley of wayfaring men on the Eaſt of the ſea, which ſhal make thẽ that paſſe by to be aſtoniſhed: & they ſhal there (*b*) burne Gog, and al his multitude, and it ſhal be called the valley of the multitude of Gog. 12. And the houſe of Iſrael ſhal burie them, that they

(*a*) Antichriſt perſecuting the Church in al parts of the world, ſhal be reſiſted by ſome in euerie place, & at laſt vanquiſhed.

(*b*) Not with material fire, but with zele & feruour Catholikes ſhal reſiſt him, and finally ouer come him.

may

may clenſe the land ſeuen months. 13. And al the people of the land ſhal burie him, and it ſhal be vnto them a renowmed day, wherin I was glorified, ſaith our Lord God. 14. And they ſhal appoint men continually going about the land, to burie & to ſeeke thē, that were remayning vpō the face of the earth, that they may clenſe it: and after ſeuen months they ſhal begin to ſeeke. 15. And they that trauel through the land ſhal goe about: and when they ſhal ſee the bone of man, they ſhal ſet vp a ſigne beſide it, til the buriers burie it in the valley of the multitude of Gog. 16. And the name of the citie Amona, and they ſhal clenſe the land. 17. Thou therfore ô ſonne of man, ſaith our Lord God, ſay to euerie foule, and to al birds, and to al the beaſts of the field: Come together, make haſt, runne together on euerie ſide to my victime, which I immolate for you, the great victime vpon the mountaines of Iſrael: that you may eate the fleſh, and drinke the bloud. 18. The fleſh of the ſtrong ſhal you eate, and the bloud of the princes of the earth ſhal you drinke: of rammes, of lambs, and of buckgoats, and buls, and of fed wares, and of al fat things. 19. And you ſhal eate the fat your fil, and ſhal drinke bloud til you be drunke of the victime, which I ſhal immolate for you. 20. And you ſhal be filled vpon my table of horſe, and ſtrong horſemen, and of al the men of warre, ſaith our Lord God. 21. and I wil put my glorie in the Gentils: and al nations ſhal ſee my iudgement, that I haue done, and my hand, that I haue put vpon them. 22. And the houſe of Iſrael ſhal know that I am the Lord their God from that day and ſo forward. 23. And the Gentils ſhal know that the houſe of Iſrael (c) was taken in their iniquitie, for that they forſooke me, and I hid my face from them: and deliuered them into the hands of the enemies, and they fel al by the ſword. 24. According to their vncleannes and wickednes haue I done to them, and haue hid my face from them. 25. Therfore thus ſaith our Lord God: Now wil I bring backe the captiuitie of Iacob, and wil haue mercie on al the houſe of Iſrael: and I wil take on me zele for my holie name. 26. And they ſhal beare their confuſion, and al the preuarication wherwith they preuaricated againſt me, when they ſhal dwel in their land confidently fearing no man: 27. and I ſhal haue brought them backe out of the peoples, & ſhal haue gathered them together out of the lands of their enemies, and ſhal be ſanctified in them, in the eyes of manie nations. 28. And they ſhal know that I am the Lord their God, for that I tranſported them into the nations, and haue gathered them together vpon their owne land, & haue not left any of them there. 29. And I wil hide my face no more from them, becauſe I haue powred out my ſpirite vpon al the houſe of Iſrael, ſaith our Lord God.

c) Gods people were not made captiues by the power of their enemies, as if God could not defend them, but by his permiſſion for puniſhment of their ſinnes.

Annotations vpon Ezechiels laſt viſion: writteu in the nine laſt chapters.

Foure expoſitions of this viſion.

1. Of the temple and citie reedified after the captiuitie.

Of the true ſenſe of this obſcure viſion there be foure opinions: two of the Iewiſh Rabbins, and other two of Chriſtian Catholike Doctours. The more ancient Iewes vnderſtand this viſion wholly and only of the temple and citie of Ieruſalem, reedified by Zorobabel and Nehemias with others, after their captiuitie in Babylon, aſſiſted by the Perſian Kings. But this opinion can not conſiſt with the holie text, *ch.* 42. *v.* 16. deſcribing the vtter wal of the temple in length on euerie ſide (being foure ſquare *v.* 20.) fiue hundred reeds, euerie reed conteyning ſix faeed cubits (*ch.* 40 *v.* 5.) which are aboue ten foote, or two paſſes: and ſo 500. reeds making a thouſand paſſes, or a myle, the whole wal was foure myles in compaſſe. Likewiſe the citie is deſcribed (*ch.* 48. *v.* 16.) to haue in length on the north quarter, foure thouſand fiue hundred reeds, with the ſame length on the weſt quarter, and conſequently on the eaſt, & ſouth, that is, nine thouſand paſſes, or nine myles on euerie ſide: in al the circuite thirtie ſix myles. Of which greatnes it is certaine the temple and citie neuer were. No not after the temple was augmented by Herod Aſcalonites, wherof Ioſephus writeth, *li.* 15. *c.* 14. *Antiq. Iudaicarum.* Neither were there anie ſuch waters iſſuing from the materiall temple, nor ſuch trees on the bankes therof, bringing forth fruites euerie month, as are deſcribed *ch.* 47. *v.* 1. & 12. Al which, with other like diſſonances conſidered, the later Iewes confeſſing that this prophecie is not hitherto fulfilled, ſay that their Meſſias, whom they expect, ſhal build ſuch a terreſtical citie, and temple, with al the appertinances as are ſhewed in this viſion. Reiecting therfore theſe Iewiſh errours, and ridiculous imaginations, Richardus de Sancto Victore, Hugo Cardinalis, Nicolaus Lyranus, and ſome other Chriſtian Doctours, ſuppoſe that God indeed conditionally, according to his antecedent wil, promiſed al theſe things, euen as the letter ſoundeth, to the Iewes, if after their deliuerie from captiuitie, they ſhould ſincerely ſerue him, walke rightly in his wayes, and perfectly keep his commandments. And that beſides this ſuppoſed literal ſenſe, al the ſame ſhould more excellently be performed in the myſtical temple and citie of God, our Sauiour Chriſt, and his Church. But for ſo much (ſay theſe Doctours) as the Iewes performed not that which was required of their part, in perfect life & due ſeruice of God, this viſiō was not fulfilled, but only in ſome part, according to the vertues and merits of the better ſorte of that people, by the reſtauration of the citie, temple, & other things, as in the bookes of Eſdras: & that laſtly for their general reuolt from Chriſt perſecuting him to death, their temple and citie were againe deſtroyed, the people ſlaine, diſperſed, & reiected, except only the few relikes conuerted to Chriſt. In whom, with the multitude of Gentils, the whole viſiō hath ful effect. This opinion, albeit grounded in probabilitie, yet ſeemeth not ſo certaine, nor indeed ſo probable, as the iudgement of *S.* Ierom, & S. Theodoret in their commentaries, as alſo of S. Gregorie in his homilies vpon Ezechiel, and of manie others, both ancient and late writers. Who not finding how to applie this viſion in al parts to the ſtate of the old teſtament, neither that promiſe of ſuch a huge great temple and citie with the reſt were agreable to Gods wiſedome, doe only expound this viſion to perteine in ſome parts to the Iewes reduced from temporal captiuitie, as in figure of al mankind redeemed by Chriſt, & of his Church gathered of al natiōs, enriched and adorned with al ſpiritual graces, vertues, and power. Neither yet expounding al of the militant Church, but ſome part of the triumphant only, as ſurpaſſing the perfecteſt ſtate of this tranſitorie life. We therfore out of their large diſcourſes ſhal abridge a few, and brief marginal notes, for ſome light of vnderſtanding the text, and entrance into the ſpiritual ſenſe, principally intended by the Holie Ghoſt.

2. That Meſſias ſhal build a materiall tẽple and citie.

3 That this Prophetical viſion was conditional.

ch. 18. *v.* 23. *ch.* 33. *v.* 11.

4. That it can not al be expounded according to the hiſtorie, but only myſtically.

CHAP.

CHAP. XL.

In a viſion the Prophet ſeeth the reedification of Ieruſalem. 5. *With the meaſures of diuers parts therof,* 47. *and of the court, and entrie of the temple.*

IN the fiue & twentith yeare of our tranſmigration, in the beginning of the yeare, the tenth of the month, the fourteenth yeare, after the citie was ſtrucken: in this ſelf-ſame day the hād of our Lord was made vpō me, & he brought me (*a*) thither. 2. In the viſions of God he brought me into the Land of Iſrael, & left me vpon (*b*) a mountaine (*c*) exceeding high: vpon which there was as it were the building of a citie bending toward the ſouth. 3. And he brought me in thither: and behold a man, whoſe forme was as the forme of braſſe, and a linen corde in his hand, and a reed of meaſure in his hand: & he ſtood in the gate. 4. And the ſame man ſpake to me: Sonne of man, ſee with thine eyes, and heare with thine eares, & ſet thy hart on al things, which I wil ſhew thee: for thou art brought hither that they may be ſhewed to thee: declare al things that thou ſeeſt, to the houſe of Iſrael. 5. And behold a wal on the out ſide round about the houſe, & in the mās hād a reed of meaſure of ſix cubits (*d*) & palme: & he meaſured the breadth of the building with one reed, the height alſo with one reed. 6. And he came to the gate, that looked to the way of the eaſt, & he aſcended by the ſteps therof: & he meaſured the threſhold of the gate with one reed the bredth, that is, one threſhold with one reed in bredth: 7. and a chamber with one reed in length, and one reed in bredth: and betwaen the chambers fiue cubits: 8. and the threshold of the gate by entrie of the gate within, with one reed. 9. And he meaſured the entrie of the gate of eight cubits, and the front therof of two cubites: and the entrie of the gate was within. 10. Moreouer the chambers of the gate to the way of the Eaſt, three on this ſide, and three on that ſide: one meaſure of the three, and one meaſure of the fronts, on both parts. 11. And he meaſured the bredth of the threshold of the gate of ten cubits: and the length of the gate of thirteen cubits: 12. and the border before the chambers of one cubite: and one cubite the end on both ſides, and the chambers were of ſix cubites, on this ſide and that ſide. 13. And he meaſured the gate from the roofe of the chamber, euen to the roofe therof, the bredth of fiue and twentie cubits: doore againſt doore. 14. And he made fronts by ſixtie cubits: & to the front the court of the gate on euerie ſide round about. 15. And before the face of the gate, which raught euen to the face of the entrie of the inner gate, fiftie cubits. 16. And (*e*) oblike windowes in the chambers, and in their

The fift part. Reſtauration of the temple, with things perteyning therto: more eſpecially the glorie of the Church militant & triumphant.

(*a*) Into the deſtroyed citie of Ieruſalem.

(*b*) Mount Sion:

(*c*) called exceeding high myſtically, in that it ſignifieth the Church of Chriſt: for hiſtorically Sion was not ſo exceeding high.

(*d*) In the Hebrew text, in the Chaldee Paraphaſis, and in the 70. Interpreters, it is thus, *of ſix cubites, in a cubite and a palme,* to ſignifie that theſe cubites vſed in meaſuring ſacred things conteyned ſix palmes, wheras the ordinarie cubite conteineth but fiue palmes. See *ch.* 43. *v.* 13.

(*e*) Larger within then without, to ſpread the light within the place, & to auoide the danger of hurt from abrode:

their fronts, which were within the gate on euerie ſide round about: & in like manner there were alſo in the entries windowes round about within, and before the fronts the picture of palme trees grauen. 17. And he brought me out to the vtter court, & behold cels, and the pauement paued with ſtone in the court round about: thirtie cels in the compas of the pauement. 18. And the pauement in the front of the gates according to the length of the gates was beneath. 19. And he meaſured the bredth from the face of the lower gate euen to the front of the inner court without, an hundred cubits to the Eaſt, and to the North. 20. The gate alſo that looked to the way of the North of the vtter court, he meaſured as wel in length as in bredth. 21. And the chābers therof three on this ſide, & three on that ſide: and the front therof, and the entrie therof according to the meaſure of the former gate, of fiftie cubits the length therof, and the bredth of fiue and twentie cubits. 22. And the windowes therof, & the entrie, and the grauings according to the meaſure of the gate, that looked to the Eaſt, and the aſcent therof was of ſeuen ſteps, and an entrie before it. 23. And the gate of the inner court againſt the gate of the North, and the Eaſt gate: and he meaſured from gate euen to gate an hundred cubits. 24. And he brought me out to the way of the South, and behold the gate, that looked to the South: and he meaſured the front therof, and the entrie therof according to the former meaſures. 25. And the windowes therof, and the entries round about, as the other windowes: of fiftie cubits in length, and in breth of fiue and twentie cubits. 26. And on (*f*) ſeuen ſteps was the aſcent to it: and an entrie before the doores therof: and there were grauen palme trees, one on this ſide, and an other on that ſide in the front therof. 27. And the gate of the inner court in the way of the South: and he meaſured frō gate euen to gate in the way of the South, an hundred cubits. 28. And he brought me into the inner court to the South gate: and he meaſured the gate according to the former meaſures. 29. The chamber therof, and the front therof, and the entrie therof with the ſame meaſures: and the windowes therof, and entrie therof round about fiftie cubits of length, and of bredth fiue and twentie cubits. 30. And the entrie round about in length of fiue and twentie cubits, & in bredth of fiue cubits. 31. And the entrie therof to the vtter court, & the palme-trees therof in the front: & there were eight ſteps, on which the aſcent was through it. 32. And he brought me in into the inner court by the way of the eaſt: & he meaſured the gate according to the former meaſures. 33. The chamber therof, and the front therof, and the entrie therof as before: and the windowes therof, and the entries therof round about, in length of fiftie cubits, & in bredth of fiue and twentie cubits. 34. And the entrie therof, that is, of the vtter court: & the grauen palme-trees in the front therof on this ſide and on that ſide: and on eight ſteps the aſcent therof. 35. And he brought me into the gate, that looked to the North: & he meaſured according to the former meaſures. 36. The

Ioa. 10.

chamber

as the windowes of Salomons temple. 1. *Reg* 6. as alſo in caſtles and towres is commonly vſed. In explicating this viſion by reaſon of the obſcuritie, is great varietie amongſt the expoſitours, but al agree that God heere reuealed to the Propher, that he wil reward the good, to-wit, in the old Teſtamēt temporally, & in the new ſpiritually, firſt with grace in this life, and with eternal glorie in life euerlaſting.

f To the gates of the vtter wal was aſcent of ſeuen ſteps, but of the inner wal (v. 31.) of eight ſteps, to ſignifie that more perfectiō is required in the new Teſtament then was in the old, for which more grace is giuen and better reward. *S. Greg.*

chamber therof, and the front therof, and the entrie therof, and the windowes therof round about, in length of fiftie cubits, and bredth of fiue and twentie cubits. 37. And the entrie therof looked to the vtter court: and the grauing of palmetrees in the front therof on this ſide & on that ſide: and vpon eight ſteps the aſcent therof. 38. And at euerie chamber a doore in the forefronts of the gates: there they waſhed the holocauſt. 39. And in the entrie of the gate, two tables on this ſide, and two tables on that ſide: that there might be immolated vpon them holocauſt, & for ſinne, and for offence. 40. And on the vtter ſide, which goeth vp to the doore of the gate, that goeth on toward the North, two tables: and at the other ſide before the entrie of the gate, two tables. 41. Foure tables on this ſide, and foure tables on that ſide: at the ſides of the gate were eight tables, wherupon they did immolate. 42. And the foure tables for holocauſt, were made of ſquare ſtones: in length of one cubite and an halfe, and in bredth of one cubite and an halfe, and in height of one cubite: vpon which they ſhal put the veſſels, wherin is immolated the holocauſt, and the victime. 43. And the brimmes of them of one palme, bowed backe within round about: and vpon the tables the fleſh of the oblation. 44. And without the inner gate the cels of the ſinging men in the inner court, which was on the ſide of the gate that looketh to the North: and the faces of them againſt the way of the South, one at the ſide of the Eaſt gate, which looked to the way of the North. 45. And he ſaid to me: This is the chamber, which looketh to the way of the South, it ſhal be for the Prieſts, that watch in the wards of the temple. 46. Moreouer the chamber that looketh to the way of the North ſhal be for the Prieſts, that watch vpon the miniſterie of the altar. Theſe are the children of Sadoc, which of the children of Leui approch to our Lord to miniſter vnto him. 47. And he meaſured the court in length of an hundred cubits, and in bredth of an hundred cubits ſquare: and the altar before the face of the temple. 48. And he brought me into the entrie of the temple: and he meaſured fiue cubits on this ſide, and fiue cubits on that ſide: and the bredth of the gate of three cubits on this ſide, and of three cubits on that ſide. 49. And the length of the entrie of twentie cubits: and the bredth of eleuen cubits, and by eight ſteps was the aſcent to it. And there were (g) pillers in the fronts: one on this ſide, and an other on that ſide.

(g) For that the pillers are not meaſured, it ſeemeth they were of the ſame height and bignes, as the former were built by Salomon. 3. Reg. 7. v. 15.

CHAP. XLI.

A deſcription of the temple to be reedified, and al the parts therof.

(a) This deſcriptiō of the tēple & order of Prieſthood, with the partition & fertilitie of the land, is much more excellent, then was in Salomōs time: & the new temple reedified by Zorobabel, was much meaner thē Salomons, & therfore this prophecie (as likewiſe the Prophecies of Aggeus & Zacharias) can not be vnderſtood of the temple in Ieruſalem, but of the Church of Chriſt. S. Ierome *in ch. 40. Ezec. S. Aug. l. 18. c. 45. ciuit.*

AND he brought me into (a) the temple, and he meaſured the fronts ſix cubits of bredth on this ſide, and ſix cubits of breth on that ſide, the bredth of the tabernacle. 2. And the bredth of the gate was of ten cubits: and the ſides of the gate of fiue cubits on this ſide, and of fiue cubits on that ſide: and he meaſured the length therof of fourtie cubits, and the bredth of twentie cubits. 3. And being entred within he meaſured in the front of the gate, two cubits: and the gate of ſix cubits: and the bredth of the gate of ſeuen cubits. 4. And he meaſured the length therof of twentie cubits, and the bredth of twentie cubits, before the face of the temple: and he ſaid to me: This is Sanctum Sanctorum. 5. And he meaſured the wal of the houſe of ſix cubits: and the bredth of a ſide, of foure cubits on euerie ſide round about the houſe. 6. And the ſides, ſide to ſide, were twiſe thirtie three: and they were eminent, which might enter in through the wal of the houſe, in the ſides round about, to hold in, and not to touch the wal of the temple. 7. And there was a broad alley made round, aſcending vp by winding ſtares, and it led into the vpper chamber of the temple round about: therfore was the temple broder in the higher parts: and ſo from the lower parts they mounted to the higher vnto the middes. 8. And I ſaw in the houſe the height round about, the ſides founded by the meaſure of a reede the ſpace of ſix cubits: 9. and the bredth through the wal of the ſide without of fiue cubits: and there was an inner houſe in the ſides of the houſe. 10. And between the cels the bredth of twentie cubits round about the houſe on euerie ſide, 11. and the doore of the ſide for prayer: one doore to the way of the North, and one doore to the way of the South: and the bredth of the place for prayer, of fiue cubits round about. 12. And the building, that was ſeperated, and turned to the way that looketh toward the ſea, of the bredth of ſeuentie cubits: and the wal of the building, of fiue cubits in bredth round about: and the length therof of ninetie cubits. 13. And he meaſured the length of the houſe, of an hundred cubits: and the building that was ſeparated, and the wals therof, of the laugth of an hundred cubits. 14. And the bredth before the face of the houſe, and of that which was ſeparated againſt the Eaſt, of an hundred cubits. 15. And he meaſured the length of the building againſt the face of that, which was ſeparated at the backe: the ethecks on both ſides of an hundred cubits: and the inner temple, and the entries of the court. 16. The threſholds, and oblike windowes,

and

& the ethecks round about by three parts, againſt the threſhold of euerie one, and paued with wood round about the circuit: and earth euen to the windowes, and the windowes ſhut ouer the doores. 17. And euen to the inner houſe, and without by euerie wal round about within and without, by meaſure. 18. And (b) Cherubs and palmetrees wrought, & a palmetree between Cherub & Cherub, & a Cherub had (c) two faces. 19. The face of a man by the palmetree on this ſide, and the face of a lion by the palmetree on the other ſide: expreſſed through al the houſe round about. 20. From the ground euen to the vpper parts of the gate, were Cherubs, and palmettres grauen in the wal of the temple. 21. The threſhold foure ſquare, and the face of the ſanctuarie, ſight to ſight. 22. The height of the wooden altar, of three cubits: and the length therof, of two cubits: and the corners therof, and the length therof, & the wals therof of wood. And he ſpake to me: This is the table before our Lord. 23. And there were two doores in the temple, and in the ſanctuarie. 24. And in the two doores on both ſides were two litle doores, which were folded within each other: for there were two wickets on both ſides of the doores. 25. And there were Cherubs alſo grauen in the ſame doores of the temple, and the grauing of palmetres, as they were expreſſed in the wals: for which cauſe alſo there was thicker timber in the front of the entrie without. 26. Vpon which were the oblike windowes, and the ſimilitude of palmetrees on this ſide and on that ſide in braces of the entrie: according to the ſides of the houſe, and the bredth of the wals.

(b) In the wal of the Temple were interchangeably painted a Cherub, ſignifying knowledge, & a palmetree ſignifying victorie, repreſenting to mē that they muſt be inſtructed in diuine knowledge, & ſo fight for victorie.

(c) Signifying our Sauiour, who in his humanitie ſuffered miſeries, but as a lion ouercame al enemies.

CHAP. XLII.

Deſcription of the courts, chambers, & other places perteyning to the temple.

AND he brought me out into the vtter court by the way that leadeth to the North, and he brought me into the cel, that was againſt the ſeparated building, & againſt the houſe bending to the North. 2. In the face of the length, an hundred cubits of the North doore: and the bredth fiftie cubits, 3. againſt the twentie cubits of the inner court, & againſt the pauemēt paued with ſtone of the vtter court, where was a porch ioyned to a triple porch. 4. And before the cels a walke of ten cubits in bredth, looking to the inner parts of the way of one cubite. And their doores toward the North: 5. Where were chambers in the vpper parts more low: becauſe they bare vp the porches, which appeared aboue out of them from the nether parts, and from the middes of the building. 6. For they were triple lofts, & had not pillers, as the pillers of the courts: therfore did they appeare aboue out of the

(a) S. Ierome finding the Hebrew text & the 70. interpreters & others to differ not only in words but alſo in the ſenſe, explicating as ſeemed to him moſt probable, auoucheth withal that ſaying of Socrates: *Scio quòd neſcio, I know, that I doe not know* any thing perfectly. *For it is a part of knowledge* (ſaith he) *to know that thou art ignorant.*

nether places, and out of the midle places, from the ground fiftie cubits. 7. And an vtter cloſure according to the cels, which were in the way of the vtter court before the cels: the length therof of fitie cubits. 8. Becauſe the length of the cels of the vtter court was of fiftie cubits: and the length before the face of the temple, of an hundred cubits. 9. And there was vnder theſe cels an entrance from the Eaſt, going into them out of the vtter court. 10. In the bredth of the cloſure of the court, that was againſt the way of the Eaſt, toward the face of the ſeparated building, and there were cels before the building. 11. And the way before the face of them according to the ſimilitude of the cels, which were in the way of the North. according to the length of them, ſo alſo was their bredth: and al the entrance of them, and ſimilitudes, and their doores. 12. According to the doores of the cels that were in the way looking to the South: a doore in the head of the way, which way was before the entrie ſeparated by the way of the Eaſt going in. 13. And he ſaid to me: The celles of the North, and the celles of the South, which are before the ſeparated building: theſe are the holie celles, wherin the Prieſts doe eate, which approch to our Lord into Sancta Sanctorum, there ſhal they lay the holies of holies, and the oblation for ſinne, and for offence: for it is a holie place. 14. And when the Prieſts ſhal be entred, they ſhal not goe forth out of the holie places into the vtter court: and there they ſhal lay their veſtments, wherin they miniſter, becauſe they are holie: and they ſhal be clothed with other veſtments, & ſo they ſhal goe forth to the people. 15. And when he had acéopliſhed the meaſures of the inner houſe, he brought me out by the way of the gate, that looked to the way of the Eaſt: and he meaſured it on ouerie ſide round about. 16. And he meaſured againſt the Eaſt winde with the reed of meaſure, fiue hundred reeds in reed of meaſure round about. 17. And he meaſured againſt the North winde fiue hundred reeds in reed of meaſure round about. 18. And to the South wind he meaſured fiue hundred reeds, in reed of meaſure round about. 19. And to the Weſt wind he meaſured fiue hundred reeds, in reed of meaſure. 20. By the foure winds he meaſured the wal therof on euery ſide round about the length and bredth of fiue hundred reeds, diuiding between the ſanctuarie and the place of the common people.

CHAP.

CHAP. XLIII.

The glorie of God returneth to the new temple. 7. The prophet heareth, that the Israelites wil no more pollute Gods name with idolatrie: 10. is commanded to shew them the measure, and forme of the temple, 13. and of the altar: 18. with sacrifices to be offered seuen dayes.

AND he brought me to the gate that looked to the way of the East. 2. And behold the glorie of the God of Israel went by the East gate: and he had a voice as the voice of manie waters, and (*a*) the earth shined at his maiestie. 3. And I saw a vision according to the forme which I had seen, when he came to destroy the citie: and the shape according to the sight, which I had seen by the riuer Chobar: and I fel vpon my face. 4. And the maiestie of our Lord went into the temple by the way of the gate that looked to the East. 5. And the spirite lifted me vp, and brough me into the inner court: and behold the house was filled with the glorie of our Lord. 6. And I heard one speaking to me out of the house, and a man stood by me, 7. said to me: Sonne of man, the place of my throne, and the place of the steps of my feete, where I dwel in the middes of the children of Israel (*b*) for euer: and the house of Israel shal no more pollute my holie name, they, and their Kings in their fornications, and in the ruines of their Kings, and in the excelses. 8. Who haue built their threshold by my threshold, and their posts by my posts: and there was a wal between me and them: and they polluted my holie name in the abominations which they did: for the which thing I cōsumed thē in my wrath. 9. Now therfore let them repel their fornicatiō, & ruines of their Kings far frō me: & I wil dwel in the middes of thē alwayes. 10. But thou sonne of man, shew to the house of Israel the temple, and let them be confounded at their iniquities, and let them measure the frame: 11. and be ashamed of al things that they haue done. The figure of the house, & of the frame therof, the goings out, and the commings in, and al the description therof, and al the precepts therof, and al the order therof, and al the lawes therof shew to them, and thou shalt write in their eyes: that they may keepe al the descriptions therof, and the precepts therof, and let them doe them. 12. This is the law of the house in the top of the mount: Al the border therof round about is holie of holies: this then is the law of the house. 13. And these are the measures of the altar by the most true cubite (*d*) which had a cubite and a palme: in the bosome therof was a cubit, & a cubite in bredth: and the limite therof euen to the brimme therof, and round about, one palme, this also was the trench of the altar. 14. And from the bosome of the ground to the lowest

ch. 9.

ch. 1.

a) Al the world is lightned by the preaching of Christs Apostles, and their successours: and the triumphant Church shal perfectly shine *when that which is sowne in corruption shal rise in incorruption &c. 1. Cor. 15. S. Ierom.* S. Thomas also expoundeth this place of the B. Virgin conceiuing the Sonne of God. p. 3. q. 27. a. 3.

(*b*) God hath left the house of the Iewes desolate. *Mat.* 23. v. 38. but remaineth with the Church of Christ *al dayes to the end of the world. Mat.* 28. v. 20.

(*c*) And the perfect impolluted Church, *without spot or wrincle (Eph.* 5. v. 27.) is only the triumphant Church.

(*d*) The sacred cubite or cubite vsed in sacred things was lōger then the cōmon cubite by one palme.

loweſt brimme two cubits, and the bredth of one cubite: and from the leſſer brimme vnto the greater brimme foure cubits, and the bredth of one cubite. 15. And (e) Ariel it-ſelf of foure cubits: & from Ariel vpward foure hornes. 16. And Ariel of twelue cubits in length by twelue cubits of bredth, foure ſquare with equal ſides. 17. And the brimme of fourteē cubits of length by fourteen cubits of bredth in the foure corners therof: & the crowne round about it of halfe a cubite, & the boſome therof of one cubite round about: and the ſteps therof turned to the Eaſt. 18. And he ſaid to me: Sonne of man, thus ſaith our Lord God: Theſe are the rites of the altar, in what day ſoeuer it ſhal be made: that holocauſt may be offered vpon it, and bloud powred out. 19. And thou ſhalt giue to the Prieſts, and Leuites, that are of the ſeed of Sadoc, that approch to me, ſaith our Lord God, that they offer to me a calfe of the heard for ſinne. 20. And taking of his bloud, thou ſhalt put it vpon the foure hornes therof, and vpon the foure corners of the brimme, and vpon the crowne round about: and thou ſhalt clenſe, and expiate it. 21. And thou ſhalt take the calfe, that is offered for ſinne: and thou ſhalt burne him in a ſeparate place of the houſe without the ſanctuarie. 22. And in the ſecond day thou ſhalt offer a bucke of goats vnſpotted for ſinne: and they ſhal expiate the altar, as they did expiate in the calfe. 23. And when thou ſhalt haue accompliſhed expiating it, thou ſhalt offer a calfe of the heard vnſpotted, and a ramme of the flocke vnſpotted. 24. And thou ſhalt offer them in the ſight of our Lord: and the Prieſts ſhal caſt ſalt vpon them, & ſhal offer them an holocauſt to our Lord. 25. Seuen dayes ſhalt thou make a bucke goate for ſinne dayly: and a calfe of the heard, & a ramme of the cattel vnſpotted ſhal they offer. 26. Seuen dayes ſhal they expiate the altar, and ſhal clenſe it: and they ſhal fil his hand. 27. And the dayes being expired, in the eight day and ſo forth, the prieſts ſhal make your holocauſts vpon the altar, and thoſe which they offer for peace: and I wil he pacified toward you, ſaith our Lord God.

(e) The altar is called *Ariel, the lion of God*, becauſe fire ſometimes deſcending from God vpon the altar conſumed the ſacrifice, as a lion conſumeth his praye. S. *Ierom.*

CHAP. XLIIII.

The Eaſt gate of the Sanctuarie ſhal be alwayes ſhut. 5. The incircumciſed ſhal not enter into the ſanctuarie: 10. nor the Leuites, that haue ſerued idols: but ſhal doe other ſeruice belonging to ſacrifices: 15. and the children of Sadoc ſhal doe the prieſtlie functions: 17. obſeruing the preſcribed rites therof.

AND he turned me to the way of the vtter ſanctuarie, which looked toward the Eaſt: and it was ſhut. 2. And our Lord ſaid to me: This gate ſhal be ſhut: it (a) ſhal not be opened, and man ſhal not paſſe through it: Becauſe our Lord the God of Iſrael is entred in through it, and it ſhal be ſhut 3. for the

(a) S. Ierom expoundeth this of the hardnes of ſcripture, which no man vnderſtandeth fully but the ſonne of God. *Mat. 11. v. 27.* Likewiſe of our B. Ladie a perpetual

Prince.

Prince. The Prince himſelf ſhal ſit in, to eate bread before our Lord: by the way of the gate of the entrie ſhal he enter in, and by the way therof he ſhal goe out. 4. And he brought me by the way of the North gate in the ſight of the houſe: and I ſaw, & behold the glorie of our Lord filled the houſe of our Lord: and I (*b*) fel on my face. 5. And our Lord ſaid to me: Sonne of man (*c*) ſet the hart, and ſee with thine eyes, and heare with thine eares al things, that I ſpeake to thee concerning al the ceremonies of the houſe of our Lord, and concerning al the lawes therof: & thou ſhalt ſet thy hart in the wayes of the temple, by al the goings out of the ſanctuarie. 6. And thou ſhalt ſay to the houſe of Iſrael that exaſperateth me: Thus ſaith our Lord God: Let al your wicked deeds ſuffice you ô houſe of Iſrael: 7. becauſe you bring in ſtrange children vncircumciſed in hart, & vncircumciſed in fleſh, to be in my ſanctuarie, & to pollute my houſe, & you offer my breads, the fat, and the bloud: & you diſſolue my couenant in al your wicked abominations. 8. And you haue not kept the precepts of my ſanctuarie: & you haue ſet keepers of my obſeruaces in my ſanctuarie to your owne ſelues. 9. Thus ſaith our Lord God: Euerie ſtranger vncircumciſed in hart, & vncircumciſed in fleſh, ſhal not enter into my ſanctuarie, euerie ſtrange child that is in the middes of the children of Iſrael. 10. Yea and the Leuites that haue reuolted farre frō me in the errour of the children of Iſrael, & haue erred frō me after their idols, and haue borne their iniquitie: 11. they ſhal be officers in my ſanctuarie, and porters of the gates of the houſe, and miniſters of the houſe: they ſhal kil the holocauſts, and the victimes of the people: & they ſhal ſtand in their ſight, to ſerue them. 12. For that they haue ſerued them in the ſight of their idols, and were made to the houſe of Iſrael a ſcandal of iniquitie: therfore haue I lifted vp mine hand vpon them, ſaith our Lord God, & they ſhal beare their iniquitie: 13. and they ſhal not approch to me, to doe the functiō of prieſthood vnto me, neither ſhal they approch to al my ſanctuarie by Sancta Sanctorum: but they ſhal beare their confuſion, and their wicked abominations which they haue done. 14. And I wil make them porters of the houſe, in al the miniſterie therof, and in al things that ſhal be done therin. 15. But the Prieſts, and Leuites, the ſonnes of Sadoc, which kept the ceremonies of my ſanctuarie, when the children of Iſrael erred from me, they ſhal approch to me, to miniſter vnto me. & they ſhal ſtand in my ſight, to offer me the fatte, and the bloud, ſaith our Lord God. 16. They ſhal enter into my ſanctuarie, and they ſhal approch to my table, to miniſter vnto me, and to keep my ceremonies. 17. And whē they ſhal enter into the gates of the inner court, they ſhal be clothed with linnen garmēts: neither ſhal anie wollen thing come vpon them, when they miniſter in the gates of the inner court & within. 18. There ſhal be linnen mitres on their heads, & there ſhal be linnē breeches on their loynes, & they ſhal not be girded in ſweat. 19. And when they ſhal goe out to the vtter court vnto the people, they ſhal put off from them their veſtiments, wherein they had miniſtred,

and

Virgin, alſo after the birth of Chriſt. The ſame doth S. Auguſtin, *ſer. 6. & 18 de tẽp. S. Ambr. ep. 81. S. Chryſ. ho. de Ioa. Bapt.*

(*b*) This aſtoniſhment, and reuerence of the Prophet, (*c*) and the great attentiō which he is admoniſhed to haue, import the great myſteries of Chriſt & his Church, & not only the temple & rites of the old law, which were but figures of the new.

and ſhal lay them vp in the veſterie of the ſanctuarie, & they ſhal cloth themſelues with other garments: and they (a) ſhal not ſanctifie the people in their veſtures. 20. And they ſhal not ſhaue their head, nor nouriſh their haire: but poling they ſhal pole their heads. 21. And no Prieſt ſhal drinke wine when he is to enter into the inner court. 22. And widow, and her that is diuorced they ſhal not take for wiues, but virgins of the ſeed of the houſe of Iſrael: but a widow alſo which hath been the widow of a Prieſt, they ſhal take. 23. And they ſhal teach my people what is betweene a holie thing and polluted, & betweene cleane and vncleane they ſhal ſhew to them. 24. And when there ſhal be a controuerſie, they ſhal ſtand in my iudgements, & ſhal iudge: my lawes, and my precepts in al my ſolemnities ſhal they keepe, and my ſabbaths they ſhal ſanctifie. 25. And to a dead men they ſhal not enter in, leſt they be polluted, but to father and mother, and ſonne and daughter, & brother & ſiſter, which hath not had an other huſband: in which they ſhal be contaminated. 26. And after that he is cleanſed, ſeuen daies ſhal be numbred to him. 27. And in the day of his entring into the ſanctuarie to the inner court to miniſter vnto me in the ſanctuarie, he ſhal offer for his ſinne, ſayth our Lord God. 28. And there ſhal not be inheritance to them, I am their inheritance: and poſſeſſion you ſhal not giue them in Iſrael, for I am their poſſeſſion. 29. The victime both for ſinne and for offence they ſhal eate: and euerie vowed thing in Iſrael ſhal be theirs. 30. And the firſt fruits of al the firſt borne, and al the libaments of al things that are offered, ſhal be the Prieſts: and the firſt fruits of your meats you ſhal giue to the Prieſt, that he may lay vp a bleſſing for thy houſe. 31. Al carren, and thing taken by a beaſt of birds, and of cattel the Prieſts ſhal not eate.

(a) Holy things are ordinarily to be done in holy places; and therfore ſacred veſtures (by touching wherof men were ſanctified. *Exod.29. v.37.*) muſt not be vſed out of the temple.

Leuit. 10.v.9.

Dem.18.

CHAP. XLV.

In diſtribution of the land (after the captiuitie) ſeuerat portions are aſſigned for the Prieſts, the Leuites, the Cietie, and the Prince: the reſt was for the people. 9. Rulers are admonished to obſerue iuſt meaſures: 15. and to offer due ſacrifices.

AND when you ſhal begin to diuide the land by lot, ſeparate ye firſt fruits to our Lord, (a) a peece * ſanctified of the land, in length twentie fiue thouſand, and in bredth tenne thouſand: it ſhal be ſanctified in al the border therof round about. 2. And it ſhal be ſanctified on euerie ſide by fiue hundred and fiue hundred, foure ſquare round about: and of fifte cubits for the ſuburbs therof round about. 3. And from this meaſure thou ſhalt meaſure the length of fiue and twentie thouſand, and the bredth of ten thouſand, and in it

(a) The land that was aſſigned to holy vſes was called ſanctified, & could not be alienated to priuate men nor other purpoſes.

* *ſanctificatum.*

ſhal

ſhal be the temple, and Sanctum Sanctorum. 4. The ſanctified piece of the land ſhal be for the Prieſts the miniſters of the ſanctuarie, which approch to the miniſterie of our Lord: and it ſhal be a place to them for houſes, and for the ſanctuarie of holines. 5. And fiue and twentie thouſand of length, and ten thouſand of bredth ſhal be for the Leuites, which miniſter in the houſe: they ſhal poſſeſſe twentie cels. 6. And the poſſeſſion of the citie you ſhal giue fiue thouſand of bredth, & of length fiue and twentie thouſand, according to the ſeparation of the ſanctuarie, to al the houſe of Iſrael. 7. To (*b*) the Prince alſo on this ſide & on that ſide, according to the ſeparation of the ſanctuarie, and according to the poſſeſſion of the citie, againſt the face of the ſeparation of the ſanctuarie, and againſt the face of the poſſeſſion of the citie: frō the ſide of the Sea euen to the Sea, and from the ſide of the Eaſt euen to the Eaſt. And the length according to euerie part frō the Weſt border to the Eaſt border. 8. Of the land ſhal he haue poſſeſſion in Iſrael: & the Princes ſhal no more ſpoile my people: but the land they ſhal giue to the houſe of Iſrael according to their tribes. 9. Thus ſaith our Lord God: Let it ſuffice you ô Princes of Iſrael: intermitte ye iniquitie and robberies, and doe iudgement & iuſtice, ſeparate your confines from my people, ſaith our Lord God. 10. Iuſt balance, & a iuſt ephi, & a iuſt bate ſhal be to you. 11. The (*c*) ephi, & the bate ſhal be equal, and of one meaſure: that the bate may take the tenth part of a core, & the ephi the tenth part of a core: according to the meaſure of a core ſhal be the equal balaſſing of them. 12. And a ſicle hath twentie aboles. Moreouer twentie ſicles, and fiue and twentie ſicles, & fifteene ſicles make Mnam. 13. And theſe are the firſt fruits, which you ſhal take: the ſixth part of an ephi of a core of wheat, and the ſixth part of an ephi of a core of barley. 14. The meaſure of oyle alſo, a bate of oyle is the tenth part of a core: and ten bates make a core: becauſe ten bates fil a core. 15. And one ramme of a flocke of two hundred, of thoſe things that Iſrael nouriſheth for ſacrifice, & for holocauſt, and for pacifikes, to expiate for them, ſaith our Lord God. 16. Al (*d*) the people of the land ſhal be bound to theſe firſt fruits for the Prince in Iſrael. 17. And (*e*) vpon the Prince ſhal the holocauſt be, and the ſacrifice, and the libaments in the ſolemnities, and in the Calends, & in the Sabbaths, & in al the ſolemnities of the houſe of Iſrael: he ſhal make the ſacrifice for ſinne, & the holocauſt, & the pacifikes to expiate for the houſe of Iſrael. 18. Thus ſaith our Lord God: In the firſt month, the firſt of the month, thou ſhalt take a calfe of the heard vnſpotted, and thou ſhalt expiate the ſanctuarie. 19. And the Prieſt ſhal take of the bloud that ſhal be for ſinne: and he ſhal put it on the poſts of the houſe, and on the foure corners of the brimme of the altar, & on the poſts of the gate of the inner court. 20. And ſo ſhalt thou doe in the ſeuenth of the month for euerie one, that hath been ignorant, and was deceiued by errour, and you ſhal expiate for the houſe. 21. In the firſt month, the fourteenth day of the month ſhal be with you the ſolemnitie of paſch: ſeuen dayes

(*b*) The Princes portion of land was roūd about the clergies portion, that he might defend them, and the peoples part round about the Princes, that they might defend him.

(*c*) Theſe meaſures were of equal capacitie, but the ephi ſerued for drie things; & the bate for liquid, as appeareth. v. 13. & 14.

(*d*) Al the people were bound to pay certaine firſt fruits to their temporal Prince:

(*e*) ſo he was mutually bond to pay the charges of publike ſacrifices for al the people. S. Ierome alſo expoūdeth this mutual obligation to conſiſt between the people and high Prieſt.

ſhal Azymes be eaten. 22. And the Prince in that day ſhal make for himſelf, and for al the people of the land, a calfe for ſinne. 23. And in the ſolemnitie of the ſeuen dayes he ſhal make holocauſt to our Lord ſeuen calues, and ſeuen rammes vnſpotted dayly ſeuen dayes: and for ſinne a bucke of goats dayly. 24. And be ſhal make the ſacrifice an ephi to a calfe, and an ephi to a ramme: and of oyle an hin to euerie ephi. 25. In the ſeuenth month the fifteenth day of the month, in the ſolemnitie he ſhal make as are before ſaid for ſeuen dayes: as wel for ſinne, as for holocauſt, and in ſacrifice, and in oyle.

CHAP. XLVI.

A preſcription at which gate, and what ſacrifices ſhal be offered for the Prince, euerie ſabbath, and firſt day of the month. 16. The Prince may giue perpetual inheritance to his ſonnes, but to his ſeruants only til the yeare of Iubilee. 19. with deſcription of the places, where ſacrifices ſhal be prepared.

THVS ſaith our Lord God: The gate of the inner court, which looketh to the Eaſt, ſhal be ſhut the ſix dayes, in which worke is done: but in the Sabbath day it ſhal be opened, yea & in the day of the Calends it ſhal be opened. 2. And (a) the Prince ſhal enter in by the way of the entrie of the gate from without, and he ſhal ſtand in the treſhold of the gate: & the Prieſts ſhal make his holocauſt, and his pacifikes: and he ſhal adore vpon the treſhold of the gate, and ſhal goe out: but the gate ſhal not be ſhut til euening. 3. And the people of the land ſhal adore at the doore of that gate in the Sabbaths, & in the Calends before our Lord. 4. And this holocauſt ſhal the Prince offer to our Lord: in the Sabbath day ſix lābs vnſpotted, & a ramme vnſpotted. 5. And ſacrifice an ephi for a ramme: but in the lambs the ſacrifice that his hand ſhal giue: and of oyle an hin for euerie ephi. 6. And in the day of the Calends a calfe of the heard vnſpotted: and the ſix lambs, and the rammes ſhal be vnſpotted. 7. And an ephi for a calfe, an ephi alſo for a ramme ſhal he make ſacrifice: but the lambs, as his hand ſhal finde: & of oyle an hin, for euerie ephi. 8. And when the Prince is to goe in, let him goe in by the way of the entrie of the gate, and by the ſame way let him goe out. 9. And when the people of the land ſhal enter in the ſight of our Lord in the ſolemnities: he that goeth in by the North gate to adore, let him goe out by the way of the South gate: moreouer he that goeth in by the way of the South gate, let him goe out by the way of the North gate: he ſhal not returne by the way of the gate, wherby he entred, but at that ouer againſt it he ſhal goe out. 10. And the Prince in the middes of them with the

goers

(a) After the captiuitie, albeit King Dauids progenie continued in Salathiel, Zorobabel, and others, yet they had not the ſtate of Kings or temporal Princes; and therfore not only Chriſtian Doctours, but alſo Rabbi Dauid & other Hebrewes vnderſtand this prophecie of Chriſt the true Meſſias, and of the ſacrifices & rites of his Church: the letter neuertheles alluding to the forme of the old law.

goers in ſhal goe in,& with the goers out ſhal goe out. 11. And in the fayres,and in the ſolemnities there ſhal be ſacrifice an ephi for a calfe,& an ephi for a ramme : but of the lambs,there ſhal be ſacrifice as his hād ſhal finde : and of oyle an hin for euerie ephi. 12. But when the Prince ſhal make a voluntarie holocauſt , or voluntarie pacifikes to our Lord : to him the gate ſhal be opened, that looketh to the Eaſt,& he ſhal make his holocauſt , & his pacifikes , as it is wont to be done in the Sabbath day : and he ſhal goe out , and the gate ſhal be ſhut after that he is gone forth.13. And a lambe of the ſame yeare vnſpotted,ſhal he make for holocauſt dayly to our Lord : alwayes in the morning ſhal he make it. 14. And he ſhal make ſacrifice vpon it morning by morning the ſixt part of an ephi : & of oyle the third part of an hin,that it may be mingled with the floure : a ſacrifice to our Lord by ordinance,cōtinual & euerlaſting. 15. He ſhal make the lābe, & the ſacrifice,& the oyle morning by morning,an euerlaſting holocauſt.16. Thus ſaith our Lord God:If the Prince ſhal giue a guift to anie (*b*) of his ſonnes : his inheritance ſhal be to his ſonnes , they ſhal poſſeſſe it by inheritance. 17. But if he giue a legacie of his inheritance to one(*c*) of his ſeruants , it ſhal be his vntil the yeare of remiſſion, & it ſhal returne to the Prince : and his inheritance ſhal be to his ſonnes. 18. And the Prince ſhal not take of the peoples inheritance by violence,& of their poſſeſſion : & of his owne poſſeſſion he ſhal giue the inheritance to his ſonnes : that my people be not diſperſed euerie one from his poſſeſſion. 19. And he brought me in by the entrie,that was on the ſide of the gate,into the cels of the ſanctuarie to the Prieſts, which looked to the North. And there was a place bending to the Weſt. 20. And he ſaid to me : This is the place where the Prieſts ſhal ſeeth that for ſinne , and that for offence : where they ſhal dreſſe the ſacrifice,that they bring it not out into the vtter court, & the peop'e be ſanctified. 21. And he brought me into the vtter court , and he led me about by the foure corners of the court : and behold there was a litle court in the corner of the court,to euerie corner of the court a litle court. 22. In the foure corners of the court were litle courts diſpoſed, of fourtie cubits in length, and thirtie in bredth : the foure were of one meaſure. 23. And a wal round about compaſſing the foure litle courts : and there were kichins builded vnder the porches round about.24. And he ſaid to me : This is the houſe of kichins wherin the miniſters of the houſe of our Lord ſhal ſeeth the victimes of the people.

(*b*) Al workes done by the true childrē of God, that is to ſay done in the ſtate of grace, doe merite eternal reward.

(*c*) But other moral good works done in ſtate of mortal ſinne are only rewarded temporally in this world, and not in life euerlaſting.

CHAP. XLVII.

The Prophet seeth waters issuing from vnder the Temple: 4. increasing to an vnpassible torrent: 9. whereto come al sorts of fishes: 12. with trees on the bankes bringing forth fruit euerie moneth. 13. And the land is giuen in portions to the twelue tribes.

 ND he turned me to the gate of the house, and behold (*a*) waters issued forth vnder the threshold of the house toward the East: for the face of the house looked to the East: but the waters descended into the right side of the tẽple to the South part of the altar. 2. And he led me out by the way of the North gate, and he turned me to the way without vtter gate, the way that looked to the East: and behold waters flowing on the right side. 3. When the man went out toward the East, that had the cord in his hand, he measured a thousand cubits: and he brought me through the water euẽ to the ankles. 4. And againe he measured a thousand, & he brought me through the water euen to the knees: 5. and he measured a thousand, and he brought me through the water euen to the reynes. And he measured a thousand, a torrent which I could not passe ouer, because the waters were risen of the deep torrent which can not be passed ouer. 6. And he sayd to me: Certes thou hast seen ô sonne of man. And he brought me out, and he turned me to the banke of the torrent. 7. And whẽ I had turned my self, behold in the bãke of the torrẽt exceeding manie trees on both sides. 8. And he sayd to me: These waters, that issue forth toward the heaps of the sand in the East, and descend to the plaines of the desert, shal goe into the sea, & shal goe out, & the waters shal be healed. 9. And euerie liuing soule, that creepeth, whither soeuer the torrent commeth shal liue: and there shal be fishes very manie after these waters are come thither, and they shal be healed, and al things shal liue, to which the torrent shal come. 10. And fishers shal stãd ouer them, from Engaddi euen to Engallim shal be brying of nets: there shal be very manie sorts of fishes therof, as the fishes of the great sea, of a passing great multitude: 11. but in the shore therof, & in the fennie places they shal not be healed, because they shal be turned into salt pits. 12. And (*b*) ouer the torrẽt shal rise in the banks therof on both sides euerie tree bearing fruit: the leafe shal not fal frõ it, & the fruit therof shal not faile: euerie month shal it bring forth first fruits, because the waters therof shal issue out of the sanctuarie: & the fruits therof shal be for meate, & the leaues therof for medicine. 13. Thus sayth our Lord God: This is the border, in which you shal possesse the land in the twelue tribes of Israel: (*c*) because Ioseph hath a double cord. 14. and you shal possesse it euerie

See ch. 36. v. 25.

(*a*) There is no historie nor probabilitie that waters issued out of the temple, which was reedified by Zorobabel. Neither did al sortes of fishes liue in any such water neere the temple as are mentioned. v. 9. And therfore this prophecie hath an higher & truer sense, of the Church of Christ, and the water of Baptisme.

(*b*) S. Iohn saw *this riuer of liuing water as clere as chrystal, proceeding from the seat of God, & of the lambe. And the tree of life yealding twelue fruits, rendring his fruit euerie month &c. Apoc. 22.*

(*c*) Iosephs two sonnes had eche one a whole portion, and so

it euerie man in like manner as his brother: vpon which I lifted vp my hand to giue it to your fathers: and this land ſhal fal vnto you for a poſſeſſion. 15. And this is the border of the land: toward the North quarter, from the great ſea by the way of Hethalon, as they come to Sedada, 16. Emath, Berotha, Sabarim, which is between the border of Damaſcus and the confine of Emath, the houſe of Tichon, which is by the border of Auran. 17. And the border from the Sea euen to the court of Enon, ſhal be the border of Damaſcus, and from the North to the North, the border of Emath the North quarter. 18. Moreouer the Eaſt quarter from the middes of Auran, and from the middes of Damaſcus, and from the middes of Galaad, and from the middes of the land of Iſrael, Iordan making the bound to the Eaſt ſea, you ſhal meaſure alſo the Eaſt quarter. 19. And the South quarter toward the South from Thamar euen to the waters of contradiction of Cades: and the torrent euen to the great ſea: and this is the South quarter toward the South. 20. And the quarter of the Sea, the great ſea from the confine directly, til thou come to Emath: this is the quarter of the Sea. 21. And you ſhal diuide this land vnto you by the tribes of Iſrael: 22. and you ſhal caſt it for an inheritance to you, and to the ſtrangers, that ſhal come to you, that haue begotten children in the middes of you: and they ſhal be vnto you as the ſame countriemen borne among the children of Iſrael: they ſhal diuide the poſſeſſion with you in the middes of the tribes of Iſrael. 23. And in what tribe ſoeuer the ſtranger ſhal be, there ſhal you giue him poſſeſſion, ſayth our Lord God.

there were twelue tribes beſides the Leuites, who had other better meanes then the reſt.

CHAP. XLVIII.

Further deſcription of euerie tribes part of the land: 8. likewiſe of the portions of Prieſts, 13. Leuites, 15. Citie, 21. and Prince: 31. with twelue gates named of the twelue tribes.

AND theſe are (*a*) the names of the tribes from the borders of the North, by the way of Hethalon, as they goe to Emath, the court of Enan the border of Damaſcus toward the North, by the way of Emath. And the Eaſt quarter therof to the ſea ſhal be for Dan one. 2. And to the border of Dan, from the Eaſt quarter euen to the quarter of the Sea, for Aſer one: 3. and vpon the border of Aſer, from the Eaſt quarter euen to the quarter of the Sea, for Nephthali one. 4. And vpon the border of Nephthali, from the Eaſt quarter euen to the quarter of the Sea, for Manaſſes one. 5. And vpon the border of Manaſſes, from the Eaſt quarter euen to the quarter of the Sea, for Ephraim one. 6. And vpon the border of Ephraim, from the Eaſt quarter euen to the quarter of the Sea, for

(*a*) By the twelue tribes of Iſrael S. Ierom vnderſtandeth the vniuerſal multitude of al glorified Saints, noting that no mention is here made of the cities of refuge (as in the books of Numeri, & Ioſue) becauſe in the glorious habitatiõ of Saints, there can be no need of refuge, where al are perfect, al ſecure.

Ruben one. 7. And vpon the border of Ruben, from the Eaſt quarte euen to the quarter of the Sea, for Iuda one. 8. And vpon the border of Iuda, from the Eaſt quarter euen to the quarter of the Sea, ſhal be the (*b*) firſt fruits, which you ſhal ſeparate, fiue and twentie thouſand of bredth & of length, as euery portion from the Eaſt quarter to the quarter of the Sea: and the ſanctuarie ſhal be in the middes therof. 9. The firſt fruits, which you ſhal ſeparate to our Lord: the length of fiue and twentie thouſand, and the bredth of ten thouſand. 10. And theſe ſhal be the firſt fruits of the ſanctuarie of the Prieſts: toward the North of length fiue and twentie thouſand, and toward the Sea of bredth ten thouſand. Yea and toward the Eaſt of bredth ten thouſand, and toward the South of length fiue and twentie thouſand: and the ſanctuarie of our Lord ſhal be in the middes therof. 11. The ſanctuarie ſhal be for the Prieſts of the ſonnes of Sadoc, which kept my ceremonies, & erred not when the children of Iſrael erred, as the Leuites alſo erred. 12. And for thē ſhal be the firſt fruits of the firſt fruits of the lād holie, of holies by the border of the Leuites. 13. Yea & to the Leuites in like māner by the borders of the Prieſts fiue & twentie thouſand of length, & of bredth ten thouſand. Al the length of fiue and twentie thouſand, and the bredth of ten thouſand. 14. And they ſhal not ſel therof, nor change, neither ſhal the firſt fruits of the land be tranſported, becauſe they are ſanctified to our Lord. 15. But the fiue thouſand, that remaine in the bredth againſt the fiue & twentie thouſand, ſhal be the profane parts of the citie for habitation, and for the ſuburbs: and the citie ſhal be in the middes therof. 16. And theſe are the meaſures therof: to (*c*) the North quarter fiue hundred and foure thouſand: and to the South quarter fiue hundred and foure thouſand: and to the Eaſt quarter fiue hundred & foure thouſand: & to the Weſt quarter fiue hundred & foure thousād: 17. And the ſuburbs of the citie ſhal be, to the North two hundred fiftie, & to the South two hundred fiftie, and to the Eaſt two hundred fiftie, and to the Sea two hundred fiftie. 18. And that which ſhal be reſidue in length according to the firſt fruits of the ſanctuarie, ten thouſand toward the Eaſt, and ten thouſand toward the weſt, ſhal be as the firſt fruits of the ſanctuarie: and the fruits therof ſhal be for bread to them, that ſerue the citie. 19. And they that ſerue the citie, ſhal worke of al the tribes of Iſrael. 20. Al the firſt fruits, of fiue and twentie thouſand, anſwering to fiue and twentie thouſand foure ſquare, ſhal be ſeparated according to the firſt fruits of the ſanctuarie, and to the poſſeſſion of the citie. 21. And that which ſhal be left, ſhal be the princes of euerie part of the firſt fruits of the ſanctuarie, and of the poſſeſſion of the citie ouer againſt the fiue and twentie thouſand of the firſt fruits vnto the Eaſt border: Yea & to the ſea ouer againſt the fiue & twentie thouſand, vnto the border of the Sea, likewiſe it ſhal be in the portions of the Prince: and the firſt fruits of the ſanctuarie, and the ſanctuarie of the temple ſhal be in the middes therof. 22. And of the poſſeſſion of the Leuites, & of the poſſeſſion of the citie in the

middes

(*b*) As the firſt borne of liuing things, & firſt fruits of al things ſpringing, ſo the firſt portion of land allotted to Gods ſeruice is called the firſt fruits.

(*c*) The North ſide of the citie being in length 4100 reeds, of ſix ſacred cubites, euerie reede, the weſt ſide alſo, and conſequently the other two ſides eaſt and ſouth, in al 18000. reeds which make 36. mils, of 1000. paſſes euerie mile, it is certaine that this deſcription agreeth not to the terreſtial citie of Ieruſalem, which was nothing neere ſo large. And therfore the later Iewiſh Rabins hold opinion that when their Meſſias commeth the citie of Ieruſalem ſhal be built ſo great. But al Catholike Doctours vnderſtand it myſtically of the Church of Chriſt.

middes of the Princes portions : ſhal be to the border of Iuda, and to the border of Beniamin, ſhal alſo perteine to the Prince. 23. And to the reſt of the tribes : from the Eaſt quarter to the Weſt quarter, for Beniamin one. 24. And againſt the border of Beniamin, from the Eaſt quarter to the Weſt quarter, for Simeon one. 25. And vpon the border of Simeon from the Eaſt quarter to the Weſt quarter, for Iſſachar one. 26. And vpon the border of Iſſachar, from the Eaſt quarter to the Weſt quarter, for Zabulon one. 27. And vpon the border of Zabulon, from the Eaſt quarter to the quarter of the Sea, for Gad one. 28. And vpon the border of Gad, to the South quarter toward the South : and the border ſhal be from Thamar, euen to the waters of contradiction of Cades, the inheritance againſt the great ſea. 29. (d) This is the land, which you ſhal diuide by lot to the tribes of Iſrael : and theſe are the portions of them, ſaith our Lord God. 30. And theſe are the goings out of the citie : from the North quarter thou ſhalt meaſure fiue hundred and foure thouſand. 31. And the gates of the citie according to the names of the tribes of Iſrael, three gates on the North ſide, the gate of Ruben one, the gate of Iuda one, the gate of Leui one. 32. And to the Eaſt quarter, fiue hundred and foure thouſand : and three gates, the gate of Ioſeph one, the gate of Beniamin one, the gate of Dan one. 33. And to the South quarter, thou ſhalt meaſure fiue hundred and foure thouſand : and three gates, the gate of Simeon one, the gate of Iſſachar one, the gate of Zabulon one. 34. And to the Weſt quarter, fiue hundred and foure thouſand, and their gates three, the gate of Gad one, the gate of Aſer one, the gate of Nephthali one. 35. Round about eighteen thouſand : and the name of the citie from that day, (e) Our Lord there.

(d) S. Iohn the Apoſtle had the ſame viſion of this new Ieruſalem Chriſts triumphant Church. *Apoc.* 21. & 22.

(e) The Synagogue of the Iewes being left deſert, *Mat.* 23. *v.* 38 Chriſt is with his militant Church al dayes euen to the conſummation of the world. *Mat. vlt.* and with his Church triumphant illuminating and glorifying it for euer and euer. *Apoc.* 22. *v.* 5.

THE

THE ARGVMENT OF DANIELS PROPHECIE.

Daniel of the royal bloud.

He was most holy:

most wise and most loyal.

His book is excellent: but hard to be vnderstood.

Certaine parts of this book are denied by the Iewes, & some others. It is probable that these parts were some times in the Hebrew, or the Chaldee.

Obiection out of S. Ierome.

First solution.

Second solution.

DANIEL *of the tribe* (a) *of* Iuda, *and* (b) royal bloud, *abut the age of tenne yeares, was caried into Babylon with other children for hostage, when Nabuchodonosor inuaded the Kingdom of Iuda, in* (c) *the third yeare of King Ioakim. His whole life (in al about an hundred and tenne yeares) was most pious, with such zele of Gods honour, and common good of his countrie, that he was called by an Angel,* (d) vir desideriorum, the man of (godlie) desires: (e) *whom also Ezechiel, elder in yeares, prophecying part of the same time, ioyned with Noe and Iob for example of holie men; recounting him also the most renowmed of his time for wisdom. Whose loyal fidelitie towards the King of Babylon, was so cleere, that his malignant enemies said expresly of him:* (f) We shal not find against this Daniel anie occasion, vnles perhaps in the law of his God. *His Book, as wel in respect of various important narratiõs of things done, as of most hiegh diuine Mysteries is very excellent: but withal very obscure, for that manie things here inserted, seeme hardly to agree with other authentical histories; some things also are intricate in themselues; nor placed in order of time as they happened; & manie things so briefly related, that they can not be vnderstood, without the knowledge of prophane histories. As S. Ierom affirmeth Epist. 103. But as for an other difficultie which some make, denying the Prayer of Azarias, with the Hymne folowing, & the histories of Susanna, Bel, & the Dragon, to be Canonical Scripture, it is partly solued already, in the Annotations before the Book of Tobie: where is shewed, that it is no iust exception against these, & other parts of holie Scripture of the old Testament, because they are not in the Hebrew Edition, being otherwise accepted for Canonical by the Catholike Church. And further it is very probable that these parcels were sometimes either in the Hebrew or Chaldee tongue, in which two languages (part in one, part in the other) the rest of this Book was written. For from whence els could the Septuagint Interpreters, Theodotion, Symmachus, and Aquila translate them? In whose Editions S. Ierom found the same. But S. Ierom, some wil say, calleth these histories fables, and so did not account them Canonical Scripture. First, we answer, that he reporting the Iewes opinion vseth their termes, not explicating his owne iudgement, intending only to deliuer sincerely that which he found in the Hebrew: Yet would he not omitte to insert the rest, aduertising withal that he had it in Theodotions translation. Which answer is cleerly iustified by his owne testimonie (li. 2. c. 9. aduersus Russinum) in these wordes: wheras I relate (sayth he) what the Hebrewes say against the historie of Susãna, and the Hymne of the three children, he that for this reputeth me a foole, proueth himself a sycophant. For I did not explicate what my self iudged, but what they are wont to say against me. Secondly, we answer, that if S. Ierom did not thinke these parts to be Canonical, yet seeing so manie other ancient Fathers, & now the whole Church hold them for Canonical, we so beliue them to be. For albeit the*

(a) *ch. 1. v. 6.*
(b) *ch. 1. v. 3. & 4. Reg. 20. v. 18.*
(c) *ch. 1. v. 1.*
(d) *ch. 9. v. 23.*
(e) *Ezech. 14 & 28.*
(f) *ch. 6. v. 5.*

ch. 3. v. 24. ch. 13. ch. 14.

ancient Councels, and others that recite catalogues of holie Scriptures, doe not expreſly ſay, as the Councel of Trent laſtly doth (Seſſ. 4.) that al the parts of Book, by them recited, are Cannical; yet they doe not except anie parts of this of Book and therfore ſpeaking indefinitly, doe indeed include al, and not excluue anie parcels vſually read in the Church as theſe are. Moreouer very manie ancient Fathers doe expreſly alleadge theſe parts as Diuine Canonical Scriptures. Of manie we shal cite ſome.

They are proued to be Canonical by the Councels, and other Fathers.

The prayer of Azarias *is alleaged as diuine Scripture by* S. Cyprian, *Ser. de lapſis, by* holie Ephrem, *li. de humilitate comparanda, ca. 9. by* S. Chryſ. *ho. de tribus pueris.* Leontius Cyprius, *apud Eutym. par. 1. Panopliæ, tit. 8.* Patianus, *Pareneſi in Pœnitentiam.* S. Aug. *Epiſt. 122. & li. de natura boni, c. 16.* S. Fulgen. *ad Venatiam de pœnitentia, c. 16. Likewiſe* the Hymne of three children *is alleadged by moſt of the ſame, and by diuers others. As by* S. Ierom *himſelf in c. 3. ad Galatas, & Epiſt. 49. de multere ſepties icta:* S. Amb. *Præfat. in Pſalmos, & li. 6. in Lucam, c. 2.* Concilium Toletanum, *c. 13.*

The prayer of Azarias.

The Hymne of the three children.

In like manner the hiſtorie of Suſanna is cited as holie Scripture by S. Ignatius, *Epiſt. ad Magneſianos.* Tertul. *li. de corona militis.* S. Cyprian *li. 1. Epiſt. ep. 8. & 40.* S. Chryſ. *Ho. 1. in fine, hath a whole ſermon of Suſanna, as vpon holie Scripture.* S. Amb. *li. 1. de Officiis, c. 18. li. 3. c. 14. & li. 3. de Spiritu ſancto, c. 7.* S. Aug. *Tract. 36. in Ioan. & ſer. 118. & 242.*

The hiſtorie of Suſanna.

Finally, the hiſtories of Bel and of the Dragon are iudged Diuine Scripture by S. Cyprian, *li. 1. Ep. ep. 4. & li. 3. ep. 1. & li. 4. ep. 6.* S. Baſil, *ho. in diuites auaros.* S. Athanaſius *in Synopſi, briefly explicating the argument of this whole Book, maketh expreſſe mention of the Hymne of the three children; and of the hiſtories of Suſanna, and of Bel, and the Dragon.*

The hiſtories of Bel, and the Dragon.

To conclude therfore with whom we began, S. Ierom *ſpeaking of this whole Book, ſaith: Daniel temporum conſcius, & totius mundi philoſtor, lapidem præciſum de monte ſine manibus, & regna omnia ſubuertentem, claro ſermone pronuntiat.* Daniel skilful of times, a ſtudious hiſtoriographer, in cleare ſpeach theweth the ſtone cut out of the mountaine without hands, which ouerthroweth al Kingdoms. *Signifying the principal contents of this Book to be, that al other Kingdomes (namely for example ſake, the foure great Monarchies, the firſt of the Chaldees, the ſecond of the Medes and Perſians, the third of the Grecians, and the fourth of the Romans) ſhould be ouerthrowne, one after an other; and only the* Kingdom *of Chriſt our Sauiour, borne of a perpetual Virgin, ſhal be permanent for euer. More particularly this Book may be diuided into three parts. In the firſt ſix chapters eſpecially are declared (for moſt part in manner of hiſtorie) certaine actes of Daniel, with the other three Hebrew children, and of the Kings of Babylon. In other ſix chapters is more directly prophecied of Chriſt, and of antichriſt: of the perpetual glorie of Chriſts Kingdom, & vtter deſtruction of the others, with the end of the world, & general iudgement. In the two laſt chapters are conteyned the hiſtories of holie Suſanna, and of the idols Bel, and the Dragon.*

Epiſt. ad Paulin.

The contents in general.

In particular.

Diuided into three parts.

THE PROPHECIE OF DANIEL:

CHAP. I.

The King of Babylon by force entring into Ieruſalem, ſpoyleth the temple: 6. amongſt others carieth captiue Daniel, Ananias, Miſael, and Azarias: 8. who abſtayning from the Kings meats, 15. are fayrer then other children, 17. and wiſer (Daniel alſo vnderſtanding dreames) then al the magicians of Chaldee.

IN the third yeare of the Kingdom of Ioakim King of Iuda, came Nabuchodonoſor King of Babylon into Ieruſalem, and beſieged it. 2. And our Lord deliuered into his hand Ioakim the King of Iuda, and part of the veſſels of the houſe of God: & he caried (*a*) them away into the land of Sennaar, into the houſe of his God, and the veſſels he brought into the houſe of the treaſure of his God. 3. And the King ſpake to Aſphenez the gouernour of the Eunuches, that he ſhould bring in of the children of Iſrael, and of the Kings, and the tyrants ſeede, 4. children in whom was no ſpot, beautiful of forme, and inſtructed in al wiſedom, cunning in knowledge, and taught in diſcipline, and that might ſtand in the Kings palace, that he might teach them the learning, and the tongue of the Chaldees. 5. And the King appoynted them a certaine prouiſion for euerie day, of his meats, and of the wine wherof he dranke himſelf, that being nouriſhed three yeares, afterward they might ſtand in the

4. Reg. 24. v. 1.

The firſt part. Actes of Daniel with the other three Hebrew children; & of the Kings of Babylon.

(*a*) Part of the holy veſſels & ſome ſpecial perſons were caried away, but the King was releaſed at this time: for he reigned in Ieruſalem eight yeares more, eleuen in al. 2. *Par.* 36. *v.* 5.

Kings ſight. 6. There were therfore among them of the children of Iuda Daniel, Ananias, Miſael, and Azarias. 7. And the gouernour of the eunuches gaue them names: to Daniel, Baltaſſar, to Ananias, Sidrach, to Miſael, Miſach, and to Azarias, Abdenago. 8. But (b) Daniel purpoſed in his hart, that he would not be polluted of the Kings table, nor of the wine of his drinke: & he requeſted the gouernour of the eunuchs, that he might not be contaminated. 9. And God gaue vnto Daniel grace & mercie in the ſight of the Prince of the eunuchs. 10. And the Prince of the eunuchs ſaid to Daniel: I feare my Lord the King, who hath appoynted for you meate and drinke: who if he ſhal ſee your faces leaner then the other youths your equals, you ſhal condemne my head to the King. 11. And Daniel ſayd to Malaſar whom the Prince of the eunuchs appoynted ouer Daniel, Ananias, Miſael, & Azarias: 12. (c) Proue I beſeech thee thy ſeruants for tenne dayes, & let * pulſe be giuen vs to eate, & water to drinke: 13. and looke vpon our faces, and the faces of the children that eate of the Kings meate: and as thou ſhalt ſee, thou ſhalt doe with thy ſeruants. 14. Who hearing that manner of ſpeach, proued them for ten dayes. 15. And after ten daies their faces appeared better & more corpulent then al the children, that did eate of the Kings meate. 16. Moreouer Malaſar tooke away the meats, and the wine of their drinke: and he gaue them pulſe. 17. And to theſe children God gaue knowledge, and diſcipline in euerie Book, and wiſedom: but to Daniel the vnderſtanding of al viſions and dreames. 18. The dayes therfoee being accomplished, after which the King had ſayd, that they ſhould be brought in; the gouernour of the eunuchs brought them in the ſight of Nabuchodonoſor. 19. And when the King had ſpoken to them, there were not found ſuch of them al, as Daniel, Ananias, Miſael, and Azarias: & they ſtood in the Kings ſight. 20. And euerie word of wiſedom and vnderſtanding, that the King demanded of them, he found in them more by ten fold aboue al the ſouthſayers, and magicians, that were in al his Kingdom. 21. And Daniel was euen to (d) the firſt yeare of Cyrus the King.

*beanes, peaſe. &c.

(b) Daniel as chief was an example to the other three childrē in their manner of life, wherby is alſo probable that they being al of the tribe of Iuda, v.6. he was neerer of the royal bloud: of which ſome were taken into the Kings court. v.3.

(c) Three cauſes moued them to abſtayne from the Kings meats: leſt they might eate any thing offered to idols, or forbid by the law of Moyſes, and becauſe ſuch delicate diet might prouoke to glutonie, or in time when they ſhould be elder, to other ſinnes. *Theod.*

(d) By mention of the firſt yeare of Cyrus is ſufficiently ſignified that Daniel liued al the time of the captiuitie. And ch. 10. it is further cleere that he liued in the third yeare: & very like longer.

CHAP. II.

Nabuchodonosor dreameth, and forgetteth his dreame, 4. which the magicians not able to tel, 12. are adiudged to dye. 14. But Daniel (praying with his three felowes) by reuelation, 24. telleth, 36. and interpreteth the dreame: 46. the King adoreth him, confessing his God to be the onlie true God, and aduanceth him & his felowes.

IN (*a*) the second yeare of the Kingdō of Nabuchodonosor, Nabuchodonosor saw a dreame, and his sprit was terrified, & his dreame was fled frō him. 2. But the King cōmanded, that the southsayers should be called together, & the magicians, and the sorcerers, and the * Chaldees: to declare vnto the King his dreames: who whē they were come, stood before the King. 3. And the King said to them: I saw a dreame: & being confounded in minde I know not what I saw. 4. And the Chaldees answered the King in Syriach: King for euer liue: tel the dreame to thy seruants, and we wil declare the interpretation therof. 5. And the King answering sayd to the Chaldees: The word is departed from me: vnles you tel me the dreame, and the coniecture therof, you shal perish, and your houses shal be confiscate. 6. But if you tel the dreame, & the coniecture therof, you shal receiue of me rewards, & guifts, & much honour: the dreame therfore, & the interpretation therof tel you me. 7. They answered the second time, & sayd: Let the King tel his seruants the dreame, & we wil declare the interpretation therof. 8. The King answered, & sayd. Surely I know that you redeeme time, knowing that the word is departed from me. 9. If therfore you shew me not the dreame, there is one sentence of you, that you haue also framed a guileful interpretation, and ful of deceit, to speake vnto me til the time passe away. Tel me therfore the dreame, that I may know (*b*) that you speake a true interpretation also therof. 10. The Chaldees therfore answering before the King sayd: There is no man vpon the earth, that can accomplish thy word, ô King, yea neither anie King great and mighty demandeth such a word of anie southsayer, & magician, & Chaldee. 11. For the word that thou askest, ô King, is weightie: neither shal there be found any, that can shew it in sight of the King, except the Gods, whose conuersation is not with men. 12. Which thing being heard, the King in furie, and in great wrath commanded that al the wisemen of Babylon should perish. 13. And the sentence being gone forth, wisemen were slaine: & Daniel & his felowes were sought for to perish. 14. Then Daniel inquired concerning the law & the sentence of Arioch the Prince of the Kings warfare, who was gone forth to kil the wisemen of Babylon. 15. And he asked him, that

had

(*a*) Nabuchodonosor had this dreame the second yeare after his great conquest of the the Moabites, Ammonites, Syrians, & Ægyptians, making his Kingdom a great Monarchie so it was in the 25. yeare of his reigne: when Daniel was about the age of 35 yeares.

(*b*) It is indeed more easie to tel by the diuels help, what one hath dreamed; because dreames being past, might either proceede from the diuel, or by some external signes be knowne vnto him: but to declare the signification which is to come, and vncertaine, is aboue the diuels or mans power: who can only coniecture what is probable, & doe often erre therin. See the Annot. *Gen.* 40.

* professours of Astrologie.

had receiued the power of the King, for what cauſe ſo cruel a ſentence was gone forth from the face of the King. When Arioch therfore had ſhewed the matter to Daniel, 16. Daniel going in deſired the King, that he would giue him a time to tel the ſolution to the King. 17. And he went into his houſe, and he told the matter vnto Ananias, and Miſael, & Azarias his felowes: 18. that they ſhould aske mercie at the face of the God of heauen vpon this ſacrament, & Daniel & his felowes might not periſh, with the reſt of the wiſemen of Babylon. 19. Then was the myſterie reuealed to Daniel by a viſion in the night: and Daniel bleſſed the God of heauen, 20. and ſpeaking ſayd: The name of our Lord be bleſſed from euerlaſting & for euer more: becauſe wiſedom & ſtrength are his. 21. And he changeth times, and ages: tranſporteth Kingdoms and eſtabliſheth them: giueth wiſedom to the wiſe, and knowledge to them that vnderſtand diſcipline: 22. he reuealeth profound & hidden things, & knoweth the things that are done in darkenes: and light is with him. 23. To thee ô God of our fathers I confeſſe, & I prayſe thee: becauſe thou haſt giuen me wiſedom & ſtrength: and now thou haſt ſhewed me the things that we deſired of thee, becauſe the Kings word thou haſt opened to vs. 24. After theſe things Daniel being entred in to Arioch, whom the King had appointed to deſtroy the wiſemen of Babylon, ſpake thus vnto him: Deſtroy not the wiſemen of Babylon: bring me in before the preſence of the King, & I wil tel the ſolution to the King. 25. Then Arioch in haſt brought in Daniel to the King, and ſaid to him: I haue found a man of the children of the tranſmigration of Iuda, that can tel the ſolution to the King. 26. The King anſwered and ſaid to Daniel, whoſe name was Baltaſſar: I hinkeſt thou in very deed thou canſt tel me the dreame that I ſaw, and the interpretation therof? 27. And Daniel anſwering before the King, ſayd: The myſterie that the King demandeth, the wiſemen, the Magicians, and the ſouthſayers, and the inchanters can not declare vnto the King. 28. But there is a God in heauen that reuealeth myſteries, who hath ſhewed vnto thee, King Nabuchodonoſor, what things are to come in the later times. Thy dreame, and the viſions of thy head in thy bed, are theſe. 29. (*d*) Thou ô King beganſt to thinke in thy bed, what ſhould be hereafter: and he that reuealeth myſteries, ſhewed thee what things are to come. 30. To me alſo, not in the wiſedom that is in me more then in al men aliue, is this ſacrament reuealed: but that the interpretation might be made manifeſt to the King, and thou mighteſt know the cogitations of thy minde. 31. Thou ô King didſt ſee, and behold (*e*) as it were one great ſtatua: that ſtatua, great and high of ſtature ſtood ouer againſt thee, and the ſight therof was terrible. 32. (*f*) The head of this ſtatua was of the beſt gold, but the breaſt and the armes of ſiluer, moreouer the bellie, and the thighes of braſſe: 33. and the legs of yron, of the feet a certaine part was of yron, and a certaine of earth. 34. Thou ſaweſt ſo, til a ſtone was cut out of a mountaine without hands: and it ſtrucke

(*e*) By ſhewing the Kings former cogitation before his dreame, he gaue great aſſurance of the true ſpirite of prophecie, that the King might ſecurely belieue the interpretation of the dreame.

(*d*) The foure Kingdoms of the Chaldees, Perſians, Grecians, and Romans, ſignified by the foure parts of this ſtatua, cõſiſting of diuers metals or mater, did ſucceede in order of time:

(*f*) not ech one meaner, or baſer then the former, as gold

the ſtatua on the yron,& earthen feet therof, and brake them in pieces. 35. Then were the yron,the clay,the braſſe,the ſiluer,and gold broken togither, and brought as it were into the duſt of a ſummers floore, that are taken violently with the winde : and there was no place found for them : but the ſtone that ſtrucke the ſtatua , was made a great mountaine,and it filled al the earth.36. This is the dreame : the interpretation alſo therof we wil tel before thee , ô King. 37. Thou art the King of Kings : and the God of heauen hath giuen thee Kingdom,and ſtrength, and empire, and glorie: 38. and al things , wherin the children of men, and the beaſts of the field doe inhabite , the fouls alſo of the heauen he hath giuen in thy hand , and vnder thy dominion he hath appoynted al things:thou therfore art the golden head.39. And after thee ſhal ryſe vp an other Kingdom leſſe then thou of ſiluer:and an other third Kingdom of braſſe , which ſhal rule ouer al the world. 40.And the fourth Kingdom ſhal be as it were yron.As yron breaketh into peeces , and tameth al things,ſo ſhal that breake, and deſtroy al theſe.41.Moreouer becauſe thou ſaweſt part of the feete,and of the toes of the porters clay,and part of yron:the kingdom ſhal be diuided, which notwithſtanding ſhal riſe of the ground of yron,according as thou ſaweſt the yron myngled with the earth of clay.42.And the toes in part of yron, and in part of earth:in part the kingdom ſhal be whole, and in part broken. 43. And that thou ſaweſt the yron mingled with the earth of clay , they ſhal be mingled indeed together with mans ſeed , but they ſhal not ſticke faſt one to an other , as yron can not be mingled with earth. 44. But in the dayes of thoſe kingdoms the God of heauen wil rayſe vp (g) a kingdom , that ſhal not be diſſipated for euer,and his kingdom ſhal not be deliuered to an other people : and it ſhal breake in peeces, and ſhal conſume al theſe kingdoms:and it ſelf ſhal ſtand for euer. 45. According as thou ſaweſt, that the ſtone was cut out of the mountaine without hands , and brake the earth in peeces, and the yron, and the braſſe,and the ſiluer, and the gold,the great God hath ſhewed the King what things are to come hereafter, and the dreame is true, and the interpretation therof faithful.46. Then King Nabuchodonoſor fel on his face, & (b) adored Daniel, and commanded to ſacrifice to him hoſtes & incenſe.47.The King therfore ſpeaking ſaid to Daniel: In very deed (i) your God is the God of Gods, and Lord of Kings , & he that reuealeth myſteries:becauſe thou couldſt open this * ſacrament.48.Then the King aduanced Daniel on high, and he gaue him manie guifts , and great : and he made him Prince ouer al the prouinces of Babylon : and chiefe of the magiſtrates , ouer al the wiſemen of Babylon. 49. And Daniel requeſted of the King , and he appointed ouer the workes of the prouince of Babylon , Sidrach , Miſach,& Abdenago:but Daniel himſelf was in the doors of the King.

* myſterie.

is beſt,& yron & earth the worſt, for the laſtra- ther excelled former;but whē this viſion appeared the Kingdom of the Chaldees was the greateſt,and moſt excellent:and that being deſtroyed the Medes & Perſians became greater then it had been. Againe the Grecians vnder Alexāder became farre greater then any before,and finally the Romane greateſt of al,til Chriſts Kingdome, his Church,was ſpred ouer the whole world.

(g) The Church of Chriſt is the only Kingdom that can not be deſtroyed.

(b) He thought Daniel to be a litle God, ſubiect in the great God. v. 47.

(i) Notwithſtāding this confeſſion , ſhortly after he erected an idol to repreſent his owne greatnes, and to be adored therin.

CHAP. III.

Nabuchodonosor setteth vp a statua, commanding al vnder paine of death to adore it: 8. which Sidrach, Misach, and Abdenago refusing to doe, 14. are cast into a burning fornace, 24. wherin they walke, defended by an Angel from burning: praying, and praysing God 51. with an hymne, 57. inuiting al creatures to praise him. 91. Which the King admiring confesseth, and proclaimeth, that their God is the only true God.

NAbuchodonosor the King made (*a*) a statua of gold in height of sixtie cubits, in bredth of six cubits, and he set it in the field of Dura of the Prouince of Babylon. 2. Therfore Nabuchodonosor the King sent to cal together the nobles, the magistrates, & iudges, dukes, and tyrants, & rulers, & al the Princes of the countries, that they should come together to the dedication of the statua, which Nabuchodonosor the King had erected. 3. Then were the nobles gathered together, the Magistrates, and iudges, the dukes, and tyrants, & the great men that were placed in regiments, and al the Princes of the countries, to come together to the dedication of the statua, which Nabuchodonosor the King had erected. And they stood in the sight of the statua, which Nabuchodonosor the King had set vp. 4. And the cryer cried mightily: To you peoples, and tribes, and tongs it is said: 5. In the houre that you shal heare the sound of the trumpet, and pipe, and harpe, of the doulcimer, & psalter, & symphonie, and al kind of musical instrumẽts: falling adore ye the golden statua, which Nabuchodonosor the King hath set vp. 6. But if any man shal not adore (*b*) prostrate, he shal the self same houre be cast into a fornace of burning fyre. 7. After this therfore forthwith as al the peoples heard the sound of the trumpet, the pipe, & harpe, of the doulcimer, and psalter, of the symphonie, & of al kind of musical instruments: al the peoples, tribes, and tongs falling adored the golden statua, which Nabuchodonosor the King had set vp. 8. And forthwith in the very same time men of Chaldee comming accused the Iewes, 9. and sayd to Nabuchodonosor the King: King for euer liue: 10. thou, ô King, hast made a decree, that euerie man which shal heare the sound of the trumpet, of the pipe, and harpe, of the doulcimer, and psalter, of the symphonie, and of al kind of musical instruments, prostrate himself, and adore the golden statua: 11. and if any man doe not prostrate on the ground adore, that he be cast into a fornace of burning fyre. 12. There are therfore mẽ of Iewrie, whó thou didst appoynt ouer the workes of the countrie of Babylon, Sidrach, Misach, and Abdenago: these: men ô King, haue contemned thy decree thy Gods they worshipe

(*a*) This huge statua of ninty foot in height and nine in bredth conteined a great masse of gold. Which the King made to shew his riches, to terrifie his enemies, & to represent himself, that he might be adored therin as a God. *S. Ierom.*

(*b*) Practise of this idolatrie consisted in falling prostrate on the ground before the statua; some times it consisteth in offering incense to idols; and the like; Now in Englād personal presence at heretical seruice or sermon is a distinctiue signe of conformitie to the protestants pretẽded religiõ: becau such presence is there exacted for this purpose.

worſhipe not & the golden ſtatua, which thou haſt erected, they adore not. 13. Then Nabuchodonoſor in furie & in wrath commanded, that Sidrach, Miſach, and Abdenago ſhould be brought: who immediately were brought before the King. 14. And Nabuchodonoſor the King pronouncing, ſaid to them: Indeed Sidrach, Miſach, & Abdenago, doe not you worſhipe my Gods, and the golden ſtatua that I haue ſet vp doe not you a lore? 15. Now therfore if you be readie, in what houre ſoeuer you ſhal heare the ſound of the trumpet, the pipe, the harpe, of the doulcimer, and pſalter, and Symphonie, and of al kind of muſical inſtruments, proſtrate your ſelues, and adore the ſtatua which I haue made: but if you adore not, the ſelfe ſame houre you ſhal be caſt into the fornace of burning fyre: and what God is there, that ſhal deliuer you out of my hand? 16. Sidrach, Miſach, & Abdenago anſwering ſaid to King Nabuchodonoſor: We muſt not anſwer thee concerning this thing. 17. For behold our God, whom we worſhipe, (c) can ſaue vs from the fornace of burning fyre, and out of thy hands, ô King, deliuer vs. 18. But if he wil not, be it knowen to thee, ô King, that we worſhipe not thy Gods, & the golden ſtatua, which thou haſt erected we adore not. 19. Then was Nabuchodonoſor repleniſhed with furie: and thee looke of his face was altered vpon Sidrach, Miſach, and Abdenago, & he commanded that the fornace ſhould be heated ſeuen times more, then it had been accuſtomed to be heated. 20. And commanded the ſtrongeſt men of his hoſt to binde the feet of Sidrach, Miſach, and Abdenago, and to caſt them into the fornace of burning fyre. 21. And forthwith thoſe men being bound with their breeches, * and head attire, and ſhoes, and garments, were caſt into the fornace of burning fyre. 22. For the commandement of the King did vrge, & the fornace was heated exceedingly. Moreouer the flame of the fyre ſlew thoſe men, that had caſt in Sidrach, Miſach, and Abdenago. But theſe three men, that is, Sidrach Miſach, and Abbenago fel in the middes of the fornace of burning fire, bound together.

* or cappes.

c) By this moſt modeſt & confident anſwer they profeſſed their aſſured faith of Gods omnipotent power, not knowing whether it was his diuine wil to deliuer them from the fire or no: reſoluing to ſuffer with patience what ſoeuer he would permit to fal vnto thē.

That which foloweth I found not in the Hebrew volumes.

Though theſe parcels were not in the Hebrew in S. Ieroms time, yet either had been in the Hebrew or Chaldee, or at leaſt were Canonical ſcripture; as we haue proued in the argument of this book.

24. And they walked in the middes of the flame praiſing God, and bleſſing our Lord. 25. And Azarias ſtanding prayed thus, and opening his mouth in the middes of the fire, he ſayd: 26. Bleſſed art thou ô Lord the God of our fathers, and laudable, and glorious is thy name for euer: 27. becauſe thou art iuſt in al things, which thou haſt done to vs, and al thy workes are true, and thy wayes right, and al thy iudgements true. 28. For thou haſt done true iudgements according to al things, that thou haſt brought in vpon vs, and vpon the holie citie of our fathers Ieruſalem: becauſe in truth & in iudgement thou haſt brought in al theſe things for our ſinnes. 29. For we haue ſinned, & done vniuſtly reuolting from thee: and we haue offended in al things, 30. and thy precepts we haue not heard, nor obſerued, nor done as thou hadſt commanded vs, that it

might be wel with vs. 31. Al things therfore that thou haſt brought in vpon vs, & al things that thou haſt done to vs, thou haſt done with true iudgement: 32. and thou haſt deliuered vs into the hands of our enemies vniuſt, & moſt wicked, & preuaricatours, & to an vniuſt King and moſt wicked aboue al the earth. 33. And now we can not open the mouth: we are become a confuſion, and reproch to thy ſeruants, & to them that worſhip thee. 34. Deliuer vs not for euer, we beſeech thee, for thy name ſake, and diſſipate not thy teſtament: 35. neither take thou away thy mercie from vs (*d*) for Abraham thy beloued, & Iſaac thy ſeruant, and Iſrael thy holie one: 36. to whom thou haſt ſpoken, promiſing that thou wouldeſt multiplie their ſeede as the ſtarres of heauen, and as the ſand that is in the ſea ſhore. 37. Becauſe ô Lord we are diminiſhed more then al nations, and are abaſed in al the earth this day for our ſinnes. 38. And there is not at this time (*e*) Prince, and Duke, and Prophet, nor holocauſt, nor ſacrifice, nor oblation, nor incenſe, nor place of firſt fruits before thee, 39. that we may finde thy mercie: but in contrite minde, and ſpirit of humilitie let vs be receiued. 40. As in holocauſt of rammes, and bulles, and as in thouſands of fat lambs: ſo let our ſacrifice be made in thy ſight this day, that it may pleaſe thee: becauſe there is no confuſion to them that truſt in thee. 41. And now we folow thee in al our hart, & feare thee, and ſeeke thy face. 42. Confound vs not, but doe with vs according to thy meeknes, and according to the multitude of thy mercie. 43. And deliuer vs in thy meruels, & giue glorie to thy name ô Lord: 44. and let al be confounded that ſhew euils to thy ſeruants, let them be confounded in al thy might, & let their ſtrength be broken: 45. & let them know that thou art the Lord, the onlie God, & glorious ouer the round world. 46. And the Kings ſeruants that had caſt them in, ceaſed not to heate the fornace, with * Naphtha, & tow, and pitch, & drie ſticks, 47. and the flame mounted out aboue the fornace nine & fourtie cubits: 48. and it brake forth, and burnt them whom it found by the fornace, of the Chaldees. 49. But the Angel of out Lord deſcended with Azarias, and his felowes into the fornace: and he ſhook the flame of the fire out of the fornace, 50. and made the middes of the fornace as a winde of dew blowing, and the fire touched them not at al, nor payned them, nor did them anie greuance.

51. Then theſe three as out of one mouth prayſed, and glorified, and bleſſed God in the fornace, ſaying:

52. Bleſſed art thou ô Lord the God of our fathers: and laudable, & glorious, and ſuperexalted for euer: and bleſſed is the holie name of thy glorie: and laudable, and ſuperexalted in al ages.

53. Bleſſed art thou in the holie temple of thy glorie: and paſſing laudable, and paſſing glorious for euer.

54. Bleſſed art thou in the throne of thy Kingdom, and paſſing laudable, and ſuperexalted for euer.

55. Bleſſed art thou, that beholdeſt the depths, and ſitteſt vpon the

(*d*) In the very ſame manner Moyſes prayed, & pacified Gods wrath. *Exo.* 32.

(*e*) Sedecias being dead, and Ioachin kept in priſon, there was none in ſtate of a King amongſt the Iewes: neither was there at this time anie Prophet in al Iewrie: for Daniel himſelf & Ezechiel were in Babylon: & Ieremie was either dead or in Ægypt.

* *chalkie clay, or lime.*

Cherubs : and laudable , and ſuperexalted for euer.

56. Bleſſed art thou in the firmament of heauen : and laudable and glorious for euer.

57. Al (*f*) workes of our Lord bleſſe ye our Lord , prayſe and ſuperexalt him for euer.

58. Bleſſe our Lord ye Angels of our Lord : prayſe and ſuperexalt him for euer.

59. Ye heauens bleſſe our Lord : prayſe and ſuperexalt him for euer.

60. Al waters that are aboue the heauens, bleſſe ye our Lord : prayſe and ſuperexalt him for euer.

61. Bleſſe our Lord al ye powers of our Lord : prayſe and ſuperexalt him for euer.

62. Sunne and moone bleſſe ye our Lord: prayſe and ſuperexalt him for euer.

63. Starres of heauens bleſſe ye our Lord: prayſe and ſuperexalt him for euer.

64. Euerie ſhower , and dew bleſſe ye our Lord : prayſe and ſuperexalt him for euer.

65. Al ſpirits of God bleſſe ye our Lord : prayſe and ſuperexalt him for euer.

66. Fire and heate bleſſe ye our Lord : prayſe and ſuperexalt him for euer.

67. Colde and heate bleſſe ye our Lord : prayſe and ſuperexalt him for euer.

68. Dewes and hore froſt bleſſe ye our Lord : prayſe and ſuperexalt him for euer.

69. Froſt and cold bleſſe ye our Lord : prayſe and ſuperexalt him for euer.

70. Yſe and ſnowes bleſſe ye our Lord : prayſe and ſuperexalt him for euer.

71. Nights and dayes bleſſe ye our Lord : prayſe and ſuperexalt him for euer.

72. Light and (*g*) darknes bleſſe ye our Lord: prayſe and ſuperexalt him for euer.

73. Lightnings and clouds bleſſe ye our Lord : prayſe & ſuperexalt him for euer.

74. Let the earth bleſſe our Lord : prayſe & ſuperexalt him for euer.

75. Mountaines & litle hilles bleſſe ye our Lord : prayſe and ſuperexalt him for euer.

76. Al things that ſpring in the earth bleſſe ye our Lord : prayſe & ſuperexalt him for euer.

77. Bleſſe our Lord ye fountaines: prayſe & ſuperexalt him for euer.

78. Seas and riuers bleſſe ye our Lord : prayſe and ſuperexalt him for euer.

79. Whals , and al things that moue in the waters , bleſſe ye our

Lord

(*f*) Holy Angels doe inceſſantly prayſe God, and therfore neede not to be inuited therto : ſenſible creatures doe not properly prayſe God , becauſe they haue not vnderſtanding nor wil : but the meaning of this inuitation is , to congratulate that Angels doe alwayes without intermiſſion praiſe God , & to exhort al men in conſideration of al Gods works, ſpiritual and corporal , to praiſe him as moſt worthie to be prayſed by al men.

(*g*) Priuations of things haue alſo their decent courſe in the vniuerſal ſtate of creatures : Darknes prayſeth God, that is, bringeth forth praiſe in the harts of conſideratiue men. *S. Aug. li. de natura boni c. 16.*

Lord : prayſe and ſuperexalt htm for euer.

80. Bleſſe our Lord al ye fouls of heauen : prayſe and ſuperexalt him for euer.

81. Al beaſts and cattel bleſſe ye our Lord : prayſe and ſuperexalt him for euer.

82. Sonnes of men bleſſe ye our Lord : prayſe and ſuperexalt him for euer.

83. Let Iſrael bleſſe our Lord : prayſe and ſuperexalt him for euer.

84. Prieſts of our Lord bleſſe ye our Lord : prayſe and ſuperexalt him for euer.

85. Seruants of our Lord bleſſe ye our Lord : prayſe and ſuperexalt him for euer.

86. Spirits and ſouls of the iuſt bleſſe ye our Lord : prayſe and ſuperexalt him for euer.

87. Holie and humble of hart bleſſe ye our Lord : prayſe and ſuperexalt him for euer.

88. Ananias, Azarias, and Miſael, bleſſe ye our Lord : prayſe and ſuperexalt him for euer.

Becauſe he hath deliuered vs from hel, and ſaued vs out of the hand of death, and deliuered vs out of the middes of the burning flame, & out of the middes of the fire hath he rid vs.

89. Confeſſe ye to our Lord, becauſe he is good : becauſe his mercie is for euer.

90. Al religious bleſſe ye our Lord the God of Gods: prayſe & confeſſe ye to him, becauſe his mercie is vnto al worlds.

S. Ieroms words.

Hitherto it is not in the Hebrew : and that which we haue put, is tranſlated out of the Edition of Theodotion.

91. Thē Nabuchodonoſor the King was aſtoniſhed, & he aroſe haſtely, & ſaid to his nobles : Did we not caſt three men (*h*) fettered into the middes of the fire ? Who anſwering the King, ſaid : It is true ô King. 92. He anſwered, & ſaid : Behold I ſee foure men looſe, and walking in the middes of the fire, & there is no corruption in thē, & the forme of (*i*) the fourth is like to the ſonne of God. 93. Then came Nabuchodonoſor to the doore of the fornace of burning fire, and ſaid : Sidrach, Miſach, & Abdenago, ſeruants of the high God, goe ye forth, and come. And forthwith Sidrach, Miſach, & Abdenago went out of the middes of the fire. 94. And the nobles, and the magiſtrates, and iudges, & the potentates of the King being gathered togethēr, beheld thoſe men, that the fire had no power on thir bodies, and not a haire of their head was ſinged, yea their breeches were not altered, & the ſent of the fire had not paſſed by them. 95. And Nabuchodonoſor breaking forth, ſaid : Bleſſed be the God of them, to wit, of Sidrach, Miſach, & Abdenago, who hath ſent his Angel, & hath deliuered his ſeruants that belieued in him : and they

h) The fire burned their bāds, but not their garments nor bodies: ſo God vſeth the ſeruice of his creatures to giue comfort to his ſeruants & not torment. S. *Greg. li. 3. c. 18. dialo.* Where he writeth the like miracle, when the Gothes would haue burned S. Benedict.

(*i*) This fourth was the Angel that auerted the force of the fire from them, *v. 49. & 95.*

changed the Kings word, & deliuered their bodies that they might not ſerue, & might not adore ane God, except their owne God. 96. By me therfore this decree is made, that euerie people, tribe, & tongue, whatſoeuer ſhal ſpeake blaſphemie againſt the God of Sidrach, Miſach, and Abdenago, he periſh, and his houſe be waſted: for there is none other God, that can ſo ſaue. 97. Then did the King (k) promote Sidrach, Miſach, and Abdenago in the Prouince of Babylon. 98. Nabuchodonoſor the King, to al peoples, nations, & tongues, that dwel in the whole earth, peace be multiplied vnto you. 99. The high God hath wrought ſignes & meruelous things with me. It hath pleaſed me therfore to publiſh 100. his ſignes, becauſe they are great: and his meruels, becauſe they are ſtrong: and his Kingdom an euerlaſting Kingdom, and his power in generation and to generation.

(k) They were not only reſtored to their former auctoritie, as prefects *ouer the worke, ch. 2. v. 49.* but were alſo more aduanced, as this place inſinuateth.

CHAP. IIII.

King Nabuchodonoſor hauing an other dreame, telleth it to Daniel, demanding of him the interpretation: 16. who encouraged and warranted to ſpeake freely, sheweth that the King shal become like a beaſt in forme ſeuen yeares: 28. the ſame is confirmed by a voice from heauen: 30. and being fulfilled, he is at laſt reſtored to his owne forme, and ſtate.

(a) It ſeemeth that Daniel inſerted this particular hiſtorie as the King in his owne perſon & words reported it after his reſtauration. It is alſo probable that the King had this dreame about the 24. yeare of his reigne. For he reigning in al 43. yeares, liued ſeuen yeares, among beaſts: into which ſtate he fel one yeare after this dreame, *v. 26.* and liued about a yeare more or leſſe after his reſtauration.

(a) Nabuchodonoſor was quiet in my houſe, & flouriſhing in my palace. 2. I ſaw a dreame that made me ſore atrayd: & my cogitations in my bed, and the viſions of my head diſturbed me. 3. And by me there was a decree ſet forth, that al the wiſemen of Babylon ſhould be brought into my ſight, & that they ſhould ſhew me the ſolution of the dreame. 4. Then came in the ſouthſayers, magicias, Chaldees, & diuiners, & I told the dreame in their ſight. & the ſolutiō therof they ſhewed me not: 5. til their collegue Daniel came into my ſight, whoſe name is Baltaſſar, according to the name of my God, who hath the ſpirit of the holie Gods in himſelf: & I told the dreame before him. 6. Baltaſſar Prince of the ſouthſayers, becauſe I know that thou haſt the ſpirit of the holie Gods in thee, and no ſecret is impoſſible to thee: tel thou the viſions of my dreames, which I haue ſeen, and the ſolution of them. 7. The viſion of my head in my bed, I ſaw, & behold a tree in the middes of the earth, & the height therof exceeding. 8. A great tree, & ſtrōg: and the height therof touching the heauen: the ſight therof was euen to the ends of al the earth. 9. The leaues therof moſt fayre, and the fruit therof exceeding much: and the food of al things in it: vnder it

dwelt

dwelt cattel, and beaſts, and in the boughes therof conuerſed the fouls of heauen: and of it al fleſh did eate. 10. I ſaw in the viſion of my head vpon my bed, & behold a watchman, and an holie one deſcended from heauen. 11. He cried mightily, and thus he ſayd: Cut ye downe the tree, and chop of the boughs therof: ſhake of the leaues therof, and ſcatter the fruits therof: let the beaſts flie that are vnder it, and the foules from the boughs therof. 12. But yet leaue the ſpring of the roots therof in the earth, and let it be tyed with yron, and braſen band among the graſſe, that is without, and let it be dipped with the dew of heauen, and with wild beaſts his portion in the graſſe of the earth. 13. Let his hart be changed from humane, and let the hart of a wild beaſt be giuen him: and let ſeuen (*b*) times be changed ouer him. 14. In the ſentence of the watchman is the decree, and the word of ſaints, and the petition, til the liuing know, that the high one ruleth in the kingdom of men, and to whom ſoeuer it ſhal pleaſe him, he wil giue it, and the baſeſt man he wil appoint ouer it. 15. This dreame ſaw I Nabuchodonoſor the King: thou therfore ô Baltaſſar tel the interpretation quickly: becauſe al the wiſemen of my kingdom can not declare the ſolution vnto me: but thou canſt, becauſe the ſpirit of holie Gods is in thee. 16. Then Daniel, whoſe name was Baltaſſar, began ſecretly to thinke within himſelf as it were for one houre: and (*c*) his cogitations troubled him. But the King anſwering ſaid: Baltaſſar, let not the dreame and the interpretation therof trouble thee. Baltaſſar anſwered, and ſaid: My Lord, the dreame be to them, that hate thee, and the interpretation therof be thine enemies. 17. The tree which thou ſaweſt high and ſtrong, whoſe height reacheth to the heauen, and the ſight therof into al the earth: 18. and the bough therof moſt fayre, and the fruit therof exceeding much, and the food of things in it, vnder it the beaſts of the field inhabiting, and in the boughs therof the fouls of heauen abyding: 19. It is thou King, which art magnified, and become mightie: and thy greatnes hath growen, and is come euen to heauen, and thy power vnto the ends of the earth. 20. But in that the King ſaw a watchman, and an holy one deſcend from heauen, and ſay: Cut ye downe the tree, & diſſipate it, but leaue the ſpring of the roots therof in the earth, and let it be bound with yron & braſſe among the graſſe without, & let it be ſprinkled with the dew of heauen, and let his foder be with the wil beaſts, til ſeauen times be changed ouer him. 21. This is the interpretation of the ſentence of the Higheſt, which is come vpon my Lord the King. 22. They ſhal caſt thee out from men, and with beaſts and wilde beaſts ſhal thy habitation be, and graſſe thou ſhalt eate as an oxe, & with the dew of heauen thou ſhalt be wet: ſeuen times alſo ſhal be chaunged ouer thee til thou know that the High one ruleth ouer the Kingdoms of mē, & giueth it to whomſoeuer he wil. 23. But wheras he commanded, that the ſpring of the roots therof, that is, of the tree, ſhould be left: thy Kingdom ſhal remaine to thee after thou ſhalt haue knowen that power

(*b*) Seuen times ſignifie ſeuen yeares, becauſe al ordinatie varieties of times are in one ἀιῶνι.

(*c*) No meruel that the Prophet was troubled in mind being loath to declare the calamitie which ſhould fal vnto the King, and yet muſt needs vtter the truth. And therfore with milde words, wiſhing the King might eſcape the euil, which was decreed againſt him, he maketh his entrance to the true interpretation of the dreame.

is heauēly. 24. Wherfore ô King let me counſel thee, & (d) redeeme thou thy ſinnes with almes, & thine iniquities with the mercies of the poore: perhaps he wil forgiue thine offences. 25. Al theſe things came vpon Nabuchodonoſor the King. 26. After the end of twelue months he walked in the palace of Babylon. 27. And the King anſwered, & ſaid: Is not this Babylon the great citie, which I haue built to be the houſe of the Kingdom, in the ſtrength of my power, and in the glorie of my beautie? 28. And when the word was yet in the Kings mouth, a voice came downe from heauen: To thee it is ſaid Nabuchodonoſor: Thy Kingdom ſhal paſſe from thee, 29. and from men they ſhal caſt thee out, & with beaſts & wild beaſts ſhal thy habitation be: graſſe as an oxe ſhalt thou eate, and ſeuen times ſhal be changed ouer thee til thou know that the High one ruleth in the Kingdom of men, and to whom ſoeuer he wil, he giueth it. The ſelf ſame houre was the word accōpliſhed vp Nabuchodonoſor, & he was caſt away frō amōg men, & as an oxe did he eate graſſe, and with the dew of heauen his bodie was imbrued: til his haires grew into the ſimilitude of eagles, & his nails as it were of birds. 31. Therfore after the end of the dayes, I Nabuchodonoſor lifted vp mine eyes to heauen, and my ſenſe was reſtored to me: and I bleſſed the Higheſt, and prayſed him that liueth for euer, and glorified him: becauſe his power is an euerlaſting power, & his Kingdom in generation and generation. 32. And al the inhabitants of the earth with him are reputed for nothing: for he doth according to his wil, as wel in the powers of heauen, as in the inhabitants of the earth: & there is none that can reſiſt his hand, and ſay to him: Why didſt thou it? 33. In the very ſame time did my ſenſe returne to me, & I came to the honour, and beautie of my Kingdom: and my (e) figure returned to me: and my nobles, & my magiſtrates ſought for me, & I was reſtored in my Kingdom: and more ample magnificence was added to me. 34. " Now therfore I Nabuchodonoſor praiſe, and magnifie, & glorifie the King of heauen: becauſe al his works are true, & his wayes iudgements, & them that walke in pride he can humble.

(d) Gods threats being cōditional, that if ſinners truly repent he wil pardon al, or part of the puniſhment, the Prophet propoſeth the moſt ſoueraigne remedie of almes deeds, that by works of mercie this ſinful King, or any other ſinner may procure the mercie of God. As indeed this King found mercie after ſome puniſhment: the Prophet propoſeth the ſoueraigne remedie of almes deeds, that by works of mercie, he procure Gods mercie.

(e) Being reſtored to his wits he went vp right, cut his haire & nailes, & ſo appeared to himſelf as returned to his former figure or ſhape.

ANNOTATIONS.

CHAP. IIII.

Let his hart be changed.) In what manner King Nabuchodonoſor was changed is hard to explicate. But omitting other opinions, the moſt probable & common is, that he was not depriued of his reaſonable ſoule, nor the forme & parts of his bodie ſubſtātially changed frō the nature of a man: but he was diſtracted looſing the vſe of reaſon, & in his owne melācholie imaginatiō & phantaſie, thought that he was a beaſt. And therfore eaſily refuſed the conuerſation of men, & comforted himſelf with beaſts; went naked; his haire growing very much, & couering al his bodie, his nayles likewiſe extreme long; he went on his hāds together with his feete, like fourfooted beaſts; did eate graſſe as an oxe, putting his mouth to the ground to

Nabuchodonoſor was not chāged in ſubſtance; but became madde, & liued ſeuen yeares like a beaſt.

v. 13. shere & ſwalow it, the ſpace of ſeuen yeares. Then God reſtoring to him the vſe of reaſon, and inſpiring him with grace, he lifted vp his eies to heauen (*v. 31.*) & in perfect ſenſe bleſſed God, the Higheſt, and prayſed him; was againe receiued, yea ſought for by his nobles and magiſtrates: ſo was reſtored to his Kingdom, and had more magnificence then before.

34. *Now therfore I Nabuchodonoſor praiſe, magnifye, and g'orifie God.*) Albeit holie Scripture doth not report, when and how King Nabuchodonoſor died, yet by this laſt thing written of him, it is very like he liued not long after his great chaſtiſemēt: for if he had, it is probable that Daniel would haue writtē more of him, and that he being ſo fully conuerted to God, would haue deliuered Ioachin King of Iuda, out of priſon (which his next ſucceſſour Euilmerodach did. 4 Reg. 25. v. 27.) and al the Iewes from captiuitie, if God had longer ſpared him life, he being now wel affected towards them. And that he died in ſtate of ſaluation, may with great reaſon be ſuppoſed, ſeeing his repentance and conuerſion to God is ſo fully expreſſed in holie Scripture, and no mention that he fel againe. Which is alſo the iudgement of moſt learned writers. Namely of Ioſephus, *li. 10. Antiq.* Dorotheus *in Synopſi.* S. Epiphanius, *in vita Danielis.* S. Ierom. *epiſt. 7. ad Letam.* S. Auguſtin *epiſt. 122. ad Victoriam & li. de predeſt. & gratia c. 15.* Where he compareth Pharao with Nabuchodonoſor, and their *diuers ends*, by Gods grace, mouing the one to penance for his iniquitie, the other wilfully fighting againſt Gods merciful veritie, as we haue noted. *Exo. 7.*

It is probable that he died ſhortly after his reſtauratiō

And moſt like that he is eternally ſaued.

* After Nabuchodonoſor, & before Baltaſſar, Euilmerodach reigned in Babylon, who deliuered Ioachin King of Iuda out of priſon, & vſed him with great reſpect in the 37. yeare of the tranſmigratiō. 4. *Reg.* 25. There reigned alſo before Baltaſſar other two of another lineage, called Nigliſſar and Laboſardach: as teſtifie *Euſe. S. Ierem. S. Beda.* & others

a) The ruine of this Baltaſſar happened in the 17. and laſt yeare of his reigne: when Daniel was neere an hundred yeares.

CHAP. V.

King Baltaſſar making a great banket, with is nobles drinke in the holie veſſels, which were taken from the Temple of Ieruſalem. 5. Fingers appeare writing on the wal: 10. which only Daniel readeth, and interpreteth 18. ſignifying the ruine of the King, 30. happening the ſame night.*

BALTASSAR (*a*) the King made a great feaſt to his nobles a thousād: & euerie one dranke according to his age. 2. He commanded therfore now being drunke that the veſſels of gold & ſiluer, ſhould be brought, which Nabuchodonoſor his father had caried away out of the temple, that was in Ieruſalem, that the King, and his Nobles might drinke in them, and his wiues, and concubines. 3. Then were the golden & ſiluer veſſels brought, which he had caried away out of the temple, that was in Ieruſalem: and the King and his nobles dranke in them, his wiues and concubines. 4. They dranke wine, and prayſed their Gods of gold, and of ſiluer, of braſſe, of yron, and of wood, and of ſtone. 5. In the very ſame houre there appeared fingers, as it were of the hand of a man, writing ouer againſt the candleſtike in the vtter part of the wal of the Kings palace: and the King beheld the ioynts of the hand that wrote. 6. Then was the Kings face changed, & his cogitations trou-

bled

bled him. and the iunctures of his reynes were looſed, and his knees were ſtrucken one againſt the other. 7. The King therfore cried out mightily that they ſhould bring in the magicians, Chaldees, and ſouthſayers. And the King ſpeaking ſayd to the wiſemen of Babylon: Whoſoeuer ſhal read this writing, and ſhal make the interpretation therof manifeſt vnto me, ſhal be clothed with purple, and ſhal haue a golden chayne on his necke, and ſhal be the third in my Kingdom. 8. Then al* the Kings wiſemen going in could not neither read the writing, nor declare the interpretation to the King. 9. Wherewith King Baltaſſar much troubled, and his countenance was changed: yea and his nobles were troubled. 10. And the * Queen for the thing that had happened to the King, and his Nobles, entred into the houſe of the feaſt: and ſpeaking ſhe ſayd: King for euer liue: let not thy cogitations trouble thee, neither let thy face be changed. 11. There is a man in thy Kingdom, that hath the ſpirit of the holie Gods in him: and in the dayes of (b) thy father knowledge and wiſedom were found in him: for King Nabuchodonoſor alſo thy father appoynted him Prince of the magicians, inchanters, Chaldees, and ſouthſayers, thy father, I ſay ô King: 12. Becauſe more ample ſpirit, and prudence, and vnderſtanding, and interpretation of Dreames, and ſhewing of ſecrets, and ſolution of things bound were found in him, that is, in Daniel: to whom the King gaue the name Baltaſſar. Now therfore let Daniel be called, and he wil tel the interpretation. 13. Daniel therfore was brought in before the King. To whom the King ſpeaking, ſaid: Art thou Daniel of the children of the captiuitie of Iuda, whom my father the King brought out of Iewrie? 14. I haue heard of thee, that thou haſt the ſpirit of the Gods, & more ample knowledge, and vnderſtanding, & wiſedom are found in thee. 15. And now there haue come in into my ſight the wiſe magicians, that they might read this writing, and might ſhew me the interpretation therof: & they could not declare me the ſenſe of this* word. 16. Moreouer I haue heard of thee, that thou canſt interpret obſcure things, and reſolue things bound: if therfore thou be able to reade the writing, and to ſhew me the interpretation therof, thou ſhalt be clothed with purple, and ſhalt haue a cheyne of gold about thy neck, and ſhalt be the third Prince in my Kingdom. 17. To which things Daniel anſwering, ſayd before the King: Thy rewards be they vnto thee, and the guifts of thy houſe giue to another: but the writing wil I read thee, ô King, and the interpretation therof wil I ſhew to thee. 18. O King, God the moſt high gaue to Nabuchodonoſor thy father Kingdom and magnificence, glorie and honour. 19. And for the magnificence, which he gaue to him, al peoples, tribes, and tongs trembled, and feared him: whom he would he killed: & whom he would he ſtucke: and whom he would he exalted: and whom he would, he humbled. 20. But when his hart was eleuated, & his ſpirit obſtinately ſet to pride, he was depoſed from the throne of his Kingdom & his glorie was taken away. 21. And he was caſt out

from

* the Kings mother. v. 11.

* thing written.

b) Al progenitours are commonly called the fathers of their ofſpring: ſo Nabuchodonoſor is called the father of Baltaſar, being his grand father: as may be gathered, *Ier.* 27. v. 7. where is prophecied that Nabuchodonoſor & his ſonne, and ſonnes ſonne ſhould reigne ouer manie nations.

from the ſonnes of men, yea and his (c) hart was ſet with the beaſts, and with the wild aſſes was his habitation: graſſe alſo he did eate as an oxe, & with the dew of heauen his bodie was embrewed: til he knew that the Higheſt had power in the Kingdom of men, and whomſoeuer it ſhal pleaſe him he wil raiſe vp ouer it, 22. Thou alſo his ſonne Baltaſſar haſt not humbled thy hart, wheras thou knoweſt al theſe things: 23. but againſt the dominatour of heauen thou waſt eleuated: and the veſſels of his houſe haue been brought before thee: & thou, & thy nobles, and thy wiues, and thy concubines haue drunke wine in them: the Gods alſo of ſiluer, and of gold, and of braſſe, of yron, and of wood, and of ſtone that ſee not, nor heare, nor feele, thou haſt prayſed: moreouer the God, that hath thy breath in his hand, and al thy wayes, thou haſt not glorified. 24. Therfore frō him is the ioynt of the hand ſent, which hath written this that is drawen. 25. And this is the writing which is ordered: MANE, THECEL, PHARES. 26. And this the interpretation of the word: MANE, God hath numbred thy kingdom, & hath finiſhed it. 27. THECEL, thou art weighed in the balance, & art found hauing leſſe. 28. PHARES, thy Kingdom is diuided, and is giuen to the Medes and Perſians. 29. Then the King commanding Daniel was clothed with purple, and a cheyne of gold was put about his neck: and it was proclamed of him that he had power the third in the Kingdom. 30. (d) The ſame night was Baltaſſar the King of Chaldee ſlaine. 31. And Darius the Mede ſucceeded into the Kingdom, being three ſcore and two yeares old.

(c) His imagination that he was a beaſt made him forſake the companie of men, and to dwel amongſt wilde beaſts. ch. 4.

(d) The Medes being at this time in the ſiege of Babylon, tooke their opportunitie to aſſault it this night, when the King and moſt part of the citie were drunke.

CHAP. VI.

King Darius making Daniel one of the three chief rulers of his Kingdom: 4. and intending alſo to aduance him higher, other Princes accuſe him for praying to God, contrarie to the Kings edict. 16. Wherupon he is caſt into the lions denne: 21. but is conſerued without anie hurt: 24. his accuſers are deuoured by the lions, and commandment is giuen, that al men shal feare the God of Daniel.

IT pleaſed (a) Darius, & he appoynted ouer the Kingdom Gouerners an hundred twentie to be in al his Kingdom. 2. And ouer them three Princes, of whom Daniel was one: that the gouerners might render account to them, and the King might ſuffeyne no trouble. 3. Daniel therfore paſſed al the Princes, & gouerners: becauſe there was the ſpirit of God more ample in him. 4. Moreouer the King thought to appoynt him ouer al the Kingdom, wherupon the Princes, and the gouerners ſought to finde occaſion againſt Daniel on the behalfe of the King: and they could find no cauſe, nor ſuſpiciō, becauſe he was faithful, & no fault, nor

(a) Darius (King of Medes now alſo of Chaldees) otherwiſe called Aſtyages (ch. 13. v. 65.) reigned but one yeare, and ſo Cyrus ſucceeded.

ſuſpicion was found in him. 5. Thoſe men therfore ſaid: (b) We mal not finde againſt this ſame Daniel any occaſion, vnles perhaps in the law of his God. 6. Then the Princes, and the gouerners by ſurreption ſuggeſted to the King, and ſpake thus vnto him: King Darius, for euer liue: 7. Al the Princes of the Kingdom, magiſtrates, and gouerners, the ſenatours and iudges haue taken counſel, that there goe forth an imperial decree, and an edict: That euerie one, which ſhal aske any petition of whatſoeuer God, or man, vntil thirtie dayes, but of thee ô King, he be caſt into the lake of lions. 8. Now therfere ô King confirme the ſentence, and write the decree: that it may not be changed, which is decreed by the Medes and the Perſians, nor be lawful for anie man to tranſgreſſe it. 9. Moreouer King Darius put forth the edict, & decreed it. 10. Which whē Daniel had perceiued, that is to ſay, the law determined, he went into his houſe: & (c) the windowes being opened in his vpper chāber, three times in a day toward Ieruſalem bowed he his knees, & adored, and confeſſed before this God, as alſo he had accuſtomed to doe before. 11. Thoſe men therfore ſearching curiouſely, found Daniel praying, and beſeeching his God. 12. And comming they ſpake to the King vpon the edict: O King, haſt thou not decreed, that euerie man which ſhould aske any of the Gods & men vntil thirtie dayes, but thy ſelf ô King, he ſhould be caſt into the lake of lions? To whom the King anſwering, ſaid: The word is true according to the decree of the Medes, and Perſians, which it is not lawful to tranſgeſſe. 13. Then they anſwering ſaid before the King: Daniel of the childrē of the captiuitie of Iuda, hath not cared for thy law, & for the edict, that thou madeſt: but three times in a day he prayeth with his prayer. 14. Which word when the King had heard, he was ſtrucken very ſad: & for Daniel he ſet his hart to deliuer him, & euen vntil ſunne ſet he laboured to deliuer him. 15. But thoſe men perceiuing the King ſaid to him: know thou ô King, that the law of Medes & Perſiās is, that euerie decree, which the King hath determined, is not lawful to be chāged. 16. Then the King cōmanded, & they brought Daniel, & caſt him into the lake of lions. And the King ſaid to Daniel: Thy God, whom thou doeſt worſhip alwayes, he wil deliuer thee. 17. And there was a ſtone brought, & layd vpon the mouth of the lake: which the King ſealed with his ring, & with the ring of his nobles, that nothing ſhould be done againſt Daniel. 18. And the King went into his houſe, & ſlept vnſupped, & meats were not brought before him: moreouer alſo ſleep departed frō him. 19. Then the King riſing in the very firſt breake of day, went in haſt to the lake of the lions: 20. & approching to the lake, cried on Daniel with a weeping voice, & ſpake vnto him: Daniel ſeruāt of the liuing God, thy God whō thou ſerueſt alwayes, hath he been able thinkeſt thou, to deliuer thee frō the liōs? 21. And Daniel anſwering the King ſaid: King for euer liue. 22. (d) My God hath ſent his Angel, & hath ſhut vp the mouths of the lions, and they haue not hurt me: becauſe before him iuſtice hath been found in me: yea and before thee, ô

King

(b) An old and continual malignant practiſe, to cal religion treaſon: And for that purpoſe to procure lawes or ſtatutes to be enacted.

(c) It is not probable that Daniel opened the windowes of purpoſe, that he might be ſeen to pray: for ſo he ſhould haue vndiſcreetly contemned the King, and prouoked the infidels to perſecute him; but hauing accuſtomed to opē the windowes of his vpper chāber, which gaue proſpect towards Ieruſalem, according to Saloinons prayer 3. Reg. 8. v. 47. & 48 he obſerued the ſame cuſtome ſtil: & was not ſeen publikely of manie, but his enemies *ſearching curiouſly (v. 11.) found him praying*, and accuſed him of breaking the Kings Edict,

(d) To this miracle wrought by the power of God in defence, and for the merits of this holie Prophet, S. Paul alludeth, *Heb. 11. v. 33.*

King, I haue done to offence. 23. Then was the King exceeding glad vpon him, & he commanded Daniel to be brought out of the lake: and Daniel was brought out of the lake, and no hurt was found in him, becauſe he belieued his God. 24. And by the Kings commandement, thoſe men were brought that had accuſed Daniel: and (e) they were caſt into the lake of the lions, themſelues, and their children, & their wiues: and they came not to the pauement of the lake, til the lions caught them, & brake al their bones in pieces. 25. Thē Darius the King wrote to al peoples, tribes, and tongs dwelling in the whole earth: PEACE be multiplied vnto you. 26. By me a decree is made, that in al myne empire, and my Kingdō they dread & feare the God of Daniel. for he is the liuing and eternal God for euer: & his Kingdom shal not be diſſipated, & his power euen for euer. 27. He is the deliuerer, and ſauiour, doing ſigne, & meruels in heauen, and in earth: who hath deliuered Daniel out of the lake of the lions. 28. Moreouer Daniel continued vnto the Kingdom of Darius, and the Kingdom of Cyrus the perſian.

(e) The law of like-puniſhment is ſo agreable to the law of nature, that this Pagane King puniſhed Daniels accuſers, when it appeared to him, that Daniel had not commited treaſon, but only vſed his religion and deuotion.

CHAP. VII.

Daniel ſeeth foure winds fighting, and foure terrible beaſts riſing from the ſea: 9. God ſiting in a throne, and ſerued by innumerable Angels. 11. The greateſt beaſt is ſlaine, and the power of the reſt diminished. 13. The Sonne of man receiueth eternal power of God. 15. The Prophet much terrified, is inſtructed that the foure beaſts ſignifie foure Kingdoms. 19. The greateſt shal preuaile for awhile, 26. but shortly perish.

The 2. part. Prophetical viſions of Chriſt and of Antichriſt.

IN (a) the firſt yeare of Baltaſſar the King of Babylon, Daniel ſaw a dreame, & the viſion of his head in his bed: & writing the dreame, he comprehēded it in a ſhort ſpeach: & in ſumme compriſing it, he ſaid: 2. I ſaw in my viſion by night, and behold (b) the foure winds of heauen fought in the great ſea. 3. And (c) foure great beaſts came vp, out of the ſea diuerſe one from an other. 4. The firſt as it were (d) a lyoneſſe, and ſhe had the wings of an eagle: I beheld til her wings were plucked off, & ſhe was lifted vp frō the earth, & ſhe ſtood vpō the feet as a mā, & the hart of a man was giuē to her. 5. And behold an other beaſt like (e) a beare ſtood aſide: & there were three rewes in the mouth therof, & in the teeth therof, & thus they ſaid to it: Ariſe, eate very much fleſh. 6. After this I beheld, & loe an other as it were (f) a leopard, and it had wings as of a

(a) In order of time theſe two viſions were before the hiſtories written in the two precedēt chapters.

(b) Foure winds may ſignifie the great tumults which happen in the beginning of monarchies by warres and bloudſhed of much people.

(c) Foure beaſts doe ſignifie the foure Monarchies of the Chaldees, Medes and Perſians, the Grecians, & the Romans: as was alſo ſignified before in Nabuchodonoſors dreame. ch. 2.

(d) A lioneſſes crueltie, and the pride of an eagle doe reſemble the Chaldees monarchie.

(e) A beare of rude ſhape, & weake ſight, content with litle and baſe meate, repreſented the Medes & Perſians.

(f) The leopard with wings and foure heads, ſignified the ſpeedie victories of the Grecians vnder Alexander in foure quarters of the world: after his death diuided into foure Kingdoms.

bird, foure vpon it, & there were foure heads in the beast, and power was giuen to it. 7. After this I beheld in the vision of the night, and loe (g) a fourth beast terrible & meruelous, & strong exceedingly, it had great yron teeth, eating & breaking, and treading the rest with her feet: and it was vnlike to the other beasts, which I had seen before it, and it had ten hornes. 8. I considered the hornes, and behold an other (h) litle horne sprang out of the middes of them: and three of the first hornes were plucked off at the presence therof, and loe eyes as it were the eyes of a man were in this horne, & a mouth speaking great words. 9. I beheld til thrones were set, and (i) the ancient of dayes sate: his vesture white as snow, and the haires of his head as cleane wool: his throne flames of fire: his wheels fire kindled. 10. A fire & swift streame came forth frō his face: (k) thousands of thousands ministred to him, & (l) ten thousand hundred thousands assisted him: iudgement sate, & the Books were opened. 11. I beheld becaus of the voice of the great words, which that horne spake: and I saw that the beast was slaine, & the bodie herof was perished, & was cōmitted to the fyre to be burnt. 12. The power of the other beasts also was taken away: and times of life were appoynted them vntil time & time. 13. I beheld therfore in the vision of the night, & loe with the clouds of heauen there came in, as it were (m) the sonne of man, and he came euen to the ancient of dayes: and in his sight they offered him. 14. And he gaue him power, and honour, and Kingdom: and al peoples, tribes, & tongs shal serue him: his power, an eternal power, that shal not be taken away: and his Kingdō, that shal not be corrupted. 15. My spirit trembled, I Daniel was made sore afrayd at these things, & the visions of my head troubled me. 16. I came to one of the assistants, & I asked the truth of him concerning al these things, who told me the interpretation of the words, & taught me: 17. These foure great beasts, are foure Kingdoms, which shal rise vp out of the earth. 18. And they shal take the Kingdom of the holie God most high: & they shal obteine the Kingdom euen to world, & world of worlds. 19. After this I would diligently learne of the fourth beast, which was very vnlike from al, and exceeding terrible: his teeth and clawes of yron: he did eate, and breake in pieces, & the rest he stamped with his feet: 20. and of the ten hornes that he had on his head: and of the other, that had growen vp, before which the three hornes fel: and of that horne, that had eyes, and the mouth speaking great words, and was greater then the rest. 21. I beheld, and loe that horne made warre agaynst the saints, & preuailed ouer them, 22. til the ancient of dayes came, & gaue iudgement to the saints on High, and the time came, and the saints obteyned

(g) By the fourth beast without name is vnderstood the incomparable power of the Romans: gouerning first by kinglie auctoritie; afterwards by Consuls; then ioyning to them Tribunes; somtimes Dictatours; finally Emperial.

(h) The litle horne becomming so great and strong, as to ouercome al the other, signifieth Antichrist; whose outragious furie shal continue but a short time. v. 25.

(i) God the Father is called the *Ancient of dayes*, not as though one Person of the Blessed Trinitie were more ancient then an other: for euerie Person is eternal; and al are one eternal God: But in order of proceeding one from an other, the Father is the beginning: of whom the Sonne is begotten; and from whom, as also from the Sonne, the Holie Ghost proceedeth.

(k) By multiplication of these cardinal numbers, is signified the inumerable multitude of Angels: who doe exceede al corporal creatures in number, as the celestial spheres exceede terrestrial bodies in greatnes.

(l) And the highest Hierarchie (*who are Assistants*) doe frrre exceede the other Hierarchies in multitude. S. *Dionys. c. 14. Hierar. coelest. S. Tho. p. 1. q. 112. a. 4.*

(m) Our Sauiour Christ is here clearly prophecied: by whose power Antichrist shal be vtterly destroyed.

the

the Kingdom. 23. And thus he ſaid: The fourth beaſt ſhal be the fourth Kingdom in the earth, which ſhal be greater then al the Kingdoms, and ſhal deuoure the whole earth, and ſhal conculcate, & breake it in pieces. 24. Moreouer the ten hornes of that ſame Kingdom, ſhal be ten Kings: and another ſhal riſe vp after them, and he ſhal be mightier then the former, & he ſhal bring downe three Kings. 25. And he ſhal ſpeake words againſt the High one, and ſhal deſtroy the ſaints of the Higheſt: and he ſhal thinke that he can change times, & lawes, and they ſhal be deliuered into his hand euen (*n*) to a time, & times, & half a time. 26. And iudgement ſhal ſit, that might may be taken away, and be broken, and periſh euen to the end. 27. And Kingdom, and power, & the greatnes of the Kingdom, that is vnder al the heauen, be giuen to the people of the ſaints of the Higheſt: whoſe Kingdom is an euerlaſting Kingdom, and al Kings ſhal ſerue him, and ſhal obey him. 28. Hitherto the end of the word. I Daniel was much troubled with my cogitations, and my face was changed in me: but the word I kept in my hart.

(n) *ch.* 12. *v.* 7. 11. *&* 12. *Apoc.* 11. *v.* 2. *&* 3. *Apoc.* 12. *v.* 6. *&* 14. *&* *Apoc.* 13. *v.* 5.

CHAP. VIII.

Daniel ſeeth a ramme with two hornes ouercome by a goate with one horne: 8. *Which shal alſo be broken, and foure leſſe riſe in place therof: one of them prophaneth the temple in Ieruſalem, and taketh away the dayly ſacrifice.* 15. *And Gabriel the Archangel expoundeth the viſion.*

IN the third yeare of the reigne of Baltaſſar the King, a viſion appeared to me. 2. Daniel (*a*) ſaw in my viſion, after that which I had ſeen in the beginning, whē I was in Suſis the caſtel, which is in the prouince of Ælam: and I ſaw in the viſion, that I was ouer the * gate Vlai: 3. and I lifted vp mine eyes, and ſaw: and behold one (*b*) ramme ſtood before the marrice, hauing high hornes, & one higher then another & growing vnder. 4. Afterward I ſaw the ramme pulhing with the hornes againſt the Weſt, & againſt the North, & againſt the South: and al beaſts could not reſiſt him, nor be deliuered out of his hand: & he did according to his wil, & was magnified. 5. And I vnderſtood: & behold (*c*) a buckgoate came from the Weſt vpon the face of the whole earth, & he touched not the ground. Moreouer the buckgoate had a notable horne between his eyes: 6. And he came euen to that ramme with the hornes, which I had ſeen ſtanding before the gate, and he ranne towards him in the violence of his ſtrength. 7. And when he had approched nere the ramme, he was wood againſt him, & ſtruck the rām:

* *or riuer.*

(*a*) He inſinuateth that this viſion was in explication of ſome part of the former, which he had two yeares before. ch. 7. whére foure monarchies are mentioned: ſo here is foretold the great cōflict between the Perſians & Greciās, about 220. yeares after.

(*b*) The ramme repreſēted the King of Perſians & Medes.

(*c*) The goat ſignified Alexander the great:

and

and he(*d*)brake his two hornes,and the ramme could not reſiſt him:& when he had caſt him on the ground, he trode him , and no man could deliuer the ramme out of his hand. 8. And the buckgoate became exceeding great: and when he was growne , the great horne (*e*) was broken,and there roſe vp (*f*) foure hornes vnder it by the foure windes of heauen. 9. And out of one of them came forth (*g*) one litle horne:and it was made great againſt the South,and againſt the Eaſt,and againſt the ſtrength. 10. And it was magnified euen vnto the ſtrength of heauen:& it threw downe of the ſtrength,& of the ſtarres,and trode them.11. And it was magnified euen vnto the Prince of the ſtrength: and from him it tooke the continual ſacrifice,and threw downe the place of his ſanctification. 12. And ſtrength was giuen againſt the continual ſacrifice becauſe of ſinnes : and truth ſhal be throwen proſtrate on the ground,and he ſhal doe,and ſhal proſper. 13. And I heard (*h*)one of the ſaints ſpeaking , and one ſaint ſaid to another, I know not to whom that ſpake: How long the viſion,and the continual ſacrifice,and the ſinne of the deſolation that is made:and the ſanctuarie , and the ſtrength ſhal be conculcate ? 14. And he ſaid to him : Vnto (*i*)the euening & morning,two thouſand three hundred: and the ſanctuarie ſhal be cleanſed. 15. And it came to paſſe when I Daniel ſaw the viſion , and ſought the vnderſtanding : behold there ſtood in my ſight as it were the forme of a man. 16.And I heard the voice of a man between the bankes of Vlai : and he cried,and ſaid : Gabriel make this man vnderſtand the viſion. 17. And he came and ſtood neere where I ſtood : and when he was come,trembling I fel on my face,& he ſayd to me : Vnderſtand (*k*) ſonne of man, that in the time of the end the viſion ſhal be accompliſhed.18. And when he ſpake to me I fel flat on the ground : and he touched me,and ſet me vp in my ſtanding, 19. and ſayd to me:I wil ſhew thee what things are to come in the laſt of the malediction: becauſe the time hath his end.20. The ramme,which thou ſaweſt haue hornes,is the King of the Medes & Perſians.21.Moreouer the buckgoate,is the King of the Grecians,& the great horne,that was between his eyes,the ſame is the firſt King. 22.But wheras that being broken,there roſe vp foure for it:foure Kings ſhal riſe vp of his nation , but not in his ſtrength. 23. And after their reigne, when iniquities ſhal be increaſed, (*l*) there ſhal ariſe a King impudent of face,& vnderſtanding * propoſitions. 24. And his ſtrength ſhal be made ſtrong,but not in his owne ſtrength:and more then can be belieued,ſhal he waſte al things,and thal proſper, and doe.And he ſhal kil the ſtrong, & the people of the ſaints,25. according to his wil,& craft ſhal be directed in his hand:and he thal magnifie his hart,and in the aboundance of

(*d*)breaking the two hornes, that is conquering the two nations of Perſians & Medes.

(*e*) King Alexander died when he was very yong and ſtrong not fully 33. yeares of age.

(*f*) Foure of his folowers poſſeſſed euerie one a Kingdō of his Monarchie.

(*g*) Antiochus Epiphanes perſecuting the people of god, deſtroyed the ſacrifice, polluted the temple, ſetting vp the image of Iupiter Olimpius.

(*h*) One Angel demanded of another to know a thing to come.

(*i*) 2300 *euenings and mornings*, that is, 2300 dayes, which make ſix yeares , & wel neere foure monthes,the whole time frō the beginning of Antiochus perſecution vnto his death: for he began to perſecute in the yeare 143.1.*Mac.* 1.*v.*21.& he died *an.* 149.1.*Mac.*6.*v.*16. within which time *an.* 148.the temple was purged 1.*Mac.*4.*v.*52.

(k) Ezechiel is very often called by the name of *ſonne of man* ,here alſo Daniel is ſo called by an Angel,as wel to diſtinguiſh Angelical & humane nature, as in honour of mankind, which Chriſt would aſſume:& therfore calleth himſelf by the very ſame title in the Ghoſpel.

(*l*) Hiſtorically Antiochus;myſtically Antichriſt,as *ch.*12.& *Mat.*24.

* *obſcure ſpeaches.*

al things he shal murder very manie: and against the Prince of Princes shal he arise, and without hand he shal be destroyed. 26. And the vision of the euening and the morning, which hath been sayd, is true: thou therfore seale the vision, because it shal be (*m*) after manie dayes. 27. And I Daniel languished, and was sicke for certaine dayes: and when I was risen vp, I did the Kings works, and was astonished at the vision, and there was none that could interprete it.

CHAP. IX.

Daniel confessing that they are iustly afflicted for their sinnes, 15. prayeth for speedie mercie. 20. An Angel signifieth to him, that within seuentie weekes of yeares, Christ wil come; 26. and be slayne; his people the Iewes denying him, whom he wil therfore reiect.

IN the first yeare of Darius the sonne (*a*) of Assuerus of the seed of the Medes, who reigned ouer the Kingdom of the Chaldees: 2. (*b*) the first yeare of his Kingdom, I Daniel vnderstood in Books the number of the yeares, wherof the word of our Lord was made to Ieremie the Prophet, that (*c*) seuentie yeares should be accõplished of the desolation of Ierusalem. 3. And I set my face to our Lord my God to pray & beseech in fastings, sackcloth, and ashes. 4. And I prayed our Lord my God, & I confessed, & said: I beseech thee, ô Lord God great & terrible, which keepest couenant, and mercie to them that loue thee, and keep thy commandements. 5. We haue sinned, we haue done iniquitie, we haue dealt impiously, & haue reuolted: & we haue declined frõ thy commandments, and iudgements. 6. We haue not obeyed thy seruants the Prophets, that haue spoken in thy name to our Kings, to our Princes, to our fathers, & to al the people of the land. 7. To thee ô Lord, iustice: to vs confusion of face, as is to day to the man of Iuda, and to the inhabiters of Ierusalem, and to al Israel, to them that are neere, & to them that are farre off in al the lands, to which thou hast cast them out, for their iniquities in which they haue sinned against thee. 8. O Lord, to vs confusion of face, to our Princes, and to our fathers that haue sinned. 9. But to thee Lord our God mercie and propiciation, because we haue reuolted from thee: 10. & haue not heard the voice of the Lord our God, to walke in his law, which he gaue vs by his seruants the Prophets. 11. And al Israel haue transgressed thy law, and haue declined from hearing thy voice, and the malediction hath distilled vpon vs, & the detestation, which is written in the book of Moyses the seruant of God, because we haue sinned to him. 12. And he hath established his words, which he spake vpon vs, and vpon our Princes, that iudged vs, that he would bring in vpon vs a great euil, such as neuer was vnder al the heauen, according

Iere. 29. v. 10.

Deu. 17. v. 14.

(*m*) So much as perteyned to the prophanation of the tẽple was fulfilled aboue 300. yeares after this prophecie: as the same is also a figure of Antichrist, it shal happẽ towards the end of this world. *S. Greg. l. 30. c. 12. Moral.*

(*a*) Assuerus, or *Achasuerus*, not a proper name signifieth a great Prince, or head of people.

(*b*) Darius had reigned in Persia before this time, but this Was the first yeare of his reigne ouer the Chaldees, and also the last, neither did he reigne a ful yeare: for Cyrus reigned sõe part of the seuentith yeare of the Iewes captiuitie in Babylon: in which also Baltassar was slaine. *Ier. 25. v. 12. & Ier. 29. v. 10. 2. Par. 36. v. 22.*

(*c*) Daniel seeing the seuentith yeare of captiuitie was come, in which God promised to deliuer his people, *Ier. 25. v. 10.* prayed with great zele, & confidence for their releasse.

cording to that which hath been done in Ieruſalem. 13. As it is written in the law of Moyſes, al this euil is come vpon vs: and we beſought not thy face ô Lord our God, that we might returne from our iniquities, and might thinke on thy truth. 14. And our Lord hath watched vpon the malice, and hath brought it vpon vs: iuſt is the Lord our God in al his workes, which he hath done: for we haue not heard his voice. 15. And now ô Lord our God, which broughteſt forth thy people out of the Land of Ægypt in a ſtrong hand, and madeſt thee a name according to this day: we haue ſinned, we haue done iniquitie. 16. O Lord according to al thy iuſtice, but let thy wrath be turned away I beſeech thee, and thy furie from thy citie Ieruſalem, and from thy holie mount. For by reaſon of our ſinnes, and the iniquities of our fathers, Ieruſalem, and thy people are a reproch to al round about vs. 17. Now therfore heare ô our God the petition of thy ſeruant, and his prayers: and ſhew thy face vpon thy ſanctuarie, which is deſert, for thine owne ſake. 18. Incline my God thine eare, & heare: open thine eyes, & ſee our deſolation, & the citie vpon which thy name is inuocated: for neither in our iuſtifications doe we proſtrate prayers before thy face, but in thy many commiſerations. 19. Heare ô Lord, be pacified ô Lord: attend & doe, delay not for thine owne ſake my God: becauſe thy name is inuocated vpon thy citie, & vpon thy people. 20. And when I yet ſpake, & prayed, and confeſſed my ſinnes, & the ſinnes of my people of Iſrael, & did proſtrate my prayers in the ſight of my God, for the holy mount of my God: 21. as I was yet ſpeaking in prayer, loe the man Gabriel, whō I had ſeen in the viſion from the beginning, quickly flying touched me in the time of the euening ſacrifice. 22. And he taught me, & ſpake to me, & ſaid: Daniel now am I come forth to teach thee, & that thou mighſt vnderſtand. 23. Frō the beginning of thy prayers the word came forth: & I am come to ſhew it to thee becauſe thou art (*d*) a man of deſires: and doe thou marke the word, & vnderſtand the viſion. 24. (*e*) Seuentie weeks are abbridged vpon thy people, & vpon thy holie citie (*f*) that preuarication may be conſummate, and ſinne take an end, and iniquitie be abolished: and euerlaſting iuſtice be brought; & viſion be accompliſhed, and prophecie: & the Holie one of holies be anointed. 25. Know therfore, and marke: From the going forth of the word, that Ieruſalē be built againe, vnto Chriſt the Prince, there ſhal be ſeuen (*g*) weeks, and ſixtie two weeks, and the ſtreet ſhal be built againe, and the wals in * ſtraitnes of the times. 26. And after ſixty two weeks Chriſt ſhal be ſlaine: and it ſhal not be his people, that ſhal denie him. And the city, & the ſanctuary ſhal the people diſſipate with the Prince to come: and the end therof waſte, and after the end of the battel the appoynted deſolation. 27. And he wil confirme the couenant to manie, one week: and in the halfe of the weeke ſhal the hoſte and the ſacrifice fayle: and there ſhal be in the temple the abomination of deſolation: and euen to the conſummation and to the end ſhal the deſolation endure.

* troublesome times.

(*d*) This ſingular deuotion with auſtere works of penāce & zele of of his countrie merited this commendable title to be called, *The man of deſires.*

(*e*) And whereas he prayed particularly for the releaſe of the Iewes frō captiuitie of Babylon, a farre greater thing is promiſed & reuealed to him, that within ſeuētie weeks of yeares (that is 490. yeares) the Meſſias Chriſt wil come & redeeme mankind frō captiuitie of ſinne & the diuel.

(*f*) Theſe foure things (*v.* 24.) Forgiuenes of ſinnes: Infuſiō of iuſtice: Fulfilling of prophecies: & Annoinred Holie of holies, agree only to Chriſt.

(*g*) *Hebdomas* or *Septenarius* ſignifying ſeuen, vnderſtood of dayes importeth a week: of yeares (as *Leui.* 25.) ſeuē yeares: *ſo ſeuentie weeks* 490. yeares. S Bed. *li. de rat. temp. c.* 7. 8.

CHAP. X.

After fasting and other voluntarie afflictions, 4. Daniel seeing a man in a strange forme, and much terrified therwith, 8. is comforted. 13. The Angels of Persians and Grecians resist his prayer, 20. S. Michael assisting the Iewes.

IN the third yeare of Cyrus King of the Persians, a word was reuealed to Daniel surnamed Baltassar, and a true word, and great strength: and he vnderstood the word: for (*a*) there is neede of vnderstanding in vision. 2. In those dayes I Daniel mourned the dayes of three weeks, 3. desiderable bread I did not eate, and flesh and wine entred not into my mouth, yea neither with ointment was I annoynted: til the dayes of three weeks were accomplished. 4. And in the foure & twentith day of the first month I was by the great riuer, which is Tigris. 5. And I lifted vp mine eyes, and I saw: and behold a man clothed with linnen cloths, and his reynes girded with the finest gold: 6. and his bodie as it were the chrysolithus, and his face as the forme of lightning, and his eyes as a burning lampe: and his armes, & the parts that are downward euen to the feet, as it were the forme of glistering brasse, and the voice of his word as the voice of a multitude. 7. And I Daniel alone saw the vision: moreouer the men that were with me, saw it not, but exceeding terrour fel vpon them, and they fled away, and hidde themselues. 8. And I being lett alone saw this great vision: and there remayned no strength in me, yea and my shape of countenance was changed in me, & I withered, neither had any strength. 9. And I heard the voice of his words: and hearing I lay astonished vpon my face, and my visage cleaued to the ground. 10. And behold a hand touched me, and lifted me vp vpon my knees, and vpon the ioynts of my hands. 11. And he said to me: Daniel (*b*) thou man of desires, vnderstand the words, that I speake to thee, and stand in thy place: for now am I sent to thee. And when he had said this word to *me*, I stood trembling. 12. And he said to me: Feare not Daniel: because since the first day that thou didst set thy hart to vnderstand to afflict thy selt in the sight of thy God, thy * words haue been heard: and I am come for thy words. 13. But (*c*) the Prince of the Kingdom of the Persians (*d*) resisted me one and twentie dayes: and behold Michael one of the chiefe Princes came to ayde me, and I taried there by the King of the Persians. 14. But I am come to teach thee what things shal come to thy people in the later dayes, because as yet the vision vnto dayes. 15. And when he

prayers.

a) Pharao had a visiō in sleepe *Gen.* 41. Baltassar waking, saw a hād writing in the wal, *Dan.* 5. but neither of thē vnderstood their visions, and therfore were not Prophets. Ioseph vnderstood the former, & Daniel this other, and so they were Prophets. For as this text teacheth, *vnderstanding is required that a vision be prophetical. S. Tho.* 2.2. *q.* 173. *a.* 2. *&* 4.

(*b*) The Angel repeateth this honourable new title to encourage him beeing sore frighted.

(*c*) The Angel guardian of Persia. *S. Ierom, S. Theodoret. S. Gregorie.*

d) This Angel for his office sake, not yet knowing Gods wil in this particular, prayed that the Iewes might remaine amōg the Persians for their edificatron and spiritual good.

ſpake to me in theſe manner of words: I caſt downe my countenance to the ground, and held my peace. 16. And behold as it were the ſimilitude of the ſonne of man touched my lips, and opening my mouth I ſpake, and ſayd to him, that ſtood before me: My Lord, in thy viſion my ioynts are diſſolued, and no ſtrength hath remayned in me. 17. And how can the ſeruant of my Lord ſpeake with my Lord? for no ſtrength is remayning in me, yea and my breath is ſtopped. 18. Agayne therfore there touched me as it were the viſion of a man, and ſtrengthned me, 19. and he ſayd: Feare not ô man of deſires, Peace be to thee: take courage and be ſtrong. And when he ſpeake with me, I receiued ſtrength, and ſayd: Speake my Lord, becauſe thou haſt ſtrengthned me. 20. And he ſayd: Doeſt thou know whefore I am come to thee? and now I wil returne, that I (*e*) may fight againſt the Prince of the Perſians. When I therfore went forth, there appeared the Prince of the Greeks comming. 21. But yet I wil tel thee that which is expreſſed in the ſcripture of truth: and none is my helper in al theſe, but Michael (*f*) your Prince.

(*e*) Daniels proper Angel ioyned his prayers with him for the deliuerie of the Iewes from captiuitie.

(*f*) S. Michael the guardian Angel of the whole Church alſo prayed for the ſame purpoſe.

CHAP. XI.

The Angel declareth what shal happen to the Iewes vnder the Kings of Perſia, and by occaſion of warres between Ægypt and Syria.

(*a*) The Angel proſecuting his ſpeach to the Prophet ſheweth that he had prayed for the King of Perſians, from the firſt time after the ouerthrow of Babylō, ſeeing him wel affected towards the Iewes, as was alſo the next King Cyrus, who indeed releaſed them.

AND I from the firſt yeare of Darius the Mede (*a*) ſtood that he might be ſtrengthned, and made ſtrong. 2. And now I wil declare the truth vnto thee. Behold * three Kings as yet ſhal ſtand in Perſia, and * the fourth ſhal be enriched with exceeding riches aboue al: & whē he is growne mightie in his riches, he ſhal rayſe vp al againſt the Kingdom of Greece. 3. But there ſhal riſe * a ſtrong King, and ſhal rule with much power, and he ſhal doe what ſhal pleaſe him. 4. And when he * ſhal ſtand, his Kingdom ſhal be broken, and it ſhal be diuided into the foure winds of heauen: but not vnto his poſteritie, nor according to his mightines wherwith he ruled. For (*b*) his Kingdom ſhal be rent euen vnto foreners, beſyde theſe. 5. And (*c*) the King * of the South ſhal be made ſtrong,

* *Cambyſes.* 1. *Smerdes magus.* *Darius Hiſtaſpis.*

* *Xerxes Alexander.*

* *come to his heighe.*

King of Ægypt.

(*b*) Scarcely touching other ſucceſſours of Alexander, the holie ſcripture here prophecieth of the Kings of Ægypt on the ſouth ſide of Iurie; and Syrians on the North: by whoſe warres the Iewes were moſt moleſted. (*c*) *Euerie prophecie (ſaith S. Iren. li. 4. c. 43.) before it be fulfilled is ænigma, a ridle, or obſcure propoſition.* But when it is paſt may more eaſily, ſometimes certainly be interpreted. So by hiſtories of things now paſt he gathereth very probably that by this King of the ſouth was vnderſtood Ptolomeus ſonne of Lagus King of Ægypt. (*d*) His ſonne called Ptolomeus Philadelphus excelled his father in power an magnificence.

ſtrong, and there ſhal (*d*) of his Princes preuaile aboue him, and he ſhal rule in dominiõ: for his dominion ſhal be much. 6. And after the end of yeares they ſhal be cõfederated: & the daughter of the King of the South ſhal come to (*e*) the King * of the North to make amitie, & ſhal not obtayne the ſtrength of the arme, neither ſhal his ſeed ſtand: and ſhe be deliuered, & they that brought her, her yong men & they that ſtrengthned her in the times. 7. And there ſhal ſtand of the bud of her roots a plant: and he ſhal come with an armie, and ſhal enter the Prouince of the King of the North: and he ſhal abuſe them, and ſhal obtayne. 8. Moreouer alſo their Gods, and ſculptils, the precious veſſels alſo of gold, & ſiluer, he ſhal carie away captiue into Ægypt: he ſhal preuaile againſt the King of the North. 9. And the King of the South ſhal enter into the Kingdom, and ſhal returne to his owne land. 10. And (*g*) his ſonnes ſhal be prouoked, and they ſhal gather a multitude of very manie hoſts: and he ſhal come haſtning, and ouerflowing: and he ſhal returne and be ſtirred vp, and he ſhal ioyne battel with his force. 11. And the King of the South being prouoked ſhal goe forth, & ſhal fight againſt the King of the North, and ſhal prepare an exceeding great multitude, & a multitude ſhal be giuen into his hands. 12. And he ſhal take a multitude, and his hart ſhal be exalted, and he ſhal ouerthrow manie thouſands: (*h*) but he ſhal not preuaile. 13. For the King of the North ſhal returne, & ſhal prepare a multitude much greater thẽ before: & in the end of times, & yeares, he ſhal come haſtning with a great hoſt, & riches exceeding much. 14. And in thoſe times manie ſhal riſe vp againſt the King of the South (*i*) the children alſo of the preuaricatours of thy people ſhal be extolled to fulfil the viſion, and they ſhal fal. 15. And the King of the North ſhal come, and ſhal caſt vp a mount, and ſhal take the beſt fenſed cities: and the armes of the South ſhal not ſuſteyne, and his choſen ſhal riſe vp to reſiſt, & there ſhal be no ſtrength. 16. And he ſhal doe cõming vpon him according to his pleaſure, & there ſhal be none to ſtãd againſt his face: and he ſhal ſtand in a noble land, & it ſhal be conſumed in his hãd. 17. And he ſhal ſet his face to come to poſſeſſe al his Kingdom, & he ſhal doe right things with him: and he ſhal giue vnto him a daughter of women, to ouerthrow it: & ſhe ſhal not ſtand neither ſhal ſhe be his. 18. And he ſhal turne his face to the ilands, & ſhal take manie: and he ſhal make the Prince of his reproche to ceaſe, & his reproch ſhal be returned vpon him. 19. And he ſhal turne his face to the empire of his owne land, & he ſhal ſtumble, and fal, & ſhal not be found. 20. And there ſhal ſtãd in his place one moſt vile, & vnworthy of kingly honour: & in few dayes he ſhal be deſtroyed, not in furie nor in battel. 21. And (*k*) there ſhal ſtand in his place one deſpiſed, & Kingie honour ſhal not be giuen him: & he ſhal come ſecretly, and ſhal obteyne the Kindom by fraude.

King of Syria.

Iſa. 19 v. 19.

e) This King of the North ſeemeth to be Antiochus *Theos* Kings of Syria.

(f) Ptolomeus Euergetes King of Ægypt inuaded and ſpoyled Syria.

(g) Seleucus Ceraunus, and Antiochus Magnus ſonnes of Seleucus Callinicus ſhal raiſe new warres againſt Ptolomeus Philopator King of Ægypt, but the elder brother being ſlaine in the way, Antiochus ſhal proſecute the warre.

(h) He ſhal inuade and kil manie, but not preuaile.

(i) Manie Iewes deceiued by Onias flying into Ægypt ſhal erect a temple and ſacrifice, falſly auouching that they fulfil the prophecie of Iſaie. ch. 19. v. 19.

(k) According to the hiſtorie al expoſiters vnderſtand this of Antiochus Epiphanes, who liued and died baſely: but myſtically of Antichriſt, very potent and glorious in this world, ye: ſhal haue baſe beginning and an ignominious end.

22. And

22. And the armes of him that fighteth ſhal be expugned from before his face, & ſhal be broken: moreouer alſo the Prince (*l*) of the league. 23. And after the amities, he ſhal worke deceite with him: and he ſhal goe vp, and ſhal ouercome with few people. 24. And he ſhal enter abundant & plentiful cities: & he ſhal doe things that his fathers neuer did & his fathers fathers: their robberies, & praye, & riches he ſhal diſſipate, & ſhal deuiſes againſt the beſt fenſed: and this vntil a time. 25. And his ſtrength & his hart ſhal be ſtirred vp againſt the King of the South in great armie: & the King of the South ſhal be prouoked to battel with manie aydes, and exceeding ſtrong: and they ſhal not ſtand, becauſe they ſhal take counſels againſt him. 26. And they that eate bread with him, ſhal deſtroy him, and his armie ſhal be oppreſſed: & there ſhal fal ſlaine very manie. 27. The hart alſo of the two Kings ſhal be to euil, & at one table they ſhal ſpeake lies, & they ſhal not proſper: becauſe as yet the end vnto an other time. 28. And he ſhal returne into his land with much riches: and his hart againſt the holie teſtament, and he ſhal proſper & ſhal returne into his owne land. 29. At the time appointed he ſhal returne, & he ſhal come to the South, and the later end ſhal no be like to the former. 30. And there ſhal come vpon him galles, and the Romans, and he ſhal be ſtrucken, and ſhal returne, and ſhal fret againſt the teſtament of the ſanctuarie, and he ſhal ſpeede: and ſhal returne, and ſhal deuiſe againſt them, that haue forſaken the teſtament of the ſanctuarie. 31. And of him ſhal ſtand (*m*) armes, & ſhal pollute the ſanctuarie of ſtrength, and ſhal take away the continual ſacrifice: and they ſhal giue abomination into deſolation. 32. And the impious againſt the teſtament ſhal diſſemble fraudulently: but (*m*) the people that knoweth their God, ſhal obtayne, and ſhal doe. 33. And the learned in the people ſhal teach very manie: and they ſhal fal by ſword, & by flame, and by captiuitie, and by ſpoyle of dayes. 34. And when they are fallen, they ſhal be relieued with a litle ayde: and very manie ſhal be ioyned to thē fayndly. 35. And of the learned there ſhal fal, that they may be tried, and may be choſen, and made white euen to the time perfixed: becauſe yet there ſhal be an other time. 36. And the King ſhal doe according to his wil, & ſhal be eleuated, & magnified againſt euerie God: & againſt the God of Gods he ſhal ſpeake magnifical things, & ſhal be directed, til the wrath be accōpliſhed. for the determinatiō is made. 37. And the God of his fathers he ſhal not account of: and he ſhal be in the concupiſcences of women, neither ſhal he care for anie of the Gods: becauſe he ſhal ryſe vp againſt al things. 38. But God (*n*) Maozim he ſhal worſhip in his place: and the God whom his fathers knew not, he ſhal worſhip with gold, and ſiluer, and precious ſtone, and precious things. 39. And he ſhal doe it to fenſe Maozim with a ſtrange God, whom he acknowledged, and he ſhal multiplie glorie, & ſhal giue them power in manie, and ſhal diuide the land gratis. 40. And in the time prefixed ſhal the King of the South make battel againſt him, & as a tēpeſt ſhal the King of

the

(*l*) This title *Prince of the league* or couenant, perteyneth directly to Antichriſt: who wil ioyne himſelf with the Iewes, pretending to obſerue the law of Moyſes, and ſo they wil receiue him as their Meſſias. *Ioan. 5. v. 43. S. Ireneus li. 5. c. 25. S. Ierom. & alii.*

(*m*) Euen in the horteſt perſecution of Antiochus, Nero, or Antichriſt, ſome ſhal conſtantly cōfeſſe true religion.

(*n*) The God of power or ſtrength, either Iupiter the Greciās great God, or their owne ſtrength, wherin Antiochus, & Antichriſt ſhal truſt.

the North come againſt him in charets, and in horſemen, & in a great nauie, and he ſhal enter the lands, and ſhal deſtroy, and paſſe through. 41. And he ſhal enter into the glorious land, and manie ſhal fal: but theſe only ſhal be ſaued out of his hand, Edom, and Moab, and the beginning of the children of Ammon. 42. And he ſhal lay his hand vpon the lands: and the Land of Ægypt ſhal not eſcape. 43. And he ſhal rule ouer the treaſures of gold, and of ſiluer, and in al the precious things of Ægypt: through Libia alſo, and Æthyopia he ſhal paſſe. 44. And a bruite ſhal trouble him from the Eaſt, and from the North: and he ſhal come in a great multitude to deſtroy and kil very manie. 45. And he ſhal pitch his tabernacle (o) Apadno between the ſeas, vpon a mount glorious & holy: and he ſhal come euen to the top therof, and no man ſhal helpe him.

(o) His royal tabernacle or palace, betweē the dead ſea & the mediterranian.

CHAP. XII.

The Angel deſcribeth the perſecution of Antiochus, at the figure; & of Antichriſt prefigured. 6. The ſhortnes alſo of his reigne is clearly prophecied.

(a) S. Michel the Guardian Angel & protectour of the Iewes in the old Teſtamēt. c. 10. v. 13. & 21. & now of the Church of Chriſt, wil defend the ſame againſt Antichriſt inuiſibly as the Eccl. ſiaſtical paſtours ſhal do viſibly.

BVT in that time ſhal riſe vp (a) Michael the the great Prince, who ſtandeth for the childrē of thy people: & a time ſhal come ſuch as hath not been from the time ſince nations began euen vntil that time. And in that time ſhal thy people be ſaued, euerie one that ſhal be found writen in the book. 2. And manie of thoſe, that ſleep in the duſt of the earth, ſhal awake: (b) ſome vnto life euerlaſting, and others vnto reproch to ſee it alwayes. 3. But they that be learned * ſhal ſhine as the brighnes of the firmament: and they that inſtruct many to iuſtice, (c) as ſtarres vnto perpetual eternities. 4. But thou Daniel (d) ſhut vp the words, and ſeale the book, euen to the time appointed: verie many ſhal paſſe ouer, and there ſhal be manifeſt knowledge. 5. And I Daniel ſaw, and behold there ſtood as it were two others: one on this ſide vpon the banke of the riuer, and another on that ſide, on the other banke of the riuer. 6. And I ſaid to the man, that was clothed with linen garmēts, that ſtood vpon the waters of the riuer: How long the end of theſe meruels? 7. And I heard the man, that was clothed with the linen garments, that ſtood vpon the waters of the riuer, when he had lifted vp his right hand, & his left hand vnto heauen, & had ſworne by him that liueth for euer, that " vnto (e) a time, and times, and the halfe of a time. And when the

* in the law of God.

(b) Al ſhal riſe in body, but al ſhal not be chāged into better. 1 Cor 15. v. 51.

(c) A glorious *Aureola* or accidental reward (beſides the eſſential beatitude, ſhal be giuen to thoſe that duly performe the office of paſtours, in teaching others, as there is another like to Martyrs, & another to Virgins. (d) Daniels prophecie is ſhut & ſealed, not to be interpreted by humane wit, but by the ſpirit of God, wherwith the Church is illuminated, taught, gouerned, moued, & viuificated: *S. Iero. in Gal.* (e) A time ordinarily

signifieth one yeare, as *ch.* 4. v. 13. so here is signified the space of three yeeres and a halfe, as ch. 7. and *Apo.* 12. *v.* 14. *&c.* (*f*) Frō the taking away *of the dayly sacrifice*, and placing of *abomination* (to wit the practise of heresie) *to desolation*, that is, abolishing so much as is possible the holy Sacrifice of Masse, to the end of that persecutiō shal be 1290. dayes. (*g*) Why 45. dayes are added to the former number, is meruelous obscure: neither may we presume amongst diuers expositions, to censure which seemeth most probable. (*h*) But we are content to goe away with Daniel (v. 9. and 13.) without further searching the profound sense of so high mysteries.

dispersion of the hand of the holy people shal be accomplished, al these things shal be accomplished. 8. And I heard, and vnderstood not. And I sayd: My Lord, what shal be after these things? 9. And he said: Goe Daniel, because the words are shut vp, & sealed vntil the prefixed time. 10. Manie shal be chosen, and made white, and shal be tried as fyre: and the impious shal doe impiously, neither shal al the impious vnderstād, but the learned shal vnderstand. 11. And frō the time (*f*) when the continual sacrifice shal be taken away, and the abomination to desolation shal be set vp, a thousand two hundred ninetie dayes. 12. Blessed is he that expecteth, and commeth vnto dayes (*g*) a thousand three hundred thirtie fiue. 13. But thou (*h*) goe, vntil the time prefixed: and thou shalt rest, and stand in thy lot vnto the end of the dayes. *Mat.* 24.

Hitherto we read Daniel in the Hebrew volume. That which foloweth euen to the end of the Book, is translated out of Theodotions Edition.

ANNOTATIONS.

CHAP. XII.

Antichrists persecution shal not be long. Ancient fathers vnderstand this terme to be three yeares and a halfe. Agreably to other scriptures.

7. *Vnto a time, and times, and half a time.* Our Sauiour saying (*Mat.* 24. v. 22.) that *the dayes* (of Antichrists great persecution) *shal be shorned*: and *Apoc.* 17. v. 10. the great persecutour that is to come, *must tarie a short time*, it is necessarie to say, that the time of the same persecutour here signified to Daniel, as also before ch. 7. v. 25. & repeted *Apoc.* 12. *v.* 14. by these termes of *a time, & times, and half a time*, can not possibly import any long time. And therfore the ancient Fathers vniformly vnderstand by *a time* one yeare, by *times* two yeares, and so by *half a time* half a yeare. Which is some what more cleere in other termes, in this ch. v. 11. by a thousand two hundred ninetie nayes, & v. 12. a thousand three hundred thirtie dayes, & *Apoc.* 11. *v.* 3. Two witnesses shal prophecie (Against Antichrist) a thousand two hundred sixtie dayes: *Apoc.* 12. v. 6. The Church shal be fed in the wildernes, the same number of dayes 1260. But most cleerly *Apoc.* 11. *v.* 2. & *Apoc.* 13. *v.* 5. this great persecution shal indure 42. *months*, that is, three yeares & a half. *S. Iren. l. 5. cont. heres. S. Iero. S. Theo. in hunc lo. S. Aug. l. 20. c. 23. ciuit. S. Prim. S. Beda. &c.*

CHAP. XIII.

Two old iudges ouercome with carnal concupiſcence, tempt chaſte Suſanna: 22. who conſtantly reſiſting, 27. is by them falſly accuſed, 41. and condemned of adulterie. 45. Daniel conuinceth them of falſe teſtimonie, 60. and they are punished with death.

The 3. part. Other hiſtories not now extãt in Hebrew.

AND there was a man dwelling in Babylon, and his name Ioakim: 2. and he tooke a wife named Suſanna, the daughter of Helcias, exceeding fayre, and fearing God. 3. For her parents being iuſt, inſtructed their daughter according to the law of Moyſes. 4. And Ioakim was very rich, and he had an orchard neere vnto his houſe: and to him the Iewes reſorted together, becauſe he was the more honourable of al. 5. And there were (*b*) two anciẽts appointed iudges in that yeare, of whom our Lord ſpake: That iniquities came out of Babylon frõ the ſeniour iudges, that ſeemed to rule the people. 6. Theſe frequented the houſe of Ioakim, & al that had iudgements came to thẽ. 7. And when the people returned at noone, Suſanna went in, & walked in her husbands orchard. 8. And the ancients ſaw her dayly going in, & walking: & they were inflamed to the cõcupiſcence of her: 9. and they ſubuerted their ſenſe, & declined their eyes that they would not ſee heauen, nor remember iuſt iudgements. 10. They were both therfore wounded with the loue of her, neither did they ſhew their griefe one to the other: 11. for they were aſhamed to ſhew one an other their concupiſcence, being deſirous to lie with her: 12. and they watched euerie day carefully to ſee her. And one ſayd to the other: 13. Let vs goe home, becauſe it is the houre of dinner. And going forth they departed one frõ an other. 14. And when they were returned, they came into one place: and asking of each other the cauſe, they cõfeſſed their concupiſcence: & thẽ in commune they appoynted a time, when they might fynd her alone. 15. And it came to paſſe, when they obſerued a fitte day, ſhe went in on a time as yeſterday and the day before, with two mayds onlie, and would be waſhed in the orchard: for it was an hote ſeaſon. 16. And there was none there, but the two ancients hid, and beholding her. 17. She therfore ſayd to the maydes: Fetch me oile, and waſhing bals, and ſhut the doores of the orchard, that I may be waſhed. 18. And they did as ſhe had commanded: & they ſhut the doores of the orchard, and went out by a backe doore to fetch the thing that ſhe had commanded. and they knew not that the ancients were hid within. 19. But when the maydes were gone forth, the two ancients aroſe, and ranne to her, and ſayd: 20. Loe the doores of the orchard be ſhut, & no bodie ſeeth vs, & we are in

a) S. Athanaſius *in Synopſi* reciteth this hiſtorie in the beginning of Daniel. And S. *Aug. ſer.* 242. *de tem.* ſuppoſeth that Daniel about the age of twelue yeares indued with the ſpirit of prophecie, diſcouered the malicions falſhood of them, that accuſed Suſanna.

b) In the tranſmigration which was made in the third yeare of Ioakim King of Iuda, the Iewes were better entreated, and had their owne iudicial tribunal, and other priuiledges, vntil the captiuitie, which happened about 19. yeares after, in the eleuenth yeare of Sedecias. At which time they were brought into much more bondage.

in the concupiſcence of thee: wherfore conſent to vs, and lie with vs. 21. And if thou wilt not, we wil giue teſtimonie againſt thee, that there was a yong man with thee, and for this cauſe thou didſt ſend out thy maydes from thee. 22. Suſanna ſighed, and ſayd: Perplexites are to me on euerie ſide: for if I ſhal doe this, it is death to me: and if I doe it not, I ſhal not eſcape your hands. 23. But it is better for me without the act to fal into your hands, then to ſinne in the ſight of our Lord. 24. And Suſanna cried out with a lowd voice: but the ancients alſo cried out againſt her. 25. And one ranne to the doore of the orchard, and opened it. 26. When the ſeruants therfore of the houſe had heard the crie in the orchard, they ruſhed in by the backe doore, to ſee what it was. 27. And after the ancients ſpake, the ſeruants were aſhamed exceedingly: becauſe neuer had there been ſuch a word ſayd of Suſanna. And the morow came. 28. And whē the people was come to Ioakim her husband, the two ancients alſo came ful of vniuſt cogitation againſt Suſanna, to put her to death. 29. And they ſayd (c) before the people: Send to Suſanna daughter of Helcias the wife of Ioakim. And forthwith they ſent. 30. And ſhe came with her parents, and children and al her kinne. 31. Moreouer Suſanna was exceeding delicate, and beautiful of face. 32. But thoſe wicked men commanded that ſhe ſhould be vncouered (for ſhe was couered) that ſo at leaſt they might be ſatisfied with her beautie. 33. Her freinds therfore wept, and al that had knowne her. 34. But the two ancients ryſing vp in the middes of the people, layd their hands vpon her head. 35. Who weeping looked vp to heauen, for her hart had confidence in our Lord. 36. And the ancients ſayd: When we walked alone in the orchard, this womā came in with two mayds, and ſhut the doores of the orchard: and ſhe ſent away the maydes from her. 37. And a yong man that was hid came to her, and lay with her. 38. But we being in corner of the orchard, ſeeing the iniquitie, ranne to them, and ſaw them lie together. 39. And him indeed we could not take, becauſe he was ſtronger then we, and opening the doores he lept out: 40. but her when we apprehended, we asked what yong man it was, and ſhe would not tel vs: of this thing we are witneſſes. 41. The multitude belieued them as the ancients and the iudges of the people, & (d) they condemned her to death. 42. But Suſanna cried out with a loud voice, and ſayd: Eternal God, which art the knower of hidden things before they come to paſſe, 43. thou knoweſt that they haue borne falſe witnes againſt me: and loe I dye, wheras I haue done none of theſe things, which theſe men haue malicioufely forged againſt me. 44. And our Lord heard her voice. 45. And when ſhe was led to death, our Lord (e) rayſed vp the holy ſpirit of a yong boy, whoſe name was Daniel: 46. and he cried out with a loud voice: (f) I am cleane from the bloud of this woman. 47. And al the people turning to him, ſaid: What is this word, that thou haſt ſpoken? 48. Who when he ſtood in the middes of them, ſaid: So foolith ye children of

(c) For more colour of iuſt proceeding, theſe wicked men gaue their falſe teſtimonie & ſentence before the people.

(d) The people gaue their opinions that ſhe deſerued death, but the falſe Iudges gaue ſentence. For ſo the forme of the law required, which they pretended to fulfil. *Leu.* 20. *Deut.* 22.

(e) Daniel by the guift of prophecie ſaw & declared that ſhe was innocent.

(f) Wheras therfore the people had conſented to her death, he denied his cōſent, & vndertooke to conuince the falſe witneſſes: as he did. *v.* 54. & 58.

Iſrael,

Iſrael, not iudging, nor diſcerning that which is the truth, haue you condemned the daughter of Iſrael? 49. Returne ye to iudgement, becauſe they haue ſpoken falſe teſtimonie againſt her. 50. The people therfore returned with ſpeed, and the ancients ſayd to him: Come, and ſit in the middes of vs, and tel vs: becauſe God hath giuen thee the honour of old age. 51. And Daniel ſayd to the people: Separate them far one from an other, and I wil diſcouer them. 52. When they were therfore diuided one from the other, he called one of them, and ſaid to him: O thou inueterated of euil dayes, now are thy ſinnes come, which
Iere. 22. v. 3. thou didſt commit before: 53. iudging vniuſt iudgements, oppreſſing innocents, and diſmiſſing offenders, our Lord ſaying: The innocent &
Exo. 23. v. 7. the iuſt thou ſhalt not kil. 54. Now then if thou ſaweſt her, tel vnder what tree thou ſaweſt thē talking together. Who ſayd: Vnder a ſchine tree. 55. And Daniel ſayd: Wel haſt thou lyed againſt thine owne head: for behold the Angel of God taking the ſentence of him, ſhal cut thee in the middes. 56. And remouing him away, he commanded that the other ſhould come, and he ſayd to him: Seed of Chanaan, and not of Iuda, beautie hath deceiued thee, and concupiſcence hath ſubuerted thy hart: 57. ſo did you to the daughters of Iſrael, and they fearing ſpake to you: but the daughter of Iuda did not abide your iniquitie. 58. Now therfore tel me, vnder what tree thou tookeſt them ſpeaking one to an other. Who ſaid: Vnder a prune tree. 59. And Daniel ſaid to him: Wel haſt thou alſo lyed againſt thine owne head: for the Angel of our Lord tarieth, hauing a ſword, that he may cut thee in the middes, and kil you. 60. Therfore al the aſſemblie cried out with a loud voice, & they bleſſed God, which ſaueth them that hope in him. 61. And they roſe vp againſt the two elders (for Daniel had conuinced them by their owne mouth to haue giuen falſe teſtimonie) and they did to them as they had dealt naughtily againſt their neighbour, 62. to doe according to the
Deu. 19. v. 19. law of Moyſes: and they killed them, and innocent bloud was ſaued in that day. 63. But Helcias, and his wyfe prayſed God, for their daughter Suſanna, with Ioakim her huſband, and al her kinne, becauſe there was no vnhoneſt thing found in her. 64. And (*g*) Daniel became great in the ſight of the people from that day, and thence forward. 65. (*h*) And King Aſtiages was layd to his fathers, & Cyrus the Perſian receiued his Kingdom.

(*g*) By this firſt prophetical act, Daniel began worthily to be eſteemed.

(*h*) This laſt verſe, of Aſtyages otherwiſe called Darius, and of Cyrus ſucceeding him, perteineth to the ninth chapter. And here mention is made of thē, to ſignifie that Daniel beginning to prophecie in his childhood, continued euē to old age. For between this hiſtorie of Suſanna and the death of Darius were about nintie yeares.

CHAP. XIIII.

Daniel detecteth the fraud of Bels Prieſts: who pretend that Bel eateth much meat: 21. for which they are ſlaine, and the idol deſtroyed. 22. Likewiſe he deſtroyeth a dragon, which the Babylonians held for a God. 27. He is caſt into the lake of ſeuen lions: 32. whither Habacuc miraculouſly bringeth him meat: 39. the lions hurt him not: and his accuſers are deuoured.

(*a*) It ſeemeth moſt probable that this King was Euilmerodach, who fauoured the Iewes, and deliuered Iechonias (otherwiſe called Ioachin) out of priſon. 4. *Reg.* 25. *v.* 27.

b) Which ſuppoſed, Daniel was now about the age of 55. yeares. For being caried into Babylon at the age of tenne yeares, was there 8. yeares before Ioachin, who was there 37. yeares before he was deliuered from priſon, which make in al 55.

AND Daniel was (*a*) the Kings gheſt, & honoured aboue al his freinds. 2. There was alſo an idol among the Babylonians named Bel: and there were beſtowed on him euerie day of floure twelue * arctabaes, and fourtie ſheep, and of wine ſix great pots. 3. The King alſo did worſhip him, and went euery day to adore him: But (*b*) Daniel adored his God, and the King ſayd to him: Why doſt thou not adore Bel. 4. Who anſwering ſayd to him: Becauſe I worſhip not idols made with hand, but the liuing God, that created heauen, and earth, and hath power ouer al fleſh. 5. And the King ſayd to him: Doeth not Bel ſeeme vnto thee to be a liuing God? Seeſt thou not how much he eateth and drinketh euerie day? And Daniel ſmiling ſayd: Be not deceiued ô King. For this ſame is within of clay, and without of braſſe, neither hath he eaten at any time. 7. And the King being wrath called his Prieſts, and ſayd to them: Vnleſſe you tel me who it is that eateth theſe expenſes, you ſhal dye. 8. But if you ſhew that Bel eateth theſe things, Daniel ſhal dye, becauſe he hath blaſphemed againſt Bel. And Daniel ſayd to the King: Be it done according to thy word. 9. And the Prieſts of Bel were ſeuẽtie, beſide their wiues, & litle ones, & childrẽ. And the King came with Daniel into the temple of Bel. 10. And the Prieſts of Bel ſayd: Behold we goe forth: & thou ô King ſet the meats, & mingle the wine, and ſhut the doore, and ſeale it with thy ring: 11. and when thou ſhalt come in the morning, vnles thou finde al eaten of Bel, dying we wil dye, or Daniel that hath lyed againſt vs. 12. And they contemned, becauſe they had made vnder the table a ſecret entrance, and by it they came in alwayes, and deuoured thoſe things. 13. It came to paſſe therfore after they were gone out, the King ſet the meats before Bel: & Daniel cõmanded his ſeruants, and they brought aſhes, & he ſifted them ouer al the temple before the King: & going forth they ſhut the doore, & ſealing it with the Kings ring, they departed. 14. But the Prieſts went in by night, according to their cuſtome, & their wiues, & their children: & they did eate, & drinke al. 15. And the King aroſe in the firſt breake of day, & Daniel with him. 16. And the King ſayd: Are the ſeales ſafe, Daniel? Who anſwered: Safe ô King. 17. And forthwith when he had opened the doore, the King looking on

Gen. 10. *v.* 10. * *amphora.*

the

the table, cried out with a loud voice: Great art thou ô Bel, and there is not any deceite with thee. 18. And Daniel laughed: and he held the King that he ſhould not goe in: & he ſayd: Behold the pauemēt, marke whoſe ſteps theſe are. 19. And the King ſaid: I ſee the ſteps of mē, & women, & of infants. And the King was angrie. 20. Then apprehended he the Prieſts, & their wiues, & their children: & they ſhewed him ſecret litle doores by which they came in, & conſumed the things that were on the table. 21. The King therfore ſlew them, & he deliuered Bel into the power of Daniel: who ouerthrew him, and his temple. 22. And (c) there was a great dragō in that place, & the Babylonians worſhipped him. 23. And the King ſaid to Daniel: Loe now thou cauſt not ſay, that this ſame is not a liuing God: adore him therfore. 24. And Daniel ſayd: The Lord my God I doe adore: becauſe he is the liuing God: 25. but thou ô King giue me licēce, & I wil kil the Dragō without ſword & clubbe. And the King ſayd: I giue thee licence. 26. Daniel therfore tooke pitch, & fat, & haires, & ſod them together: & he made lumps, & gaue into the Dragons mouth, & the Dragon burſt in ſunder. And he ſaid: Loe whom you worſhipped. 27. Which when the Babylonians had heard, they were wrath exceedingly: and being gathered together againſt the King, they ſayd: The King is become a Iewe. Bel he hath deſtroyed, the Dragon he hath killed, & he hath ſlaine the Prieſts. 28. And they ſaid whē they were come to the King: Deliuer vs Daniel, otherwiſe we wil kil thee, & thy houſe. 29. The King therfore ſaw that they preſſed vpō him vehemētly: & cōpelled by neceſſity he deliuered Daniel to thē. 30. Who caſt him into the lake of lions, & he was there ſix dayes. 31. Moreouer in the lake were ſeuen liōs, & there were giuē to thē two bodies euerie day, & two ſheep: & they were not giuē vnto thē, that they might deauour Daniel. 32. And there was (d) Habacuc a Prophet in Iewrie, & he had boyled broth, and had brokē bread in a boule: & he wēt into the field, to carie it to the reapers. 33. And the Angel of our Lord ſayd to Habacuc: Carie the dinner which thou haſt, into Babylon to Daniel, who is in the lake of lions. 34. And Habacuc ſayd: Lord, Babylō I haue not ſeē, & the lake I know not. 35. And the Angel of our Lord tooke him by the top of his head, & caried him by the haire of his head, & put him into Babylō ouer the lake in the force of his ſpirit. 36. And Habacuc cried, ſaying: Daniel, take the dinner that God hath ſent to thee. 37. And Daniel ſayd: Thou haſt remēbred me ô God, & haſt not forſaken thē that loue thee. 38. And Daniel ryſing vp did eate. Moreouer the Angel of our Lord reſtored Habacuc forthwith in his place. 39. The King therfore came the ſeuenth day to lament Daniel, & he came to the lake, and looked in, and behold Daniel ſitting in the middes of the lions. 40. And the King cried out with a

(c) Not only the Babylonians as is manifeſt in manie places, but alſo the Romans and moſt nations worſhipped Bel for a great God: But it is more wonderful that both the Chaldees and the Romans, otherwiſe moſt wiſe, worſhiped a ſerpent, or dragon, a beaſt naturally moſt hating men, & moſt abhorred by al men. The cauſe of this blindnes can be no other but Gods iuſt puniſhment, ſuffering them for their abominable pride, and other ſinnes to fal into ſo fotiſh conceits, as to thinke, that ſerpents could either greatly benefit them, or by ſuch worſhip be appeaſed, and ceaſe from annoying them. As Valerius-

writeth, *li. 1. c. 8.* S. Auguſtin alſo *li. 14. c. 11. Ciuit.* & manie others teſtifie the ſame.

(d) Although about 20. yeares before, there was no Prophet in Iurie (ch. 3. v. 38.) yet now this Habacuc was indued with the ſpirit of prophecie. As for Habacuc, the eight in order of the leſſe Prophets, he prophecied before the captiuitie: yea before the Chaldees became a Monarchie. As appeareth *Hab. 1. v. 6.*

loud voice, ſaying: Great art thou, ô Lord the God of Daniel. And he drew him out of the lake of lions. 41. But thoſe that had been the cauſe of his perdition, he caſt into the lake, and they were deuoured in a moment before him. 42. Then the King ſayd: Let al inhabitants in the whole earth feare the God of Daniel: becauſe he is the Sauiour, doing ſignes, and meruels in the earth: who hath deliuered Daniel out of the lions denne.

THE ARGVMENT
THE OF TWELVE LESSE
PROPHECIE.

Foure are called the greater Prophets, and twelue the leſſe.

WHY Iſay, Ieremie, Ezechiel, *and* Daniel *are called the foure greater Prophets, & theſe twelue the leſſe, there ſeemeth no other certaine and proper reaſon, but becauſe they writ more largely, and theſe more briefely. For otherwiſe without eſſential difference, al the ſixteene, as alſo Baruch (whoſe Book is inſerted with Ieremies) and Moyſes, Samuel, the Royal Pſalmiſt Dauid, Nathan, Elias, Elizeus, Eſdras, Nehemias, & manie others, ſome writing Books, ſome not, were abſolutely true Prophets of God, indued with the holie ſpirit of prophecie; had the like reuelations, with the ſame aſſurance of truth, in great part of the ſame Myſteries, as wel perteyning to the old Teſtament, as to the New. And ſo theſe twelue,* contracted into the ſtreitnes of one volume (*ſayth. S. Ierom.*) *multò aliud, quàm ſonant in litera, præfigurant*: Prefigurate a farre other thing, then they ſound in the letter. *Sygnifying, as he elſwhere explicateth, that they doe foreſhew manie important things, not only perteyning to the* Iewes, *and ſome other peoples of thoſe former-times, but alſo of al natiõs to be conuerted to Chriſt. They were not al at one time: but* Oſee, Ioel, Amos, Abdias, Ionas, & Micheas, *prophecied before the captiuitie of the ten Tribes.* Nahum, Habacuc, & Sophonias, *after that captiuitie, & before the captiuitie of the two Tribes. And the other three* Aggeus, Zacharias, *and* Malachie, *after the relaxation from captiuitie. Neither did they al prophecie in the ſame places: nor concerning the ſame people; and ſo haue their particular arguments, as we ſhal briefly note of euerie one, as they ſolow in order.*

S. Iero. Prologo. li. Reg. S. Aug. li. c. 18. c. 29. ciuit. Theod. Iſidorus.

Epiſt. ad Paulin.

In Oſee. 1.

Al theſe and manie others were as properly Prophets as the chiefeſt.

Of theſe 12, ſix prophecied before the captiuitie of the 10. tribes.

Other three alſo before the captiuitie of the two tribes, & three after the relaxation.

He we may note for inſtruction of the vulgar reader, that the Prophets commonly vſe one of theſe names, when they direct their ſpeach of the

Kingdom of two Tribes. { Iuda, Beniamin, Ieruſalem, or The houſe of Dauid.

Special names ſignifying the Kingdom of two tribes.

Becauſe *Iuda* was the chiefe, and moſt worthie tribe. *Beniamin* the other only tribe (beſides Leui) that ioyned with Iuda. *Ieruſalem* the Metropolitan & Royal citie, where both the Temple, and Kings palace were ſituated. *The Houſe of Dauid* is the familie, wherof ſucceeded al the Kings of that Kingdom, ſo long as it ſtood; and of which ſome remayned in more eſtimation then any other euen to Chriſt.

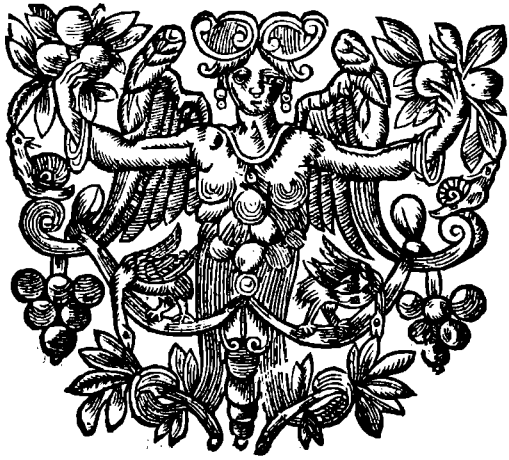
Likewiſe they vſe ſome of theſe other names, when they ſpeak of the

Kingdom of tenne Tribes. { Ephraim, Ioſeph, Samaria, Iezrahel, Bethel, or Bethauen.

Others ſignifying the tenne tribes.

For that their firſt King Ieroboam was of the tribe *of Ephraim*, and ſo deſcended from *Ioſeph*; *Samaria*, and *Iezrahel* were the chiefeſt cities of that Kingdom; *Bethel* was one of the places (Dan the other) where Ieroboam ſet vp the two calues. Which place was otherwiſe, and more truly called *Bethauen*, the houſe of the idol, or of vanitie, or iniquitie. The names alſo of *Iſrael* and *Iacob*, were more commonly vſed for the tenne tribes; who being more in number, vſurped and appropriated to themſelues the names of their general Progenitour and Patriarch. Yet ſometimes theſe names importe al the twelue tribes, including alſo Leui. And ſometimes, eſpecially after the captiuitie of the tenne tribes, theſe names ſignifie the two tribes only: which more imitated Iacobs ſteps and vertues, then the tenne.

Iſrael & Iacob ambiguouſly ſignifie both Kingdom's.



THE PROPHECIE OF OSEE.

Osee of the tribe of Issachar prophecieth the captiuitie of both Kingdoms.

OSEE *borne* in Belomoth (*as writeth S. Epiphanius*) of the tribe of Issachar, *prophecied* in the reigne of Ozias (*otherwise called Azarias*) Ioathan, Achaz, Ezechias, *Kings of Iuda, and of* Ieroboam *the sonne of Ioas King of Israel; and of the residue of the* Kings *of Israel, euen to their captiuitie, which happened in the sixth yeare of Ezechias* King *of Iuda. This Prophet* taking *by Gods commandement* a fornicatrixe to wife, *and* hauing children *that became also* fornicatours, *by these figures, and by* a widow long expecting another husband, *and the like parables, and other preaching, admonisheth both the* Kingdomes *of Israel and Iuda, that for their obstinacie in sinnes, they shal fal, first the one and afterwards the other, into miserable captiuitie. Exhorteth them to repentance; foresheweth their release; and the comming of Christ our Redeemer, with aboundance of grace, and benefits to al nations.*

De vita & interitu prophetar. 4. Reg. 17. S. Iero. Ep. ad Paulin.

CHAP. I.

In signification of the peoples idolatrie, the Prophet marieth a fornicatrix: 4. by his childrens names foresheweth their great and long captiuitie: 11. And afterwards their redemption together with al nations.

Their relaxation. And comming of Christ.

THE word of our Lord, that was made to Osee the sonne of Beeri, in the dayes of Ozias, Ioathan, Achaz, Ezechias, Kings of Iuda, and in the dayes (*a*) of Ieroboam the sonne of Ioas King of Israel. 2. The beginning to our Lord of speaking in Osee: and our Lord sayd to Osee: Goe, take thee a wife (*b*) of fornications, and * make children (*c*) of fornications: because the land fornicating shal fornicate from the Lord. 3. And he went, and tooke Gomer

(*a*) This Ieroboam King of Israel died 26. yeares before Ozias: wherby appeareth that Osee prophecied before Isaie: who begā neerer the end of Ozias reigne. *Isa. 6.*

(*b*) Take a woman that hath been a fornicatrixe: (*c*) and beget childrē, which wil also be fornicatours.

* *begetu.*

the daughter of Debelaim : and ſhe conceiued, and bare him a ſonne. 4. And our Lord ſayd to him : Cal his name Iezrahel: becauſe yet a litle while, and I wil viſite the bloud (*d*) of Iezrahel vpon the houſe of Iehu, and I wil make the Kingdom of the houſe of Iſrael to ceaſe. 5. And in that day I wil breake the bow of Iſrael in the valley of Iezrahel. 6. And ſhe conceiued yet agayne, and bare a daughter, and he ſayd to him: Cal her name, Without mercie : becauſe I wil adde no more to haue mercie on the houſe of Iſrael, but with obliuion I wil forget them. 7. And I wil haue mercie on the houſe of Iuda, and wil ſaue them in the Lord their God : and I wil not ſaue them in bow and ſword, and in battel, & in horſes, and in horſemen. 8. And ſhe weyned her that was, Without mercie. And ſhe conceiued, and bare a ſonne. 9. And he ſayd: Cal his name, Not my people : becauſe you not my people, and I wil not be yours. 10. And the number of the children of Iſrael ſhal be as the ſand of the ſea, that is without meaſure, and ſhal not be numbred. And it ſhal be in place where it ſhal de ſayd to them : Not my people you : it ſhal be ſayd to them : (*e*) Children of the liuing God. 11. And the children of Iuda, and the children of Iſrael ſhal be gathered together : and they ſhal ſet to themſelues, (*f*) one head, and ſhal aſcend out of the earth : becauſe great is the day of Iezrahel.

4. Reg. 19.

d) The iſſue of Iehu now reigning, ſolicited the 10. tribes called *Iezrael* to idolatrie, which God here ſayth he wil reuenge.

e) Among manie ſinners, ſome are the elected children of God, whom he wil cal to grace & repentance.

f) Al the faithful haue one head, our Sauiour Chriſt.

CHAP. II.

He admonisheth the two tribes of their ſinnes, threatning their captiuitie in Babylon. 1. Sheweth the aboundance of grace in the Church of Chriſt, and multitude of nations to be conuerted.

SAY (*a*) ye to your brethren : My people: and to your ſiſter, She that hath obteyned mercie. 2. Iudge your mother, iudge ye: becauſe ſhe not my wife, and I not her husband. Let her take away fornications from her face, and her adulteries from the middes of her breſts. 3. Leſt perhaps I ſtrip her naked, and ſet her according to the day of her natiuitie : and I wil lay her as a wildernes, and wil ſet her as a land vnpaſſible, and wil kil her with drought. 4. And (*b*) I wil not haue mercie on her children: becauſe they are the children of fornications: 5. becauſe their mother hath fornicated, ſhe is confounded that conceiued them : becauſe ſhe ſaid : I wil goe after my louers, that giue me my breads, & my waters, my wool, and my flaxe, mine oile, & my drinke. 6. For this behold I wil hedge thy way with thrones, and I wil hedge it with a wal, & ſhe ſhal not finde her paths. 7. And ſhe ſhal folow her louers, and ſhal not

a) Ye people of Iuda diſdaine not to cal the ten tribes & the Gentils your brethren and ſiſters. For God wil make them alſo his people, as appeareth in the Ghoſpel, more of the ten tribs then of the other Kingdom belieued in Chriſt: & afterwards more of the Gentils, then of the Iewes.

b) God wil not withdraw his puniſhments til the ſinners be penitent.

not ouertake them: and ſhe ſhal ſeeke them, and ſhal not find, and ſhe ſhal ſay: I wil goe, and wil returne to my former huſband: becauſe it was wel with me then, more then now. 8. And ſhe did not kow that I gaue her corne, and wine, and oile, and multiplied ſiluer vnto her, & gold, which they haue made to Baal. 9. Therfore wil I returne, and wil take my corne in his time, and my wine in his time, and I wil deliuer my wool, and my flaxe, which couered her ignominie. 10. And now I wil reueale her follie in the eyes of her louers: and there ſhal not a man deliuered her out of my hand: 11. and I wil make al her ioy to ceaſe, her ſolemnitie, her new-moone, her ſabbath, & al her feſtiual times. 12. And I wil deſtroy her vine, and her figtree, of which ſhe ſaid: Theſe ate my rewards, which my louers haue giuen me: and I wil lay her as a forreſt, & the beaſt of the field ſhal eate her. 13. And I wil viſite vpon her the dayes of Baalim, to whom ſhe burnt incenſe, and was odorned whith her earlet, and with her tablet, & went after her louers, & forgot me, ſayth our Lord. 14. (c) For this, loe I wil allure her, and wil leade her into the wildernes: and I wil ſpeake to her hart. 15. And I wil giue her dreſſers of vines out of the ſame place, and the vale of Achor to open hope: and ſhe ſhal ſing there according to the dayes of her youth, and according to the dayes of her aſcending out of the Land of Ægypt. 16. And it ſhal be in that day, ſaith our Lord: She ſhal cal me: My huſband, and ſhe ſhal cal me no more, Baalim. 17. And I wil take away the names of Baalim out of her mouth, and ſhe ſhal no more remember their name. 18. And I wil make with them a league in that day, with the beaſt of the field, and with the foule of the heauen, and with that, which creepeth on the earth: and bow, and ſword, and battel I wil deſtroy out of the earth: and wil make them ſleepe confidently. 19. And I wil deſpouſe thee to me for euer: and I wil deſpouſe thee to me in iuſtice, and iudgement, and in mercie, and in commiſerations. 20. And I wil deſpouſe thee to me in faith: and thou ſhalt know that I am the Lord. 21. And it ſhal be in that day: I wil heare, ſaith our Lord, I wil heare the heauens, and they ſhal heare the earth. 22. And the earth ſhal heare wheate, and wine, and oile: and theſe ſhal heare Iezrahel. 23. And I wil ſow her vnto me into the earth, and (d) I wil haue mercie on her, that was without mercie. 24. And I wil ſay to Not my people: My people art thou: and it ſhal ſay: Thou art my God.

(c) Gods mercie preuenteth by his grace offered to ſinners that they may cõuert to him if they wil.

(d) The Apoſtles S. Paul. Rom. 9. v. 25. and S. Peter. ep. 1. c. 2. v. 10. expoũd this place of the conuerſion of Gentils to Chriſt.

CHAP. III.

The Prophet is commanded againe to loue an aduoutreſſe: 3. whom he maketh long to expect her husband: to ſignifie Gods loue to the Synagogue: 4. and the Iewes ſtate in the new teſtament: 5. Who at laſt shal be conuerted to Chriſt.

AND our Lord ſaid to me: Yet againe goe, loue a woman beloued of her freind, and an aduoutreſſe; (a) as our Lord loueth the children of Iſrael, and they haue reſpect to ſtrange Gods, and loue the kernels of grapes. 2. And I *boughe *digged her vnto me for (b) fifteen pieces of ſiluer, and for a core of barley, and for halfe a core of barley. 3. And I ſayd to her: Thou ſhalt expect me manie dayes: thou ſhalt not fornicate, and thou ſhalt be no mans: but I alſo wil expect thee. 4. Becauſe manie dayes ſhal the children of Iſrael ſit without King, and without Prince, and without ſacrifice, and without altar, and without ephod, and without (c) theraphim. 5. And after this the children of Iſrael ſhal returne, and ſhal ſeeke the Lord their God, and Dauid their King: and they ſhal dread at the Lord, and at his goodnes in the laſt dayes.

(a) Notwithſtanding ſinners forſake God, yet he offereth them new grace, neuer hating the perſõs, but their ſinnes.

(b) The Iewes not beleiuing in Chriſt, but expecting his comming, and in the meane time abſtayning from ſeruice of idols, receiue of God temporal poore meanes to liue, not 30. *pieces of ſiluer, and three cores of wheat*, that is, beleiuing in the B. Trinitie, and keeping the ten commandments, they might poſſeſſe life euerlaſting, but halfe ſo much: neither wheat but barley, til neere the end of the world: when they shal be conuerted to Chriſt. (c) Theraphim ſignifying images good or bad, being here ioyned with *King, Prince, ſacrifice, altar, & ephod*, muſt needs ſignifie lawful images, ſuch as were religiouſly vſed in the temple of God. 3. *Reg.* 7. *v.* 36.

CHAP. IIII.

Diuers great ſinnes of both Kingdomes, 3. are the cauſe of great punishments threatned, 15. yet the ſinnes of Iuda are leſſe excuſable, becauſe they haue more meanes to ſerue God.

HEARE the word of our Lord ye (a) children of Iſrael, becauſe there is iudgement to our Lord with the inhabitants of the land: for there is no truth, and there is no mercie, and there is (b) no knowledge of God in the land. 2. Curſing, and lying, and manſlaughter, & theft, and aduoutrie haue ouerflowed, & bloud hath touched bloud. 3. For this ſhal the land moorne, and euerie one ſhal be weakned that dwelleth in it, in the beaſt of the field, and in the foule of the heauen: yea and the fiſhes of the ſea ſhal

(a) Children of Iſrael import the whole people of the ten, & two tribes, ſo he ſpeaketh to al til. v. 15.

(b) Knowledge of God includeth the keeping of his commandments.

be gathered together. 4. But yet let not euerie man iudge: and let not a man be rebuked: for the people are as thoſe, that gayneſay the Prieſt. 5. And thou ſhalt fal to day, and the Prophet alſo ſhal fal with thee: in the night I made thy mother hold her peace. 6. My people haue held their peace, becauſe they had not knowledge: becauſe thou haſt repelled knowledge, I wil repel thee, (c) that thou doe not the function of prieſthood vnto me: and thou haſt forgotten the law of thy God, I alſo wil forget thy children. 7. According to the multitude of them ſo haue they ſinned to me: their glorie I wil change into ignominie. 8. They ſhal eate (d) the ſinnes of my people, and at their iniquitie ſhal lift vp their ſoules. 9. And as the people, ſo ſhal the Prieſt be: and I wil viſite their wayes vpon them, and their cogitations I wil render to them. 10. And they ſhal eate and ſhal not be filled: they haue fornicated, & haue not ceaſed: becauſe they haue forſakē our Lord in not obſeruing. 11. Fornication, & wine, & drunknes take away the hart. 12. My people hath asked in their wood, & their ſtaffe hath declared vnto thē: for (e) the ſpirit of fornications hath deceiued them, & they haue fornicated from their God. 13. Vpon the heads of mountaines they did ſacrifice, and vpon litle hilles they burnt incenſe: vnder the oke, and the poplar-tree, and the terebinth, becauſe the ſhadow therof was good: therfore ſhal your daughters fornicate, and your ſpouſes ſhal be aduoutreſſes. 14. I wil not viſite vpon your daughters when they ſhal fornicate, and vpon your ſpouſes when they ſhal commit aduoutrie: becauſe they themſelues conuerſt with harlots, and with the effeminate they did ſacrifice, and the people not vnderſtanding ſhal be beaten. 15. If thou fornicate (f) ô Iſrael, at the leaſt let not Iuda offend: and enter ye not into Galgal, and goe not vp into Bethauen, neither ſweare ye: Our Lord liueth. 16. Becauſe Iſrael hath declined as a wanton cow: now wil our Lord feed them, as a lambe in latitude. 17. Ephraim is partaker of idols, let him alone. 18. Their banket is ſeparated, with fornication they haue fornicated: the protectours therof loued to bring ignominie. 19. The ſpirit hath bound him in his wings, and they ſhal be confounded at their ſacrifices.

For he that ſaith, he knoweth God, and keepeth not his commandments, is al er. 1. Ioan. 2. v. 4.

(c) Function of Prieſts which is properly ſacrifice, being taken away, al ſpiritual offices decay therwith.

(d) The hoſts offered for ſinnes.

(e) Certaine ſinnes more then others doe obſcure mans vnderſtanding, but ſpiritual fornication blindeth the hart aboue al other vices.

(f) It was agreater ſinne in the Kingdom of Iuda to commit idolatrie, where they had the publike true ſeruice of God in the temple, then in Iſrael, where Ieroboam had ſet vp calues, and forbid the people from going to Ieruſalem.

CHAP.

CHAP. V.

The Prophet reprehendeth the Prieſts, and Princes of both Kingdoms, for drawing the people to idolatrie: 8. *denouncing captiuitie for the ſame.*

HEARE ye this (*a*) ô Ptieſts, and attend ye houſe of Iſrael, and you the Kings houſe harken: becauſe there is iudgement for you, becauſe you are become a ſnare to ſpeculation, & a net ſpred vpon Thabor. 2. And victims you haue declined into the depth: & I the teacher of them al. 3. I know Ephraim, & Iſrael is not hid from me: becauſe now hath Ephraim fornicated, Iſrael is contaminated. 4. They wil not giue their cogitations to returne to their God, becauſe the ſpirit of fornications is in the middes of them, & they haue not knowen the Lord. 5. And the arrogancie of Iſrael ſhal anſwer in his face: and Iſrael and Ephraim ſhal fal in their iniquitie, Iudas alſo ſhal fal with them. 6. In their flocks and in their heards they ſhal goe to ſeeke the Lord, and ſhal not finde: he is taken away from them. 7. They haue preuaricated againſt the Lord, becauſe they haue begotten ſtrange children: now ſhal a month deauour them with their parts. 8. (*b*) Sound with the trumpet in Gabaa, & with the ſhalme in Rama: houle ye in Bethauen, behind thy backe ô Beniamin. 9. Ephraim ſhal be in deſolatiô in the day of correction: in the tribes of Iſrael I haue ſhewed faith. 10. The Princes of Iuda are become as they that take the bound: I wil power out my wrath as water vpon them. 11. Ephraim is ſuffering calumnie, broken in iudgement: becauſe he began to goe after filthines. 12. And I as it were a mothe to Ephraim: & as the rotte to the houſe of Iuda. 13. And Ephraim ſaw his ſicknes, and Iudas his band: and Ephraim went to Aſſur, and ſent to the King reuenger: and he ſhal not be able to heale you, neither ſhal he be able to looſe the band from you. 14. Becauſe I as it were a lioneſſe to Ephraim, and as a lions whelp to the houſe of Iuda: I, I wil take, and goe: I wil take away, and there is none that can deliuer. 15. Going I wil returne to my place: vntil you fayle and ſeek my face.

[*a*] There were no true prieſts in the ten tribes (3. *Reg.* 12.) but he calleth them by the title which they vſurped, falſly dretending to doe the offices of right Prieſts.

(*b*) The captiuitie is heere deſcribed not only in bare words but as in fact it ſhal happen, with tumults of warre, ſounding of trumpets, crying, howling &c.

CHAP. VI.

By afflictions the people wil returne to God, and hope in Christ to come 4. both the Kiudoms ſinning (6. and thinking to be ſpared for their ſacrifices, neglecting works of mercie) 7. shal be punished: 11. but at laſt deliuered from captiuitie.

IN their tribulation early they wil riſe vp to me: Come, & let vs returne to our Lord. 2. Becauſe he (a) hath wounded, & wil heale vs: he wil ſtrike, & wil cure vs. 3. He wil reuiue vs after two dayes: in (b) the third day he wil raiſe vs vp, & we ſhal liue in his ſight. We ſhal know, & we ſhal folow, that we may know our Lord. As the morning light, is his comming forth prepared, and he wil come to vs as a ſhower timely, and late to the earth. 4. What ſhal I doe to thee Ephraim? what ſhal I doe to thee Iuda? your mercie as a morning cloud, & as the dew paſſing away in the morning. 5. For this haue I hewed in Prophets, I haue killed them in the words of my mouth: and thy iudgements ſhal come forth as the light: 6. becauſe I would mercie, and not ſacrifice: and the knowledge of God more then holocauſts. 7. But they as Adam haue tranſgreſſed the couenant, there haue they preuaricated againſt me. 8. Galaad a citie of them that worke idol, ſupplanted with bloud. 9. And as it were the iawes of men that are robbers, partaker with the Prieſts, of them that in the way kil thoſe that paſſe out of Sichem: becauſe they haue wrought wickednes. 10. In the houſe of Iſrael I ſaw an horrible thing: there the fornications of Ephraim: Iſrael is contaminated. 11. Yea and thou Iuda put thee an harueſt, when I ſhal conuert the captiuitie of my people.

(a) God who puniſheth, is alwayes readie to heale ſinners, if they wil repent.

(b) S. Paul (1. *Cor.* 15. *v.* 4.) not only teaching Chriſts Reſurrection, but alſo expreſly ſaying *the third day, according to the Scriptures,* ſeemeth to vnderſtand this place, where & in no other place, the day is ſo cleerly expreſſed.

Mat. 9. *v.* 13.

CHAP. VII.

Since Ieroboam made ſchiſme in religion, that Kingdom hath fallen into manie diſtreſſes: 10. and not repenting shal indure more.

WHEN (a) I would heale Iſrael, the iniquitie of Ephraim was reuealed, & the malice of Samaria, becauſe they haue wrought lying, & the theefe hath entred in ſpoyling, the rober without. 2. And leſt perhaps they may ſay in their harts, that I haue remembred al their malice: now haue their owne inuentions compaſſed them, they haue been done before me. 3. In their malice they haue reioyced the King: and in their

(a) God puniſhing al the Iewes by diuiding their Kingdom into two (3. *Reg.* 12.) would haue cured them: but Ieroboam King of the ten tribes drew al his people into groſſer ſinnes then before, by making a ſchiſme & ſetting vp idols to be adored for God.

lies

lies the Princes. 4. Al they committing aduoutrie, as it were an ouen heated of the baker: the citie was quiet a litle from the commistion of leauen, til the whole was leauened. 5. The day of our King, (*b*) the Princes began to rage by reason of wine: he streched out his hand with the scorners. 6. Because they haue applied their hart as an ouen, when he lay in wayte for them: he slept al the night baking them, in the morning himself heated as a fire of flame. 7. Al were heated as an ouen, and haue deuoured their iudges: al their Kings are fallen: there is none amongst them that crieth vnto me. 8. Ephraim himself was (*c*) mingled in the peoples: Ephraim is become as harth-baken-bread (*d*) that is not turned. 9. Strangers haue eaten his strength, & he knew not: yea hore haires also were powred out on him, & he was ignorant. 10. And the pride of Israel (*e*) shal be humbled in his face: neither did they returne to the Lord their God, & they haue not sought him in al these. 11. And Ephraim is become as a doue seduced, not hauing an hart: they inuocated Ægypt, they went to the Assyrians. 12. And when they shal goe forth, I wil spred my net vpon them: as a foule of the heauen wil I plucke them downe, I wil beate them according to the hearing of their assemblie. 13. Woe to them, because they haue reuolted from me: they shal be wasted because they haue preuaricated against me: & I redeemed them & they haue spoken lies against me. 14. And they haue not cried to me in their hart, but they howled in their chambers: vpon wheate and wine they chewed the cud, they are reuolted from me. 15. And I haue taught them, and strengthned their armes: and against me they haue thought malice. 16. They returned, that they might be without yoke: they became as a deceitful bow: their Princes shal fal by the sword, for the furie of their tongue. This is their scorning in the Land of Ægypt.

(*b*) Al the chief mē of the ten tribes cōsented to the schisme & idolatrie of their new King Ieroboam.
(*c*) Became like to pagane idolaters:
(*d*) and impenitent.
(*e*) For al these sinnes they shal be seuerely punished.

CHAP. VIII.

The Chaldees shal destroy the Temple. 3. But the tenne tribes shal first be caried into captiuitie, 6. for worshiping the image of a calf.

IN thy throte let there be a trumpet as an eagle vpon (*a*) the house of the Lord: for that they haue transgressed my couenant, and haue preuaricated my law. 2. Me they shal inuocate: My God, we (*b*) Israel haue knowen thee. 3. Israel hath cast away the good thing, the enemie shal persecute him. 4. They haue reigned, & not of me: they haue been Princes, & I knew not: their siluer & their gold they made idols to themselues, that they might perish. 5. Thy calfe is cast off ô Samaria, my furie is wrath against them. How lōg can they not be clensed? 6. Because it-self also is of Israel: the workman made it,

(*a*) The temple also in Ieruslem (though not so soone) shal be destroyed.
(*b*) But first the ten tribes of Israel for their general idolatrie shal be caried into captiuitie by the Assyrians. *v.* 9. & 4. *Reg.* 17.

and it is not God: becauſe the calfe of Samaria ſhal be as ſpiders webbes. 7. Becauſe they ſhal ſow winde, & reape a whirlewind: there is no ſtanding ſtalke in it, the bud ſhal not yeald meale: & if it doe yeald, ſtrāgers ſhal eate it. 8. Iſrael is deuoured: Now is he become in nations as an vncleane veſſel. 9. Becauſe they went vp to Aſſur, a wilde aſſe ſolitarie to himſelf: Ephraim haue giuen guifts to louers. 10. Yea and when they ſhal hyre the nations with reward, now wil I gather them together: & they ſhal reſt a while from the burden of the King and the Princes. 11. Becauſe Ephraim hath multiplied altars to ſinne: altars are made to him vnto ſinne. 12. I wil write to him my manifold lawes, which haue been accounted as ſtrange. 13. They ſhal offer hoſtes, they ſhal immolate fleſh, and ſhal eate, and the Lord wil not receiue them: now wil he remember their iniquitie, and wil viſite their ſinnes: they ſhal returne into Ægypt. 14. And Iſrael hath forgotten his maker, and hath built temples: and (c) Iudas hath multiplied fenſed cities: & I wil caſt fire on his cities, and it ſhal deuoure the houſes therof.

(c) The two tribes ſeeing the miſeries of the other ten, wil not preuent the like by penance, but think to eſcape by fortifying their cities.

CHAP. IX.

The ten tribes ſhal ſuffer famine: 12. be depriued of their children: 15. and made captiue.

(a) Nanie of the Kingdō of Iſrael by reaſō of famine and other diſtreſſes wil fly into Ægypt, as both this place, and the ſame words *ch. 8. v. 13.* doe ſhew. *S. Ierom & Theodoret. v. 6.*

BE not glad Iſrael, reioyce not as the peoples: becauſe thou haſt fornicated from thy God, thou haſt loued reward aboue al the flores of wheat. 2. The flore and the winepreſſe ſhal not feed them, and the wine ſhal lie to them. 3. They ſhalt not dwel in the land of our Lord: (a) Ephraim is returned into Ægypt, and among the Aſſyrians he hath eaten the thing polluted. 4. They ſhal not offer wine to our Lord, and they ſhal not pleaſe him: their ſacrifices as the bread of mourners: al that ſhal eate it ſhal be cōtaminated: becauſe their bread for their ſoule ſhal not enter into the houſe of our Lord. 5. What wil you doe in the ſolemne day, in the day of the feſtiuitie of our Lord? 6. For behold they are gone forth from deſtruction: Ægypt ſhal gather them together, Memphis ſhal burie them: their ſiluer to be deſyred the nettle ſhal inherite, the burre in their tabernacles. 7. The dayes of viſitation come the dayes are come of retributions: know (b) ô Iſrael the fooliſh Prophet, (c) the mad ſpiritual mā, for the multitude of thine iniquitie, the multitude alſo madnes. 8. The watchman of Ephraim with my God: the Prophet is made a ſnare of ruine vpon al his wayes, madnes in the houſe of his God. 9. They haue ſinned deeply, as in the dayes of

(b) Iſrael did fooliſhly prophecie al proſperity to thē ſelues,

(c) not inſpired by God, but repleniſhed with furie of madnes.

Gabaa:

Iud. 19. 1.Reg.3. 4.Reg.9

Gabaa: he wil remember their iniquitie, and wil viſite their ſinne. 10. As grapes in the deſert I found Iſrael: as the firſt fruits of the fig-tree in the top therof I ſaw their fathers: but they haue entered into Beelphegor, and are alienated into confuſion, and are become abominable, as thoſe things, which they loued. 11. Ephraim as a bird hath flowen away, their glorie from birth, and from the wombe, and from conception. 12. But if they ſhal nouriſh vp their children, I wil make them without children among men: yea and woe to them, when I ſhal depart frō them. 13. Ephraim, as I ſaw, (*d*) was Tyre founded in beautie: & Ephraim ſhal lead out his children to the murderer. 14. Giue thē ô Lord, what wilt thou giue to thē? Giue thē a wombe without children, & drie breſts. 15. Al their wicked in Galgal, becauſe there I hated them: for the malice of their inuentions I wil caſt them forth out of my houſe: I wil not adde to loue them, al their Princes reuolters. 16. Ephraim is ſtrucken, their roote is dried vp, they ſhal yeald no fruit. But and if they ſhal haue iſſue, I wil kil the beſt beloued things of their wombe. 17. My God wil caſt them away, becauſe they heare him not: and they ſhal be vagabunds in the nations.

(*d*) The Kingdom of Iſrael was as proud and inſolent as Tyre. *Iſai.* 2. *Eze h.* 26. 27. & 28.

CHAP. X.

After manie benefits, and aduancement, much affliction shal fal vpon the ten tribs, for their ingratitude towards God.

ISRAEL a vine (*a*) thick of branches, the fruit is made equal to it: accordiug to the multitude of his fruit he hath multipliad altars, according to the plentie of his land he hath abounded in idols. 2. Their hart is diuided, now they ſhal periſh: he ſhal breake their idols, he ſhal deſtroy their altars. 3. Becauſe they wil now ſay: We haue no King: for we feare not our Lord: and what ſhal a King doe to vs? 4. You ſpeake words of vnprofitable viſion, and you ſhal make a couenant: and iudgement ſhal ſpring as bitternes vpon the furrowes of the field. 5. The kine of (*b*) Bethauen haue the inhabitans of Samaria worſhipped: Becauſe his people mourned vpon him, and his temple wardens reioyced vpon him in his glorie, becauſe it departed frō him. 6. For he alſo was caried vnto Aſſur, a guift to the King Reuenger: confuſion ſhal take Ephraim, and Iſrael ſhal be confuſed in his owne wil. 7. Samaria hath made her King to paſſe as froth vpō the face of water. 8. And the excelſes of the idol the ſinne of Iſrael ſhal be deſtroyed: the burre and the thiſtle ſhal grow vp ouer their altars: and they ſhal ſay to the mountaines: Couer vs, & to the litle hils: Fal vpon vs

(*a*) By how much more & greater benefits Iſrael receiued of god, ſo much were they more vngrateful.

(*b*) The houſe of one of their calues which Ieroboam ſet vp for their God, otherwiſe called. *Bethel.*

9. From

9. From the Dayes (c) of Gabaa, Iſrael hath ſinned, there they ſtood: the battel in Gabaa vpon the children of iniquitie ſhal not apprehend them. 10. According to my deſire I wil chaſtiſe them: & the peoples ſhal be gathered together vpon them, when they ſhal be chaſtiſed for their two iniquities. 11. Ephraim an heifer taught to loue threſhing, & I haue paſſed ouer the beautie of her neck: I wil aſcend vpon Ephraim, Iudas ſhal plough, Iacob ſhal breake the furrowes to himſelf. 12. Sow to your ſelues in iuſtice, and reape in the mouth of mercie, fallow ground: but the time to ſeeke our Lord, when he ſhal come that ſhal teach you iuſtice. 13. You haue ploughed impietie, you haue reaped iniquitie, you haue eaten the fruite of lying: becauſe thou haſt truſted in thy wayes, in the multitude of thy ſtrong ones. 14. A tumult ſhal ariſe in thy people: and al thy munitions ſhal be deſtroyed as Salmana was deſtroyed by his houſe, that tooke vengeance on Baal in the day of battel, the mother being daſhed in pieces vpon the children. 15. So hath Bethel done to you, becauſe of the malice of your iniquities.

Iſa. 2. Apoc. 6.

Iere. 4.

Iudic. 8.

(c) From the time that the tribe of Dan adored an idol which they tooke from Micheas (*Iud.* 18. *v.* 14. which the other Iſraelites reuenged not) they haue very often either cõmitted or ſuffered idolatrie, which they ought to haue hindred, & therfore ſhal at laſt be puniſhed.

CHAP. XI.

The Kingdom of Iſrael is further admonished, and threatned, 10. *of which tribes manie shal beliue in Chriſt.*

AS the morning paſſed, hath the King of Iſrael paſſed away. Becauſe Iſrael was a child, and I ꝙued him: & (a) out of Ægypt I called my ſonne. 2. They called them, ſo they departed from their face: they immolated to Baalim, and ſacrificed to idols. 3. And I as it were the nurſe of Ephraim, caried them in myne armes: and they knew not that I cured them. 4. In the cords (b) of Adam I wil draw them, in the bands of charitie: and I wil be to them as lifting vp the yoke vpon their cheeks: and I declined to him that he might eate. 5. He ſhal not returne into the Land of Ægypt, and Aſſur he his King: becauſe they would not conuert. 6. The ſword hath begun in his cities, and it ſhal conſume his elect, and ſhal eate their heads. 7. And my people ſhal hang vpon my returne: but a yoke ſhal be put vpon them together, which ſhal not be taken away. 8. How ſhal I giue thee Ephraim, protect thee Iſrael? how ſhal I giue thee as Adama, lay thee as Seboim? My hart is turned within, my repentance is diſturbed together. 9. I wil not doe the furie of my wrath: I wil not returne to deſtroy Ephraim: becauſe I am (c) God, and not (d) man: in the mid-

Mat. 2.

Gen. 19.

(a) Literally this is ſpoken of the people of Iſrael called Gods ſonne (*Exo.* 4. *v.* 23.) whom he deliuered out of Ægypt, but myſtically is verified of Chriſt called out of Ægypt *Mat.* 2. and is no leſſe certaine the true myſtical ſenſe, the Euangeliſt induced with the Holie Ghoſt, ſo interpreting, then is the literel ſenſe of this or anie other place.

(b) God draweth men by ſweet inuitations, by great and manie benefits agreable to mans nature and frewil, by his loue and charitie: not as beaſts are drawen by feare & force. (c) Gods propertie is to haue mercie and to pardon. (d) Man is prone to reuenge and puniſh.

des of thee the Holie one, and I wil not enter into the citie. 10. They shal walke after our Lord, as a lion wil he roare: because he wil roare, and the children of the sea shal feare. 11. And they shal flye away as a bird out of Ægypt, and as a doue out of the Land of the Assyrians: and I wil place them in their houses, saith our Lord. 12. Ephraim hath compassed me in denying, and the house of Israel in deceit: but Iudas a witnesse is descended with God, and with the saints, faithful.

CHAP. XII.

The people by their sinnes procure their owne miseries, 3. not regarding Iacobs vertues.

EPHRAIM (*a*) feedeth the winde, and foloweth ahe heate: al the day he multiplieth lying and waste: tnd he hath made a league with the Assyrians, and he caried oyle into Ægypt. 2. The iudgement therfore of our Lord with Iuda, and visitation vpon Iacob: according to his wayes, & according to his inuentions he wil render to him. 3. In the wombe he supplanted his brother: and in his strength he was directed with the Angel. 4. And he preuailed against the Angel, and was strengthned: and he wept, and besought him: in Bethel he found him, an there he spake with vs. 5. And our Lord the God of hosts, the Lord is his memorial. 6. And thou shalt conuert to thy God: keepe mercie and iudgement, & hope in thy God alwayes. 7 Chanaan in his hand a deceitful balance, he hath loued calumnie. 8. And Ephraim sayd: But yet I am made rich, I haue found an idol to my self: al my labours shal not finde me the iniquitie, which I haue sinned. 9. And I the Lord thy God out of the Land of Ægypt I wil yet make thee sit in tabernacles, as in the dayes of festiuitie. 10. And I haue spoken vpon the Prophets, and I haue multiplied vision, and in the hand of the Prophets I haue been resembled. 11. If an idol in Galaad, then in vaine were they in Galgal immolating with oxen: for their altars also as heaps vpon the furrowes of the field. 12. (*b*) Iacob fled into the countrie of Syria, and Israel serued for a wife, and for a wife he kept her. 13. But by a Prophet our Lord brought Israel out of Ægypt: and by a Prophet he was preserued. 14. Ephraim hath prouoked me to wrath in his bitternes, and his bloud shal come vpon him, and his reproch his Lord wil restore to him.

Gen.25. & 32.

Gen.28. Exo.14.

(*a*) To make shew of turning to God, & to trust more in men, is as vayne as to thinke to feed or to gouerne the winde.

(*b*) The Historie of Iacob & his children written in Genesis & Exodus, which the Prophet here toucheth, sheweth the singular benefits of God towards this people.

CHAP. XIII.

For their obſtinacie in idolatrie, 7. greateſt plagues are threatned: 10. from which none shal be able to deliuer them. 14. But at laſt Chriſt comming wil redeeme al by his death.

EPHRAIM (*a*) ſpeaking, horrour inuaded Iſrael: & he ſinned (*b*) in Baal, and died. 2. And now they haue added to ſinne: and they haue made to themſelues (*c*) a molten of their ſiluer as it were the ſimilitude of idols, the whole is the worke of crafts-men: to theſe they ſay: Immolate men adoring calues. 3. Therfore they ſhal be as a morning cloud, & as a morning dew paſſing away, as duſt caught with a whirlewind out of the floore, and as ſmoke out of the chimnie. 4. But I[1] the Lord thy God out of the Land of Ægypt: and God beſide me thou ſhalt not know, and there is no Sauiour beſide me. 5. I knew thee in the deſert, in the land of wildernes. 6. According to their paſtures they were filled, and were made ful: they haue lifted vp their hart, and haue forgotten me. 7. And I wil be vnto them as a lioneſſe, as a leopard in the way of the Aſſyrians. 8. I wil meet them as a beare her yong being violently taken away, and I wil breake in ſunder the inner parts of their liuer: and wil conſume them there as a lion, the beaſt of the field ſhal teare them. 9. (*d*) Perdition is thine ô Iſrael: (*e*) onlie in me thy helpe. 10. Were is thy King? Now eſpecially let him ſaue thee in al thy cities: and thy iudges, of whom thou ſaydſt: Giue me Kings, and Princes. 11. I wil giue thee a King in my furie, and wil take him away in mine indignation. 12. The iniquitie of Ephraim is bound together, his ſinne is hidden. 13. The ſorowes of a woman in trauel ſhal come to him, he a ſonne not wiſe: for now he ſhal not ſtand the confraction of the children. 14. (*f*) Out of the hand of death I wil deliuer them, from death I wil redeeme them: I wil be thy death ô death, thy bit wil I be ô hel, conſolation is hidden from mine eyes. 15. Becauſe he ſhal diuide between brethren: our Lord wil bring a burning winde riſing from the deſert: and it ſhal drie vp his vaines, and ſhal make his fountaine deſolate, and he ſhal ſpoyle the treaſure of euerie veſſel that is to be deſired.

Iſa. 43.

1. Reg. 8.

1. Cor. 15. Heb. 2. Ezec. 19.

(*a*) When Ieroboam firſt ſet vp the calues to be adored, the people had horrour therof, yet conſented therto. (*b*) and ſhortly after ſome added the idol of Baal 3. *Reg* 16. (*c*) & of other idols as this place teſtifieth. (*d*) Euils that happen are al of mans owne procurement by his ſinnes: wherof God is no way the auctour or cauſe: (*e*) who of his part doth al for the help of man: for whether he puniſh or pardon, al is to ſaue men: ſo God is only cauſe of help and of al good, but not of euil as it is euil. He is indeed the cauſe of puniſhment, which is called *malum pœnæ*, the euil of paine, *Amos.* 3. *v.* 6. but this for amendemẽt during this life, and of iuſtice wil not deliuer the Aſſyrians, after death. (*f*) This can not be vnderſtood of temporal death, from which God men, nor of violent death, frõ which he would not deliuer thoſe that were ſlaine by but neceſſarily of eternal death, from which the iuſt ſhal be deliuered.

CHAP. XIIII.

The Prophet forewarning the people of their future afflictions, 2. exhorteth them to repentance, and confeſſion of their ſinnes: 5. foreſhewing that God wil giue much grace to the penitent. 10. All which myſteries only the godlie wiſe ſhal vnderſtand.



Ioel. 1. Zach. 1.

ET Samaria (a) periſh, becauſe ſhe hath ſtirred vp her God to bitternes: let them periſh by the ſword, let their litle ones be daſhed, and let the women with child be cut in ſunder. 2. Conuert ô Iſrael to our Lord thy God: becauſe thou art fallen in thine iniquitie. 3. Take words with you, and conuert to our Lord, and ſay to him: Take away al iniquitie, and receiue good: and we wil render the calues of our lips. 4. Aſſur ſhal not ſaue vs, we wil not mount vpon horſe: neither wil we ſay any more: Our Gods the worke of our hands: becauſe thou wilt haue mercie on that pupil, which is in thee. 5. I (b) wil heale their confractions, I wil loue them voluntarily: becauſe my furie is auerted from them. 6. I wil be as dew, Iſrael ſhal ſpring as the lillie, and his roote ſhal breake forth as that of Libanus. 7. His boughs ſhal goe, and his glorie ſhal be as the oliue-tree: and his ſmel as of Libanus. 8. They ſhal be conuerted that ſit vnder his ſhadow: they ſhal liue with wheate, and they ſhal ſpring as a vine: his memorial as the wine of Libanus. 9. Ephraim, what haue I to doe any more with idols? I wil heare, and I wil direct him as a verdant firre-tree: out of me thy fruit is found. 10. (c) Who is wiſe, and ſhal vnderſtand theſe things? of vnderſtanding, and ſhal know theſe things? becauſe the wayes of our Lord be right, and the iuſt ſhal walke in them: but preuaricatours ſhal fal in them.

(a) Such impreſations in holy ſcriptures are ſometimes only predictions, as *Pſal. 68. v. 23.* & ſo here is prophecied what ſhal happen to the Iſraelites in Aſſyria. S. *Ierom.* ſometimes are the zelous deſires of Saints conformable to Gods iuſtice, as *Pſal. 149. v. 6. 7. 8. 9.*

(b) When the Iſraelites ſhal cõuert to God, as ſome did when Chriſt came, and manie wil neere the end of the world, then Chriſt wil heale them.

(c) No humane wit is able to vnderſtand this (& other Prophets) yet the iuſt ſhal know ſo much as is neceſſarie. S. *Ierom in præm. S. Aug. l. 18. c. 28. cinit.*

THE PROPHECIE OF IOEL.

Ioel prophecied the ſame time with Oſee.

IOEL *the ſonne of Phatuel*, borne in Bethoron, of the tribe of Iſſachar, *prophecied* the ſame time, *or part therof*, with Oſee, *according to S. Ieromes rule, approued by moſt expoſiters, that when anie of theſe twelue Prophets expreſſeth not what time he writ, the ſame time is vnderſtood which the precedent Prophet noteth. He prophecied to the Kingdom of Iuda, as appeareth by expreſſe mention of Sacrifice, Prieſts, houſe of God, Ieruſalem, and Sion; but* deſcribeth *alſo* the whole land of twelue tribs, conſumed by the Eruke, Locuſt, Bruke, and Blaſt. And after the euerſion of the former people, the comming of the Holie Ghoſt vpon the ſeruants of God men and women: the 120. faithful gathered in the chamber in Sion. *Finally foreſhewing the general Iudgement, and future eternal world.*

S. *Epip. de vita Patriar.*

Eſpecially to the two tribes.

The con tents.

S. *Iero. Epiſt ad Paulin.*

CHAP. I.

The Chaldees shal miſerably waſte the Kingdom of Iuda: 9. take away ſacrifice by deſtroying the temple: 10. and ſo make the land barren ſpiritually and temporally.

THE word of our Lord, that was made to Ioel the ſonne of Phatuel. 2. Heare this ye ancients, and harken with your eares al ye inhabitants of the land: if this hath been done in your dayes, or in the dayes of your fathers? 3. Vpon this (*a*) tel you to your children, and your children to their children, and their children to an other generation. 4. " The reſidue of the eruke hath the locuſt eaten, and the reſidue of the locuſt hath the bruke eaten, and the reſidue of the bruke hath the blaſt eaten. 5. Awake you that be drunke, and weep, and

(*a*) Prophecies perteyne not only to thoſe that then liue, when they are vttered, but alſo to al poſteritie, euen to the end of the world, that it may appeare what is fulfilled, and what yet reſteth to come in due time.

houle

houle al ye, that drinke wine in ſweetnes: becauſe it is periſhed from your mouth. 6. For a nation is aſcended vpon my land, ſtrong & innumerable: his teeth as the teeth of a lion: & his cheek-teeth as of a lions whelpe. 7. He hath layd my vineyard into a deſert, and hath pilled off the barke of my fig-tree: ſtripping he hath ſpoiled it, and caſt it forth: the boughs therof are made white. 8. Mourne as a virgin girded with ſack-cloth vpon the huſband of her youth. 9. (b) Sacrifice and libation is periſhed out of the houſe of our Lord: the Prieſts our Lords Miniſters mourned. 10. The region is deſtroyed, the ground hath mourned: becauſe the wheate is waſted, the wine is confounded, the oyle hath languiſhed. 11. The huſbandmen are confounded, the dreſſers of vines haue houled vpon the wheate, and the barley, becauſe the harueſt of the field is periſhed. 12. The vineyard is confounded, & the fig-tree hath languiſhed: the pomegranet, & the palme-tree, and the apple-tree, & al the trees of the field are withered: becauſe ioy is confounded from the children of men. 13. Gird your ſelues, & mourne ye Prieſts, houle ye Miniſters of the altar: goe in, lie in ſack-cloth ye Miniſters of my God: becauſe ſacrifice and libation is periſhed out of the houſe of your God. 14. (c) Sanctifie ye a faſt, cal an aſſemblie, gather together the ancients, al the inhabitans of the land into the houſe of your God: and crie ye to our Lord: 15. Aaa, for the day: becauſe the day of our Lord is at hand, and as deſtruction from the mightie it ſhal come. 16. Why, are not the victuals periſhed before your eyes, ioy and exultation out of the houſe of our God? 17. The beaſts are rotted in their dung, the barnes are deſtroyed, the ſtore-houſes are diſſipated: becauſe the wheate is confounded. 18. Why groned the beaſt, why lowed the flocks of the heard? becauſe there is no paſture for them: yea & the flocks of the cattel are periſhed. 19. To thee ô Lord wil I crie: becauſe fire hath eaten the beautiful things of the deſert, and the flame hath burnt al the trees of the region. 20. Yea and the beaſts of the field, as a garden bed thirſting for a ſhower, haue looked vp to thee, becauſe the fountaines of waters are dried vp, and fire hath deuoured the beautiful things of the deſert.

(b) When Ieruſalem, was taken, and the Temple deſtroyed by the Babylonians, the ſacrifice neceſſarily ceaſed according to this & other Prophecies.

(c) Faſting, praying and other good workes of manie aſſembling together, are an eſpecial meanes to appeaze Gods wrath, prouoked by former ſinnes.

ANNOTATIONS.

CHAP. I.

4. *The reſidue of the eruke, locuſt, bruke, blaſt.*) *Eruca* a worme that deſtroyeth herbes and fruits, *Locuſta*, a flying beaſt with long hinder legges, deſtroying corne, and fruit; *Bruchus*, another flying litle beaſt, that deuoureth not only fruit, but alſo the leaues of trees; and *Rubigo*, the blaſt, or burning myſt, that conſumeth the eares of corne euen to duſt; doe metaphorically ſignifie the Chaldees, and other ſoldiers of ſundrie nations, in the armie of Nabuchodonoſor, inuading & waſting the Kingdom of Iuda. And that at foure ſeueral times euer worſe and worſe. Firſt, when Nabuchodonoſor beſieging Ieruſalem ſubdued King Ioakim and his King-

The captiuitie deſcribed by the harme of moſt noyſome things. Ieruſalē foure times ſpoyled by the Babylonians.

om, taking hoſtages for aſſurance of ſubiection (amongſt which were Daniel, & the other three children) and caried away part of the holy veſſels of the Temple. 4. *Reg.* 14. *v.* 1. The ſecond, when eight yeares after Nabuchodonoſor returned, & killed King Ioakim for rebelling, and caried his ſonne King Ioachin (otherwiſe called Iechonias) into Babylon, with his mother, and Ieremie the Prophet, alſo manie othet principal perſons, and much riches (*ibidem. v.* 10.) The third when eleuen yeares after he tooke and ſpoyled Ieruſalem, deſtroyed the Temple, killed al King Sedecias ſonnes in his ſight, then put out his eyes, and caried him blind into Babylon, with much more people and ſpoyle. 4. *Reg.* 25. Fourthly, when ſhortly after he ſent Nabuzardan General of his armie, and caried away more men and wealth, leauing only the baſeſt people to til the land. *ibidem. v.* 8. Al which ſheweth cleerly the fulfilling of this Prophecie according to the hiſtorical letter. In like ſort we might explicate the reſt of this, & other Prophets: but it is not our purpoſe to be ſo large. Much leſſe to proſecute the Myſtical ſenſe, which is manifold, as appeareth in the workes of the ancient Fathers. Wherof ſee F. Francis Ribera.

Dan. 1.

Why we make not more Annotations.

CHAP. II.

The Chaldees wil aſſault and afflict the Iewes with great violence. 12. *After humble repentance in captiuitie,* 18. *Gods benignitie wil comfort them.* 13. *with abundance of ſpirituel grace by Chriſt:* 28. *ſending alſo the Holie Ghoſt.* 30. *And terrible ſignes before the day of Iudgement.*

SOVND ye (*a*) with the trumpet in Sion, houle in my holy mount, let al the inhabitants of the land be troubled: Becauſe (*b*) the day of our Lord commeth, 2. becauſe the day of darknes, and of miſt is neere, the day of cloude, & whirlewind: as the morning ſpred vpon the mountaines much people & ſtrong: the like to it hath not been from the beginning, and after it ſhal not be euen vnto the yeares of generation & generation. 3. Before the face therof a deuouring fyre, & after it a burning flame: the land before it as it were a garden of pleaſure, and after it the wildernes of a deſert, neither is there that can eſcape it. 4. As the appearance of horſes, their appearance, & as horſemen ſo ſhal they runne. 5. As the ſound of chariots vpon the top of mountaines ſhal they leape, as the ſound of a flame of fire deuouring ſtubble, as a ſtrong people prepared to battel. 6. At his preſence the people ſhal be vexed: al viſages ſhal be made like a pot. 7. They ſhal runne as valients: as men of warre they ſhal ſcale the wal: the men ſhal march in their wayes, & ſhal not decline from their paths. 8. None ſhal preſſe his brother: they ſhal walke euerie one in his owne pathe: yea & through the windowes they ſhal fal, & ſhal * not demoliſh. 9. They ſhal enter the city: they ſhal runne on the wal, they ſhal climbe the houſes, by the windowes they ſhal enter as a theefe.

(*a*) Prophets doe often ſpeak in ſuch phraſe as if they admoniſhed the people what to doe, when indeed they foreſhew what they wil doe in their diſtreſſes.

(*b*) In the time when God wil ſuffer affliction to fal vpon them for their ſinnes.

* take no harme.

10. At

Iſa. 11. *Exe.* 32. *Mat.* 24 *Ieré.* 30. *Amos.* 5. *Sopho.* 1.

10. At his preſence the earth hath trembled, the heauens are moued: the ſunne and moone are darkened, and the ſtarres haue withdrawne their ſhining. 11. And our Lord hath giuen his voice before the face of his hoſt: becauſe his campes are exceeding manie, becauſe ſtrong & doing his word: for great is the day of our Lord, and terrible exceedingly: & who ſhal ſuſteyne it? 12. Now therfore ſayth our Lord: (c) Conuert to me in al your hart, (d) in faſting, & in weeping, and in mourning. 13. And rent your harts, and not your garments, & turne to the Lord your God: becauſe he is benigne & merciful, patient and of much mercie, & readie to be gracious vpon the malice. 14. Who knoweth if he wil conuert, & forgiue, and leaue after him benediction, ſacrifice, and libament to the Lord your God? 15. Sound ye with the trumpet in Sion, ſanctifie a faſt, cal an aſſemblie, 16. gather together the people, ſanctifie the Church, aſſemble the ancients, gather together the litle ones, & them that ſucke the breſts: let the bridegrome goe forth of his chamber, & the bride out of her bride-chamber. 17. Betweene the porch & the altar the Prieſts our Lords miniſters ſhal weepe, & ſhal ſay: Spare ô Lord, ſpare thy people: and giue not thine inheritance into reproch, that the nations haue dominion ouer them. Why ſay they in the people: Where is their God? 18. Our Lord hath been (e) zelous to his land, & hath ſpared his people. 19. And our Lord anſwered, and ſayd to this people: Behold (f) I wil ſend you corne, and wine, and oyle, and you ſhal be repleniſhed with them: & I wil giue you no more to be a reproch in the Gentils. 20. And him that is from the North, I wil make far from you: & I wil expel him into a lād vnpaſſable, & deſert, his face againſt the eaſt ſea, & his extreme part to the laſt ſea: & his ſtinke ſhal aſcend, & his rotennes ſhal aſcend, becauſe he hath done proudly. 21. Feare not ô lād, reioyce & be glad: becauſe our Lord hath magnified to doe. 22. Feare not ye beaſts of the region: becauſe the beautiful things of the deſert are ſprung, becauſe the tree hath brought his fruit, the fig-tree, & the vine haue giuē their vigour. 23. And ye children of Sion reioyce, & be ioy ful in the Lord your God: becauſe he hath giuē you a Doctour of iuſtice, & he wil make the early and the late ſhowre to deſcend to you as in the beginning. 24. And the floores ſhal be filled with wheate, and the preſſes ſhal ouerflow with wine and oyle. 25. And I wil render you the yeares, which the locuſt, the bruke, and the blaſt, and the eruke hath eaten: my great ſtrength, which I haue ſent vpon you. 26. And you ſhal eate eating, and ſhal be filled: and you ſhal praiſe the name of the Lord your God, that hath done meruels with you, and my people ſhal not be confounded for euer. 27. And you ſhal know that I am in the middes of Iſrael: & I the Lord your God, and there is none beſides: and my people ſhal not be

Pſal. 85.

(c) For better mouing the hart to true repentance,

(d) God requireth theſe external works of penance. And where the ſame are wanting, at leaſt in wil, it is a manifeſt ſigne that the hart is not truly penitent. *S. Ierom.*

(e) Zele is an indignation riſing of loue: when one ſeeth anie perſon or thing which he loueth contemned or wronged. So God hath zele for his people, when they are vniuſtly afflicted, more of the malice of their afflicters then for iuſtice. Yet God ſuffereth oftentimes his people to be puniſhed for their ful correction and for their more merite.

(f) So that which God here promiſeth by his Prophet, touching his protection and deliuerie of his people, was not fulfilled til after the ſeuentie yeares of their captiuitie, nor then fully, but is verified in thoſe that believe in Chriſt. And eſpecially after this life, when his glorious Saints ſhal liue in eternal ioy.

confoun-

confounded for euer. 28. And it ſhal be after this: (g) I wil power out my ſpirit vpon al fleſh: and your ſonnes, and your daughters ſhal prophecie: your ancients ſhal dreame dreames, and your yong men ſhal ſee viſions. 29. Yea and vpon my ſeruants and handmayds in thoſe dayes I wil powre out my ſpirit. 30. And I wil giue wonders in heauen, and in earth, bloud, and fire, and vapour of ſmoke. 31. The ſunne ſhal be turned into darknes, and the moone into bloud: before the great and horrible day of the Lord doth come. 32. And it ſhal be, euerie one that ſhal inuocate the name of the Lord, ſhal be ſaued: becauſe in mount Sion, and in Ieruſalem ſhal be ſaluation, as our Lord hath ſayd, and in the reſidue whom our Lord ſhal cal. *Rom.* 10.

(g) That this is a plaine prophecie of the miſſion of the Holie Ghoſt performed on Whitſunday, the fifth day after Chriſts Reſurrection, & the tenth after his Aſcenſion, S. Peter teacheth *Act.* 2.

CHAP. III.

After the conuerſion of the Iewes to Chriſt, 2. ſhortly ſoloweth the general Iudgement, 3. where euerie one according to their deſerts ſhal receiue (expreſſed here in parabolical ſpeach) 7. & 19. the wicked euerlaſting paine: 18. & 20. and the bleſſed eternal ioy.

BECAVSE loe (a) in thoſe dayes, and in that time when I ſhal conuert the captiuitie of Iuda, & Ieruſalem, 2. I wil gather together al Nations, and wil lead them into the valley of (b) Ioſaphat: and I wil plead with them there vpon my people, and myne inheritance Iſrael, whom they haue diſperſed in the nations, and haue diuided my land. 3. And vpon my people they haue caſt lot: & boy they haue giuen to be a ſtrumpet, and wench they haue ſold for wine, that they might drinke. 4. But what is to me and to you ô Tyre, and Sidon, and al the border of the Paleſthines? what, wil you render me reuenge, and if you doe reuenge againſt me, I wil ſoone render you quickly recompence vpon your head. 5. For my ſiluer, and my gold you haue taken: and my deſirable things, and moſt beautiful you haue caried into your temples. 6. And the children of Ieruſalem you haue ſold to the children of the Greeks, that you might make them far off from their coaſts. 7. Behold I wil rayſe them vp out of the place, wherin you haue ſold them: and I wil turne your retribution vpon your owne head. 8. And I wil ſel your ſonnes and your daughters into the hands of the children of Iuda, and they ſhal ſel them to the Sabæans, a nation far off, becauſe our Lord hath ſpoken. 9. Proclaime ye this in the Gentils: ſanctifie battel, rayſe vp the ſtrong: let them come, let al the men of warre come vp. 10. Cut your ploughs into ſwords, and your ſpades into

(a) S. Ierom & moſt other expoſiters vnderſtād this chapter of the general Iudgement, though ſome expound it of the relaxation of the Iewes from captiuitie, and of the puniſhment of their enimies.

(b) And ſo *Ioſaphat* is literally vnderſtood the place on the eaſt ſide of Ieruſalem, betweene the Temple and mount Oliuet, whence our Sauiour aſcended into heauen. Neither is there anie

ſpeares.

ſpeares. Let the weake ſay: That I am ſtrong. 11. Breake out, and come al ye nations from round about, and be gathered together: there wil our Lord make al thy ſtrong ones to be ſlaine. 12. Let them ariſe, & let the Gentils aſcend into the valley of Ioſaphat: becauſe there I wil ſit, to iudge al nations round about. 13. Put in the ſithes, becauſe the haruеſt is ripe: come, and deſcend, becauſe the preſſe is ful, the preſſes runne ouer: becauſe their malice is multiplied. 14. (c) Peoples peoples in the valley of (d) conciſion, becauſe the day of our Lord is nigh in the valley of conciſion. 15. The ſunne and the moone are darkened, & the ſtarres haue withdrawen their ſhining. 16. And our Lord wil roare out of Sion, and out of Ieruſalem he wil giue his voice: and the heauens, and the earth ſhal be moued, and our Lord the hope of his people, and the ſtrength of the children of Iſrael. 17. And you ſhal know that I am the Lord your God dwelling in Sion my holy mount: and Ieruſalem ſhal be holie, and ſtrangers ſhal paſſe through it no more. 18. And it ſhal be in that day: the mountaines ſhal diſtil ſweetnes, and the hilles ſhal flow with milke: and through al the riuers of Iuda ſhal runne waters: and a fountaine ſhal iſſue out of the houſe of the Lord, and ſhal water the torrent of thornes. 19. Ægypt ſhal be into deſolation, & Idumea into a deſert of perdition, for that they haue done vniuſtly againſt the children of Iuda, and haue ſhed innocent bloud in their land. 20. And Iewrie ſhal be inhabited for euer, and Ieruſalem vnto generation and generation. 21. And I wil clenſe their bloud, which I had not clenſed: and the Lord wil dwel in Sion.

Apc. 14.

Iere. 21. Amos. 1.

Amos. 9.

reaſon why the Iudgement ſhould rather be in an other place, ſeeing this is expreſſed by name, ſignifying, *The Iudgements of our Lord.* (c) This duplication of the word *peoples* importeth an innumerable multitude in that valley of *conciſion* (alſo repeated) to ſignifie, that there al Gods enimies ſhal be vtterly dāned to eternal deſtruction, as it were cut in peeces, as fuel to the fire of hel. *Pſal.* 128. *v.* 4. *Our iuſt Lord wil cut the necks of ſinners.*



THE PROPHECIE OF AMOS.

Amos prophecied the ſame time with Oſee and Ioel.

AMOS a heards-man of Thecua in the tribe of Zabulon, *was indued with the ſpirit of prophecie about* the ſame time with Oſee and Ioel, *in the reigne of Ozias King of Iuda, and of Ieroboam ſonne of Ioas King of Iſrael, in Metaphores, and other obſcure ſpeaches agreable to his paſtoral education, but profound in ſenſe*, prophecieth *eſpecially* againſt the Kingdom of Iſrael, and diuers Gentils; partly *alſo* againſt Iuda, *foreshewing their afflictions for their ſinnes: but at laſt the vocation of al Nations to Chriſt, with abeundance of ſpiritual graces in his Church.*

Eſpecially Againſt the ten tribes.

S. Iero. Epiſt. ad Paulin.

CHAP. I.

In the reigne of Iozias in Iuda, and of Ieroboam in Iſrael, this Prophet Amos, 3. threatneth Damaſcus, 6. Gaza, 8. Azotus, and other Philiſtians, 9. Tyre, 11. Idumea, 13. and Ammon, for their obſtinacie in ſinne, abuſing his long patience.

(a) As Dauid wascalled frō keeping ſheep made a King & a Prophet; ſo Amos being a ſhepheard or heards-man wasalſo made a Prophet.

THE words of Amos, who was among (*a*) the Paſtours of Thecua: Which he ſaw vpon Iſrael in the dayes of Ozias the King of Iuda, and in the dayes of Iereboam the ſonne of Ioas the King of Iſrael, two yeares before (*b*) the earth-quake. 2. And he ſayd: Our Lord wil roare out of Sion, and out of Ieruſalem he wil giue his voice: and the beautiful places of the Paſtours haue mourned and the top of Carmel is withered.

Ioel. 3. Zach. 14.

(*b*) Ioſephus *l. Antiq. 9. c. 1.* ſayth this earth-quake hapned when King Ozias preſumed to offer incenſe, but it muſt needs be vnderſtood of a former, in the dayes of Ieroboam, *v. 1.* who died in the 38. yeare of *Ozias 2. Par. 26.* at leaſt 14. yeares before his depoſition: for he reigned in al 52.

withered. 3. Thus ſayth our Lord: Vpon (c) three wickedneſſes of Damaſcus, & (d) vpon foure I wil not conuert it: becauſe they haue threſhed Galaad with yron waynes. 4. And I wil ſend fyre into the houſe of Azael, and it ſhal deauour the houſes of Benadad. 5. And I wil breake the barre of Damaſcus: & I wil deſtroy the inhabitant out of the idol, and him that holdeth the ſcepter out of the houſe of pleaſure: and the people of Syria ſhal be tranſported to Cyrene, ſaith our Lord. 6. Thus ſaith our Lord: Vpon three wickedneſſes of Gaza, & vpon foure I wil not conuert it, becauſe they haue tranſported a perfect captiuitie, to ſhut it vp in Idumea. 7. And I wil ſend fyre on the wal of Gaza, and it ſhal deauour the houſes therof. 8. And I wil deſtroy the inhabitant out of Azotus, & him that holdeth the ſcepter out of Aſcalon: & I wil turne my hand vpon Accaron, & the reſt of the Philiſthiims ſhal periſh, ſayth our Lord God. 9. Thus ſaith our Lord: Vpon the three wickedneſſes of Tyre, & vpon foure I wil not conuert it: becauſe they haue ſhut vp a perfect captiuitie in Idumea, & haue not remembred the league of brethren. 10. And I wil ſend fyre vpon the wal of Tyre, it ſhal deauour the houſes therof. 11. Thus ſayth our Lord: Vpō three wickedneſſes of Edō, and vpon foure I wil not conuert him: becauſe he hath perſecuted his brother with the ſword, and hath violated his mercie, & hath held his furie longer, & hath kept his indignation euen to the end. 12. I wil ſend fyre into Theman: and it ſhal deauour the houſes of Boſra. 13. Thus ſayth our Lord: Vpon three wikedneſſes of the children of Ammon, & vpon foure I wil not conuert him: becauſe he hath cut in ſunder the women with childe of Galaad to dilate his limite. 14. And I wil kindle a fyre in the wal of Rabba: and it ſhal deuour the houſes therof with howling in the day of battel, and with a whirlewind in the day of commotion. 15. And * Melchom ſhal goe into captiuitie, himſelf, and his Princes together, ſayth our Lord.

(c) Three ſignifie the multitude of their ſinnes: *for three is the firſt number that is called many, or may be called al.*

(d) and *foure* ſignifie exceſſe in multitude, ſo that, albeit God doth forgiue a multitude of ſinnes, yet at laſt for ſo great exceſſe he haſteneth their puniſhment.

* *The God of the Ammonites.*

CHAP. II.

God alſo threatneth Moab, 4. Iuda, 6. and Iſrael, 9. that for ingratitude, 12. and other ſinnes, they ſhal be brought into captiuitie.

THVS ſayth our Lord: Vpon three wickedneſſes of Moab, and vpon (a) foure I wil not conuert him: becauſe he hath burnt the bones of Idumea euen to aſhes. 2. And I wil ſend fyre into Moab, and it ſhal deauour the houſe of Carioth: and Moab ſhal dye in the ſound, in the noyſe of the trumpet: 3. and I wil deſtroy the iudge out of the middes of him, and al his Princes I wil kil with him, ſaith our Lord. 4. Thus ſaith our

(a) Beſides other ſinnes of the Moabites, their crueltie in drawing the bones of the King of Idumea out of the graue, as S. Ierom teſtifieth by tradition; & their King immolating his owne ſonne, 4. *Reg.* 3. exceeded the reſt, & therfore were at laſt more ſeuerely puniſhed.

Lord: Vpon three wickednesses (*b*) of Iuda, and vpon foure I wil not conuert him: because he hath cast away the law of our Lord, and not kept his commandments: for their idols haue deceiued them, after which their fathers went. 5. And I wil send fire into Iuda, and it shal deuoure the houses of Ierusalem. 6. Thus saith our Lord: Vpon three wickednesses of Israel, and vpon (*c*) foure I wil not conuert him: because he hath sold the iust for siluer, and the poore for shoes. 7. Which bruise the heads of the poore vpon the dust of the earth, and decline the way of the humble: and (*d*) the sonne and his father haue gone to * a yong woman, that they might violate my holie name. 8. And vpon garmēts laid to pledge they did lye beside euerie altar: & the wine of the condēned they dranke in the house of their God. 9. But I did cast out the Amorrheite before their face: whose height the height of Cedras, & he strong as an oke: & I destroyed his fruit from aboue, and his roots beneath. 10. It is I that made you come vp out of the Land of Ægypt, and I ledde you in the desert fourtie yeares, that you might possesse the Land of the Amorrheite. 11. And I raysed vp of your sonnes to be Prophets and of your yong men Nazareites, is it not so ô children of Israel, saith our Lord? 12. And you dranke wine to the Nazareites: and the Prophets you commanded, saying: prophecie not. 13. Behold I wil screake vnder you, as a wayne screaketh loden with hay. 14. And flight shal perish from the swift, and the valient shal not obteyne his strength, and the strong shal not saue his life. 15. And he that holdeth the bow shal not stand, and the swift of his feet shal not be saued, and the rider of the horse shal not saue his life. 16. and the stoute of hart among the valiants shal flye naked in that day, sayth our Lord.

(*b*) The most heynous sinne in Iuda was, that hauing the law to instruct them, they contemned and transgressed it.

(*c*) Israel much more contemned the same law of God, & & committed the sinnes of al nations.

(*d*) Sonnes cōmitted incest with their fathers wiues; & the fathers with their daughters in law, which most detestable sinnes must needs be seuerely punished.

* *puellam.*

Num. 21. *Deut.* 2.

CHAP. III.

For their manifold sinnes, al the twelue tribes shal be sore plagued, 11. *and made captiues.*

HEARE the word, that our Lord hath spoken vpon you, ye children of Israel: vpon al (*a*) the kindred that I brought forth out of the Land of Ægypt, saying: 2. Onlie you haue I knowen of al the kindreds of the earth: therfore wil I visite vpon you al your iniquities. 3. (*b*) Why shal two walke together, vnles they be agreed? 4. Wil the lion roare in the forrest, vnles he haue a praye? wil the lions whelp giue voice out of his denne, vnles he hath caught somewhat? 5. wil the bird fal into the snare of the earth, without the fowler? Shal the snare be taken away from the earth, before it hath taken somewhat? 6. Shal the trumpet sound in the citie, and wil not the people be afrayd? Shal there be

(*a*) By Israel is here vnderstood the whole people *al the kinred* or ofspring of Iacob, deliuered frō Ægypt.

(*b*) As two mē doe not wel trauel together, except they agree: so man can not walke with God, vnles he agree with God, keeping his commandments.

(*c*) euil

(c) euil in the citie, which our Lord hath not done? 7. Because our Lord God wil not doe a word, vnles he haue reuealed his secret to his seruāts the Prophets. 8. The liō shal roare, who wil not feare? Our Lord God hath spoken, who shal not prophecie? 9. Make it heard in the houses of Azotus, and in the houses of the Land of Ægypt, and say: Gather ye togeth vpon the mountaines of the Samaria, and see the manie madnesses in in the middes therof, and them that suffer calumnie in the inner parts therof. 10. And they haue not knowne to doe right, sayth our Lord, treasuring vp iniquitie, and robberies in their houses. 11. Therfore thus sayth our Lord God: The land shal be in tribulatiō, & compassed about, and thy strength shal be plucked away from thee, and thy houses shal be spoyled. 12. Thus sayth our Lord: As if a Pastour should get out of the lions mouth two legges, or the tip of the eare: so shal the children of Israel, that dwel in Samaria, be deliuered, in the plague of the bed, and in the couche of Damascus. 13. Heare ye, and conteste in the house of Iacob, sayth our Lord the God of hosts: 14. That in the day when I shal begin to visite the preuarications of Israel, I wil visite vpon him, and vpon the altars of Bethel: and (d) the hornes of the altar shal be cut off, and shal fal to the ground. 15. And I wil strike the winter house with the summer house: and the houses of yuorie shal perish, and manie houses shal be dissipated, sayth our Lord.

(c) Al *euil of paine*, that is punishment for sinne, is by Gods permission and ordinācе, either to bring sinners to repentance, or (if they dye in mortal sinne) the beginning of eternal punishment.

(d) The fayrest and strongest things that wicked men haue shal at last be destroyed.

CHAP. IIII.

The ten tribes are particularly charged for oppressing the poore, 2. therfore threatned with calamities: 6. blamed for their obstinacie: 12. neuertheles al are admonished to expect Christ.

HEARE this word ye (a) fat kine, which are in the mountaines of Samaria: which doe calumnie to the needie, and breake the poore: which say to your Lords: Bring, and we wil drinke. 2. Our Lord God hath sworne by his holie, that loe the dayes shal come vpon you, and they shal lift you vpon poles, and your remnant in pots boyling hot. 3. And by the breaches you shal goe out one against an other, & you shal be cast forth into* Armon, saith our Lord. 4. (b) Come ye to Bethel, and doe impiously: to Galgal, and multiplie preuarication: and offer in the morning your victimes, three dayes your tithes. 5. And sacrifice ye prayse of the leauened: and cal voluntarie oblations, & proclaime it: for so would you, ô children of Israel, sayth our Lord God. 6. Wherupon I (c) haue giuen you dulnes of the teeth in al your cities, & lacke of bread in al your places: and you haue not returned to

(a) Rich hard-harted people, who being welthie haue no compassion of the poore.

(b) After manie admonitions giuē in vaine, God suffereth the idolaters to doe al the wickednes they lift.

(c) Al these afflictiōs God sent to the children of Israel for their good, but they murmured and were stil obstinate.

* *places of Armenia.*

me, ſayth our Lord. 7. I alſo haue ſtayed the rayne frō you, when there remayned yet three months vnto harueſt: and I rayned vpon one citie, and vpon an other citie I rayned not: one part was rayned vpon, and the part whereupon I rayned not, withered. 8. And two and three cities came to one citie to drinke water, & were not filled: & you returned not to me, ſaith our Lord. 9. I ſtrucke you with a burning winde, and Aggæ. 2. with blaſting, the multitude of your gardens, and al your vineyards: your oliue groues, & fig-groues the eruke hath eaten: and you returned not to me, ſayth our Lord. 10. I ſent death vpon you in the way of Ægypt, I ſtrucke your yong-men with the ſword, euen to the captiuitie of your horſes: and I made the putrefaction of your campe to come vp into your noſthrels: and you returned not to me, ſayth our Lord. 11. I ſubuerted you, as God ſubuerted Sodom and Gomorth, and you were made as a fyre-brand haſtily caught from the burning: & you returned not to me, ſayth our Lord. 12. Wherfore theſe things will I doe to thee Iſrael: but after I ſhal doe theſe things to thee, (d) be prepared to meete thy God ô Iſrael. 13. Becauſe loe he that formeth the mountaines and createth the wind, and declareth his word to man, maketh the morning miſt, and walketh vpon the high places of the earth, our Lord the God of hoſt is his name.

(d) After long captiuitie Chriſt wil offer himſelf to the Iewes, and ſuch as receiue him, he wil ſaue.

CHAP. V.

Notwithſtanding great miſeries threatned againſt the ten tribes: 4. yet if they wil repent they shal eſcape: 7. otherwiſe they shal fal into captiuitie: 14. and therfore they are admoniſhed to retourne to God: 16. but being obſtinate, 21. no ſacrifice can appeaze Gods wrath.

(e) When the people neither feele nor feare euil, God forſeeing their calamities, lamenteth the ſame in their behalf, therby admoniſhing them to know their owne danger, and by repentance to preuent it.

HEARE ye this word, that I liſt vpon you (a) a lamentation. The houſe of Iſrael is fallen, and it ſhal not adde to riſe againe. 2. The virgin of Iſrael is caſt forth vpon her land, there is none to rayſe her vp. 3. Becauſe thus ſayth our Lord God: The citie, out of which came forth a thouſand, there ſhal be left in it an hundred: and out of which there came an hundred, there ſhal be left in it ten, in the houſe of Iſrael. 4. Becauſe thus ſayth our Lord to the houſe of Iſrael: Seeke ye me, and you ſhal liue. 5. And ſeek not Bethel, and into Galgal enter not, and into Berſabee you ſhal not paſſe: becauſe Galgal ſhal be led captiue, and Bethel ſhal be vnprofitable. 6. Seek ye our Lord, & liue: leſt perhaps the houſe of Ioſeph be burnt as fyre, and it ſhal deuoure, and there ſhal be none to quench Bethel. 7. You that turne iudgement into wormewood, and leaue off iuſtice in the land. 8. Him that maketh Arcturus,

and

and Orion, and that turneth darknes into morning, and that changeth day into night: that calleth the waters of the ſea, and powreth them out vpon the face of the earth: The Lord is his name. 9. He that ſeeketh deſtruction vpon the ſtrong, & bringeth depopulation vpon the mightie. 10. They haue hated him that rebuketh in the gate: & him that ſpeaketh perfectly they haue abhorred. 11. Therfore becauſe you ſpoiled the poore, & tooke the choſen praye from him: you ſhal build houſes with ſquare ſtone, and ſhal not dwel in them: you ſhal plant moſt amiable vineyards, and ſhal not drinke the wine of them. 12. Becauſe I haue knowen manie your wichednes ſes, and your ſtrong ſinnes: enemies of the iuſt, taking bribe, and oppreſſing the poore in the gate. 13. Therfore ſhal the wiſe at that time hold his peace, becauſe it is an euil time. 14. Seeke ye good, & not euil, that you may liue: & our Lord the God of hoſts wil be with you, as you haue ſayd. 15. Hate ye euil, & loue good, and eſtabliſh iudgement in the gate: (*b*) if perhaps our Lord the God of hoſts may haue mercie on the remnant of Ioſeph. 16. Therfore thus ſayth our Lord the God of hoſts the Dominatour, in al ſtreets lamentation: & in al places that are without, ſhal be ſayd woe woe, & they ſhal cal the huſband man to mourning, and to lamentation them that know to lament. 17. And in al vineyards there ſhal be lamẽtation: becauſe I wil paſſe through in the middes of thee, ſayth our Lord. 18. Wo vnto them that deſyre the day of our Lord: to what purpoſe the ſame vnto you? This day of our Lord, darkenes, and not light. 19. As if a man ſhould flye from the face of a lion, and a beare ſhould meete him: and enter into the houſe, and leane with his hand vpon the wal, and a ſerpent ſhould bite him. 20. Why, is not the day of our Lord darkenes, & not light: and miſt, and no ſhining therein? 21. I haue hated, and haue reiected your feſtiuities: & I wil not take the odour of your aſſemblies. 22. And if you ſhal offer vnto me holocauſts, and your guifts, I wil not receiue them: & the vowes of your fat things I wil not reſpect. 23. Take away frõ me the tumult of thy ſongs: & the cãticles of thy harpe I wil not heare. 24. And iudgement ſhal be reuealed as water, & iuſtice as a mightie torrent. 25. Why, (*c*) did you offer hoſtes and ſacrifice to me in the deſert fourtie yeares, ô houſe of Iſrael? 26. And you caried a tabernacle for your Moloch, and the image of your idols, the ſtarre of your God, which you made to your ſelues. 27. And I wil make you remoue beyond Damaſcus, ſaith our Lord, the God of hoſts is his name.

Sopho. 1.

Rom. 12. Pſal. 96

Iſa. 13. Iere. 30. Ioel. 1. Soph. 1.

Iſa. 1. Ier. 6. Mat. 2.

Act. 7. Pſal. 94.

(*b*) *If men ſeeke good & not euil*, God wil aſſiſt them, as in the former verſe, & in innumerable holie ſcriptures but it is here ſayd: *perhaps God wil haue mercie*, by reaſon of the difficultie of mans part, who conuerteth not alwayes perfectly, as he hath freewil to doe by Gods grace aſſiſting him.

(*c*) In the firſt yeare of the 40. and beginning of the ſecond they offered ſacrifices to God. *Leuit. 8. & 9. Num. 7.* But not afterwards. *S. Aug. q. 47. in Exod.*

CHAP.

CHAP. VI.

For the auarice and luxurie of both Kingdomes, 7. they shal be caried into captiuitie.

WOE to you that are rich (*a*) in Sion, and haue confidence in the mountaine of Samaria: ye great men, *Iac. 5.* heads of the peoples, going ſtately into the houſe of Iſrael. 2. Paſſe ye into Chalane, and ſee, and goe ye hence into Emath the great: & deſcend into Geth of the Paleſtines, and to al the beſt Kingdoms of theſe: if their border be larger then your border. 3. You that are ſeperated vnto the euil day: & approch to the throne of iniquitie. 4. You that ſleep in beds of iuorie, and play the wantons in your couches: that eate the lãbe out of the flocke, & calues out of the middes of the heard. 5. You that ſing to the voice of the pſalter: as Dauid they haue thought themſelues to haue the inſtruments of ſong. That drinke wine in phials, and are annoynted with the beſt oyntment: and they ſuffered nothing vpon the contrition of Ioſeph. 7. Wherfore now they ſhal goe in the head of them, that goe in tranſmigration: and the faction of the wantons ſhal be taken away. 8. The Lord God hath ſworne by *Iere. 51* his ſoule, ſaith our Lord the God of hoſtes: I deteſt the pride (*b*) of Iacob, and I hate his houſes, and I wil deliuer vp the citie with the inhabitants therof. 9. And if there ſhal be left ten men in one houſe, they alſo ſhal dye. 10. And his kinſman ſhal take him vp, and ſhal burne him, that he may carie the bones out of the houſe: and he ſhal ſay to him, that is in the inner parts of the houſe: Is there yet with thee? 11. And he ſhal anſwer: There is an end. And he ſhal ſay to him: Hold thy peace, and remember not the name of our Lord. 12. Becauſe loe our Lord hath commanded, & he wil ſtrike the greater houſe with ruines, & the leſſer houſe with clefts. 13. Why (*c*) can horſes runne vpon rocks, or can there be ploughing with buffles? becauſe you haue turned iudgement into bitternes, and the fruit of iuſtice into wormewood? 14. Which reioyce in things of naught: which ſay: Why haue not we taken vnto vs bornes in our owne ſtrength? 15. For behold I wil rayſe vp from you ô houſe of Iſrael, ſaith our Lord the God of hoſts, a nation: and they ſhal deſtroy you from the entrance of Emath, euen to the torrent of the deſert.

(*a*) It is a foule & odious fault when rich men neglect the poore, but moſt deteſtable when the *rich in Sion*, welthie Clergie men haue not compaſſion on the that want either ſpiritual or temporal helpe.

(*b*) Wheras Iacob by humilitie, patience, & manie other vertues, became great in Gods fauour: now his progenie by pride & delicacie become hateful to God in reſpect of theſe ſinnes, & are therfore afflicted, and miſerably ſlaine, and caried captiues.

(*c*) To turne the works of *iudgment* & iuſtice, into ſinnes, which are *bitter* & vngrateful, is as contrarie to order, as it is contrarie to the courſe of nature, that horſes ſhould runne vpon craggie rocks, or wild buſles be brought to *draw the* plough

CHAP. VII.

In three visions manie miseries are reuealed, which shal come vpon both the Kingdomes. 10. *A false Priest of Bethel accusing the Prophet of sedition, and endeauouring to chase him away,* 14. *is by him forewarned of miseries to his familie, and death to himself.*

THESE things hath our Lord God shewed to me: and loe the former (*a*) of the locust in the beginning of things that spring of the later rayne, and behold the later rayne after the Kings mowing. 2. And it came to passe: after it had finished to eate the grasse of the land, I sayd: O Lord God be propicious I beseech thee: who shal rayse vp Iacob, because he is a litle one? 3. Our Lord hath had pitie vpon this: (*b*) It shal not be, sayth our Lord. 4. These things hath our Lord God called iudgement vnto (*c*) fyre, and it deauoured the great depth and it did eate a part together. 5. And I sayd: Lord God be quiet I beseech thee: who shal rayse vp Iacob, because he is a litle one? 6. Our Lord had pitie vpon this: Yea this also shal not be, sayth our Lord God. 7. These things hath our Lord shewed to me: and loe our Lord standing vpon a wal plastered, and in his hand (*d*) a masons truel. 8. And our Lord said to me? What seest thou Amos? And I said: A masons truel. And our Lord sayd: Behold I wil lay downe the truel in the middes of my people Israel: I wil adde no more to plaster it ouer. 9. And the excelses of the idol shal be throwen dowen, and the sanctifications of Israel shal be made desolate: and I wil rise vpon the house of Ieroboam with the sword. 10. And Amasias the Priest of Bethel sent to Ieroboam the King of Israel, sayng: Amos (*e*) hath rebelled against thee in the middes of the house of Israel: the land wil not be able to susteyne al his words. 11. For thus saith Amos: (*f*) Ieroboam shal dye by the sword, and Israel shal depart captiue out of their land. 12. And Amasias sayd to Amos: Thou that seest, goe, flye into the land of Iuda: and eate bread there, and thou shalt prophecie there. 13. And in Bethel thou shalt adde no more to prophecie: because it is the sanctification of the King, and it is the house of the Kingdom. 14. And Amos answered, and sayd to Amasias: I am not a Prophet * and I am not the sonne of a Prophet: but an heardsman am I plucking sycomores. 15. And our Lord tooke me when I folowed the flocke, and our Lord sayd to me: Goe, Pro-

(*a*) Locusts swarming in multitude signified the Assirian soldiers inuading the ten tribes, as is recorded 4. *Reg.* 18.

(*b*) Salmanasar King of Assirians hauing subdued the tē tribes, inuaded the Kingdō of Iuda, & besieged Ierusalem: but his armie was miraculously destroyed. 4. *Reg.* 19.

(*c*) This secōd vision of fire signified the captiuitie of the two tribes caried into Babylon. 4. *Reg.* 24. & 25.

(*d*) This third vision signified the calamities which the ten tribes suffered shortly after in the reigne of Manahem. 4. *Reg.* 15. *v.* 20.

* *by education.*

(*e*) False Prophets not induring the wholsome preaching of true Pastours falsely accuse them of rebellion, treason, and sedition. (*f*) In this also the false Prophet lyed; for Amos sayd not: *Ieroboam shal dye by the sword*: but that God would rise vpon *the house of Ieroboam with the sword.* v. 9. fulfilled when Zacharias the sonne of Ieroboam was slaine by Sellum. 4. *Reg.* 15. *v.* 10.

phecie to my people Iſrael. 16. And nou heare the word of our Lord: Thou ſayeſt: Thou ſhalt not prophecie vpon Iſrael, and thou ſhalt not diſtil vpon the houſe of the idol. 17. Therfore thus ſaith our Lord: Thy wife ſhal fornicate in the citie, and thy ſonnes, and thy daughters ſhal fal by the ſword, and thy ground ſhal be meaſured with a corde, and thou ſhalt dye in a polluted land, and Iſrael ſhal depart captiue out of their land.

CHAP. VIII.

In a viſion of an apple hooke the captiuitie of the ten tribes is againe foreshewed, 4. with reprehenſion of their auarice, and oppreſſion of the poore: 7. for which they shal fal into great miſeries.

THESE things hath our Lord ſhewed to me: and (*a*) behold an apple hooke. 2. And he ſayd: What ſeeſt thou Amos? And I ſayd: An apple hooke. And our Lord ſayd to me: The end commeth vpon my people Iſrael: I wil adde no more to paſſe them. 3. And the hinges of the tẽple ſhal creake in that day, ſaith our Lord God: manie ſhal dye: in euerie place ſhal ſilence be caſt. 4. Heare this you that tread downe the poore, & make the needie of the land to fayle, 5. ſaying: When wil the month paſſe, and we ſhal ſel wares: and the Sabbath, and we open the corne: that we may diminiſh the meaſure, and increaſe the ſicle, and conuey in deceitful balances, 6. that we may for ſiluer poſſeſſe the needie, and the poore for ſhoes, and may ſel the refuſe of the corne? 7. Our Lord hath ſworne againſt the pride of Iacob: If I ſhal forget euen to the end al their works. 8. Why, ſhal not the land be moued vpon this, and euerie inhabitant therof mourne: and riſe vp as a riuer altogether, and be caſt out, & runne downe to the riuer of Ægypt? 9. And it ſhal be in that day, ſaith our Lord God: (*b*) The ſunne ſhal goe downe at midday, and I wil make the earth to be darke in the day of light. 10. And I wil turne your feſtiuities into mourning, and al your ſongs into lamentation: and I wil bring in vpon euerie backe of yours ſackcloth, and vpon euerie head baldnes: and I will lay it as the mourning of an onlie begotten ſonne, & the later end therof as a bitter day. 11. Behold the dayes come, ſaith our Lord, and I wil ſend forth famine into the land: (*c*) not the famine of bread, nor thirſt of water, but of hearing the word of the Lord. 12. And they ſhal be moued from the ſea euen to ſea, and from the North euen to the Eaſt: they ſhal goe about ſeeking the word of our Lord, and ſhal not find. 13. In that day the fayre virgins ſhal faile, and the yong men in thirſt. 14. They that ſweare by the ſinne of Samaria, and ſay: Thy God ô Dan liueth: and the way of Berſabee liueth: and they ſhal fal, and ſhal riſe no more.

(*a*) By this viſion of *a hook* is ſignified, that not only the neerer parts of the ten tribes ſhould be brought into captiuitie, which is writen 4. *Reg.* 15. *v.* 29. but alſo the reſt which were further off: as fruit of trees, which can not be gathered with the hand, is drawen with a hooke: & ſo al were caried away. 4. *Reg.* 17. *v.* 6.

(*b*) In their great proſperitie, when they leaſt ſuſpect, calamitie ſhal fal vpõ them.

(*c*) It can not be doubted but in the ſiege there was want of bread, drink, & of other victuals: but greater want of ſpiritual foode.

Deut. 1. *Iere.* 15. *Tob* 2. *Mar.* 1.

CHAP.

CHAP. IX.

The great deſtruction of Ieruſalem, 8. *and diſperſion of al the Iewes are againe prophecied:* 11. *with the conuerſion of Gentils, and the Church of Chriſt ſhal greatly proſper.*

I SAW our Lord ſtanding vpon (*a*) the altar, and he ſayd: Strike (*b*) the henges, & let the lintels be moued: for there is auarice in the head of al, & the laſt of them wil I kil by the ſword: there ſhal be no flight for them: they ſhal flye, & he ſhal not be ſaued that ſhal flye of them. 2. If they ſhal deſcend euen to hel, thence ſhal my hand bring them out: and if they ſhal aſcend euen to heauen, thence wil I plucke thē downe. 3. And if they ſhal be hid in the top of Carmel, thence ſearching wil I take thē away: and if they ſhal hide themſelues frō mine eyes in the depth of the ſea, there wil I command the ſerpent, and he ſhal bite them. 4. And if they ſhal goe into captiuitie before their enemies, there wil I command the ſword, & it ſhal kil them. And I wil ſet mine eyes vpon them to euil, and not to good. 5. And our Lord the God of hoſtes, which toucheth the earth, & it ſhal melt away: and al thatd wel therein ſhal mourne: and it ſhal al riſe as a riuer, and ſhal runne downe as the floud of Ægypt. 6. He that buildeth in heauē his aſcenſion, & hath founded (*c*) his bundel vpō the earth: who calleth the waters of the ſea, and powreth them out vpon the face of the earth, Lord is his name. 7. Why, are not you as the children of the Æthiopians vnto me, ô children of Iſrael, ſaith our Lord? Did not I make Iſrael to aſcend out of the Land of Ægypt: and the Paleſthins out of Cappadocia, and the Syrians out of Cyrenee? 8. Behold the eyes of our Lord God vpon the ſinning Kingdom, and I wil deſtroy it from the face of the earth: but yet deſtroying I wil not deſtroy (*d*) the houſe of Iacob, ſayth our Lord. 9. For behold I wil command, & I wil ſhake the houſe of Iſrael in al nations, as wheate is ſhaken in a ſieue: and there ſhal not a litle ſtone fal vpon the earth. 10. Al the ſinners of my people ſhal fal by the ſword: which ſay: The euil ſhal not approch, & ſhal not come vpon vs. 11. (*e*) In that day I wil rayſe vp the tabernacle of Dauid, that was fallen: & I wil reedifie the breaches of the wals therof, and thoſe things, that were fallen I wil repayre: & I wil reedifie him as in the dayes of old. 12. That they may poſſeſſe the remnant of Idumea, and al nations, becauſe that my name is

Pſal. 1, 8.

Iere. 44.

Act. 15.

a) Deſtruction of the Altar, (*b*) and the Temple, importe the aboliſhing of ſacrifice, when the two tribes were caried into Babylon.

(*c*) God, who defendeth his Church as a ſtrong bundel faſt bond together, wil puniſh the wicked with iuſt afflictions.

(*d*) Notwithſtanding the great ruine of the Iewes, ſlaine and led captiues, yet God in them conſerued the Church that it was not deſtroyed.

e) S. Iames conformably to S. Peters doctrine, interpreteth this place of the conuerſion of Gentils to Chriſt. *Act.* 15 *v.* 15. *&c.*

ſinuocated vpon them : ſaith our Lord that doth theſe things. 13. Behold the dayes come, ſaith our Lord : and the plougher ſhal ouertake the reaper, and the treader of the grape him that ſoweth ſeede : and the mountaynes ſhal droppe ſweetnes, and al hilles ſhal be tilled. 14. And I wil conuert the captiuitie of my people Iſrael : and they ſhal build the deſert cities, and inhabite : and ſhal plant vineyards, and drinke the wine of them : and ſhal make gardens, and eate the fruits of them. And I wil plant them vpon their owne ground : & I wil no more pluck them out of their land, which I haue giuen them, ſayth our Lord thy God. *Ioel. 3.*

THE PROPHECIE OF ABDIAS.

ABDIAS *borne in Sichem, of the tribe of Ephraim, prophecied the ſame time with Amos; ſo briefly that his prophecie is not parted into chapters:*
S.Epiph *1. againſt the Idumeans; foreshewing their deſtruction, 10. for their perpetual emnitie againſt the Iewes, and confederacie with the Chaldees. 17. The captiuitie and relaxation of the Iewes. And redemption of the whole world by Chriſt.*

Iere.49.  HE viſion of Abdias. Thus ſayth our Lord God to Edom: We haue heard a bruit from our Lord, and he (*a*) hath ſent a legate to the Gentils: Riſe ye, and let vs ariſe againſt him into battel. 2. Behold I haue giuen thee a litle one in the Gentils: thou art contemptible exceedingly. 3. The pride of thy hart hath extolled thee, dwelling in the clefts of rocks, exalting thy throne: which ſayſt in thy hart: Who ſhal plucke me downe to the earth? 4. If thou ſhalt be exalted as an eagle, and if thou ſhalt ſet thy neſt among the ſtarres: thence wil I plucke thee downe, ſayth our Lord. 5. If theeues had gone in to thee, if robbers by night, how hadſt thou held thy peace? would not they haue ſtolen things ſufficent for themſelues? if the grape gatherers had entered in to thee, would they not haue left thee at the leaſt a cluſter? 6. How haue they ſearched Eſau, haue they ſought out his hidden things? 7. Euen to the border haue they caſt thee out? al the men of thy league haue mocked thee: the men of thy peace haue preuailed againſt thee: they that eate with thee, ſhal lay ambuſhments vnder thee: there is no
Iſa. 29. wiſedom in him. 8. Why, ſhal not I in that day, ſayth our Lord, deſtroy the wiſe out of Idumea, and prudence from the mount of Eſau. 9. And thy valients of the South ſhal feare, that man may periſh from the

(*a*) God directed the cogitations of diuers other Gentiles, to ioyne their forces againſt the Idumeans.

mount

mount of Eſau. 10. For the ſlaughter, and for the iniquitie againſt thy brother Iacob, confuſion ſhal couer thee, and thou ſhalt periſh for euer. 11. In the day when thou ſtoodeſt againſt him, when ſtrangers tooke his armie, and foreners entred his gates, and vpon Ieruſalem caſt lotte: thou alſo waſt as one of them. 12. And (*b*) thou ſhalt not diſpiſe in the day of thy brother, in the day of his peregrination: and thou ſhalt not reioyce ouer the children of Iuda, in the day of their perdition: & thou ſhalt not magnifie thy mouth in the day of diſtreſſe. 13. Neither ſhalt thou enter the gate of my people in the day of their ruine: neither ſhalt thou alſo diſpiſe in his euils in the day of his deſtruction: and thou ſhalt not be ſent out againſt his armie in the day of his deſtruction. 14. Neither ſhalt thou ſtand in the out-goings to kil them that fly: & thou ſhalt not ſhut vp his remnant in the day of tribulation. 15. Becauſe the day of our Lord is at hand vpon al nations: as thou haſt done, ſo ſhal it be done to thee: thy rettribution he wil returne vpon thine owne head. 16. For as you haue drunke vpon my holie mount, ſhal al Gentils drinke continually: & they ſhal drinke, and ſwallow vp, and they ſhal be as though they were not. 17. And in (*c*) mount Sion ſhal be ſaluation, and it ſhal be holie: and the houſe of Iacob ſhal poſſeſſe thoſe that had poſſeſſed them. 18. And the houſe of Iacob ſhal be a fyre, and the houſe of Ioſeph a flame, and the houſe of Eſau ſtubble: and they ſhal be kindled in them, and ſhal deuoure them: and there ſhal be no remaynes of the houſe of Eſau, becauſe our Lord hath ſpoken. 19. And (*d*) they that are toward the South, ſhal inherite the mount of Eſau, and they in the champaine countries, Philiſthiims: and they ſhal poſſeſſe the region of Ephraim, and the region of Samaria: and Beniamin ſhal poſſeſſe Galaad. 20. And the tranſmigration of this hoſt of the children of Iſrael, al places of the Chananeites euen to Sarepta: and the tranſmigration of Ieruſalem, that is in Boſphorus, ſhal poſſeſſe the cities of the South. 21. And ſauiours ſhal aſcend into mount Sion to iudge the mount of Eſau: and the Kingdom ſhal be to our Lord.

Gen. 27.

Luc. 1. v. 3.

b) God admoniſheth them what they ought not to doe, but with al foreſheweth that they *wil deſpiſe* the Iewes their brethren: & *wil reioyce* in their miſeries.

c) Hiſtorically al this proſperitie was promiſed to the Iewes after their deliuerie from Babylon, and ſo much therof performed as their new ſinnes hindred not, the reſt is fulfilled in Chriſtians. *S. Ierom. ep. ad Dardan.*

(d) The reſt of this prophecie is only of Chriſt poſſeſſing al nations, *To whom al the Prophets giue teſtimonie that al receiue remiſſion of ſinnes by his name believing in him.* Act. 10. v 43. *See S. Aug. l. 18. c. 31. de ciuit.*

THE

THE PROPHECIE OF IONAS.

Mat.12. Luc.11. S. Iero. Epist. ad Paulin.

IONAS *the sonne of Amathi in Geth, of the tribe of Zabulon, in the reigne* of Ieroboam *sonne of* Ioas *King of Israel, not only in words, but also* in his person prophecied, and prefigured Christ; *as our Sauiour himself testifieth.* And vnder the name of Niniue announceth saluation to al Gentils *that repent and returne to God as Niniue did.*

Ionas a figure of Christ, prophecied saluation to al nations.

CHAP. I.

Ionas being sent to preach in Niniue, flyeth by sea: 4. a tempest riseth, 8. wherof he being found by lot, to be the cause 12. is cast into the sea, 15. and it is cauime.

AND the word of our Lord was made to Ionas the sonne of Amathi, saying: 2. Arise, and goe into (*a*) Niniue the great citie, and preach in it: because the malice therof is ascended before me. 3. And Ionas arose (*b*) to flye into Tharsis from the face of our Lord, and he went downe into Ioppe, and found a ship going into Tharsis: and he gaue the fare therof, and went downe into it, that he might goe with them into Tharsis from the face of our Lord. 4. But our Lord sent a great winde into the sea: and a great tempest was made in the sea, and the ship was in danger to be broken. 5. And the mariners were afrayd, and the men cried to their God: & they threw the vessels, that were in the ship, into the sea, that it might be lightned of them: & Ionas went downe into the inner part of the ship, and slept a deep sleep. 6. And the gouerner came to him & sayd to him: Why art thou oppressed with sleep? Rise, inuocate thy God, if perhaps God wil thinke of vs, and we perish not. 7. And

a) God Creatour & Lord of al the world, hath also care of al, *Rom.3.v.29* & therfore sent this Prophet to the great citie Niniue, as likewise others prophecied to *the Babylonians, Ægyptiãs, Moabites, Ammonites, Idumeans, &c.*

b) Ionas sheweth the cause why he fled, *ch.4 v.2.* fearing to be counted a false Prophet.

cuerie

(e) The mariners ſeeing no natural cauſe of ſo ſudaine & great a tẽpeſt, fought to know the reaſon therof by lot, wherto the Prophet agreed, by Gods inſpiration, & ſo was diſcouered.

euerie one ſayd to his felow: Come, and (c) let vs caſt lots, and know why this euil is to vs. And they caſt lots, and the lot fel vpon Ionas. 8. And they ſayd to him: Tel vs for whoſe cauſe this euil is to vs, what is thy worke? what is thy countrie? & whither goeſt thou? or of what people art thou? 9. And he ſayd to them: I am an Hebrew, & the Lord God of heauen I feare, which made the ſea and the drie land. 10. And the men feared with great feare, and they ſayd to him: Why haſt thou done this? (For the men knew that he fled from the face of our Lord: becauſe he had told them.) 11. And they ſayd to him: What ſhal we doe to thee, and the ſea ſhal ceaſe from vs? becauſe the ſea went, and ſwelled. 12. And he ſayd to them: Take me vp, and caſt me into the ſea, and the ſea ſhal ceaſe from you: for I know that for me this great tempeſt is vpon yòu. 13. And the men rowed, to returne to the land, and

(d) Sacrifice & vowes are knowne to al men by the light of nature to be grateful to God.

they were not able: becauſe the ſea went and ſwelled vpõ them. 14. And they cried to our Lord, and ſayd: We beſeech thee ô Lord, let vs not periſh in the life of this man, and giue not vpon vs innocent bloud: becauſe thou ô Lord, haſt done as thou wouldeſt. 15. And they tooke Ionas, and caſt him into the ſea: & the ſea ceaſed from his rage. 16. And the men feared our Lord whith great feare, and (d) immolated hoſts to our Lord, and vowed vowes.

CHAP. II.

Ionas is ſwallowed by a great fiſh; 3. Prayeth with confidence in God; 11. and the fiſh caſteth him on the drie land.

(a) That this great fiſh was a whale, our Sauiour plainly expreſſeth. *Mat.* 12. v. 40.

(b) The Prophet doubtles prayed before & when they caſt him out of the ſhip, and continued the ſame prayer being in the whales bellie, with more cõfidence, that he ſhould be aſly caſt on the drie land. v. 5. And therfore rendreth thanks vowing ſacrifice, of thanks giuing. v. 10.

AND our Lord prepared (a) a great fiſh to ſwallow downe Ionas: and Ionas was in the bellie of the fiſh three dayes and three nights. 2. And Ionas (b) prayed to our Lord his God out of the bellie of the fiſh. 3. And he ſayd: *Mat* 12. *Luc.* 11.

I cryed out of my tribulation to our Lord, & he hath heard me: out of the bellie of hel cried I, and thou haſt heard my voice. *Pſal.* 119. & 129.

4. And thou haſt caſt me forth into the depth in the hart of the ſea, & a floud hath compaſſed me: al thy ſurges, and thy waues haue paſſed ouer me.

5. And I ſay: I am caſt away from the ſight of thine eyes: but yet I ſhal ſee thy holie temple againe.

6. The waters haue compaſſed me euen to the ſoule: the depth hath incloſed me, the ſea hath couered my head.

7. I am deſcended to the (c) extreme parts of the mountaines: the

(c) Furtheſt that can be from mountaines, euen into the depth of the ſea, which is lower then any other valleyes.

barres

barres of the earth haue ſhut me vp for euer: and thou wilt lift vp my life from corruption, ô Lord my God.

8. When my ſoule was in diſtreſſe within me, I remembred our Lord: that my prayer may come to thee vnto thy holie temple.

9. They that keepe vanities in vaine, forſake their mercie.

10. But I in the voice of prayſe wil immolate to thee: what things ſoeuer I haue vowed I wil render for ſaluation to our Lord.

11. And our Lord (*d*) ſpake to the fiſh: and it vomited vp Ionas vpon the drie land.

(*d*) Gods wil is his word by which al creatures were made, and to which, as wel liuing, as ſenſes things obey.

CHAP. III.

Againe Ionas is commanded to preach in Niniue, that within fourtie dayes it ſhal be deſtroyed: 5. *They al faſt, and repent*: 10. *and God recalleth his ſentence.*

AND the word of our Lord was made to Ionas the ſecond time, ſaying: 2. Ariſe, and goe into Niniue (*a*) the great citie: and preach in it the preaching which I ſpeake to thee. 3. And Ionas aroſe, and went into Niniue according to the word of our Lord: and Niniue was a great citie of three dayes iourney. 4. And Ionas began to enter into the citie one dayes iourney: & he cried, and ſayd: As yet fourtie dayes, and Niniue (*b*) ſhal be ſubuerted. 5. And the men of Niniue beleiued in God: and they proclamed a faſt, and were clothed with ſackcloth from the greater to the leſſer. 6. And the word came to the King of Niniue: and he roſe vp out of his throne, and caſt away his garment from him, and was clothed with ſackcloth, and ſate in aſhes. 7. And he cried, and ſayd in Niniue from the mouth of the King and of his Princes, ſaying: Men, (*c*) and beaſts, and oxen, and cattel let them not taſte any thing: nor feed, and let them not drinke water. 8. And let men and beaſts be couered with ſackcloths, and crie to our Lord in ſtrength, and let euerie man conuert from his euil way, and from the iniquitie, that is in their hands. 9. Who knoweth if God wil conuert, and forgiue: and wil returne from the furie of his wrath, and we ſhal not periſh? 10. And God ſaw their workes, that they were conuerted from their euil way: and God had mercie on the euil which he had ſpoken, that he would doe to them, and he did it not.

Iere. 18.

Ioel. 2.

(*a*) *Diodorus Siculus li.* 3. *c.* 1. writeth that Niniue was in length 150 *ſtadia*, or forlõgs, in breadth 90. ſo it was in circuite of the wals 480. And euerie forlong hauing 125. paces of fiue foot the pace, the compaſſe was 60. Italian myles, about 50. or 48. Engliſh myles: a ſufficient trauel of three dayes, to paſſe through the principal ſtreets, and more publike places therof.

(*b*) As wel this, as many other like prophecies, ſhew that Gods threats are conditional, if ſinners wil repent: for then God changeth his ſentence. *S. Chryſ. ho.* 5. *ad popul. S. Iero. in hunc locum. S. Greg. li.* 16. *c.* 18. *Moral.* The ſame is alſo cleere *Iere.* 18. *v.* 8.

(*c*) Great remorſe and deteſtation of ſinne maketh penitents to exceede in auſtere works, which being wel meant is accepted at Gods hands, ſo it be not indiſcreet.

CHAP. IIII.

The Prophet lamenteth for that he was commanded to preach otherwiſe then it came to paſſe. 5. Going forth he ſtayeth neere the citie to ſee the end. 6. An yuie growing couereth his head from the ſunne; 7. but withereth the next day, 8. and he lamenting deſireth to dye, 10 and God sheweth that it is more meet to ſaue Niniue then the yuie.

(a) Ionas conſectured by their penance that God would for this time ſpare Niniue, & ſo was afflicted, fearing that both this, & other prophecies ſhould be reputed vncertaine. But this doubt is ſolued vnderſtanding Gods threats to be conditional as before. *ch.3.v.4.* and ſo it proued. For they falling againe into former ſinnes were afterwards deſtroyed. *Nahum.1.2.& 3.*

(b) Ionas had iuſt cauſe to be grieued; and ſo God had iuſt cauſe of compaſſiō, that the citie ſhould not periſh. In this prophecie, which is alſo an hiſtorie, who could haue thought that Ionas had been a figure of our Sauiours death & reſurrection, vnles himſelf had ſo expounded it? *Mat.12.*

AND Ionas (a) was afflicted with great affliction, and was * angrie: 2. and he prayed to our Lord, & ſayd: I beſeech thee ô Lord, Why, is not this my word, when I was yet in my countrie? for this did I preuent to flye into Tharſis. For I know that thou art a clement, and merciful God, patient, and of much compaſſion, and forgiuing vpon the euil. 3. And now Lord take I beſeech thee my ſoule from me: becauſe better is death to me then life. 4. And our Lord ſaid: Art thou angrie wel thinkeſt thou? 5. And Ionas went out of the citie, and ſate againſt the Eaſt part of the citie: and he made himſelf a bowre there, and he ſate vnder it in the ſhadow, til he might ſee what would befal to the citie. 6. And our Lord God prepared an yuie tree, and it came vp ouer the head of Ionas, to be a ſhadow ouer his head, and to couer him: for he had laboured: and Ionas reioyced vpon the yuie with great ioy. 7. And God prepared a worme in the ryſing of the morning againſt the morrow: & it ſtruck the iuie, & it withered. 8. And when the ſunne was riſen, our Lord commanded an hot and burning winde: and the ſunne beate vpon the head of Ionas, and he broyled for heate: and he deſired for his ſoule to dye, and ſayd: It is better for me to dye then to liue. 9. And our Lord ſayd to Ionas: Art thou angrie wel, thinkeſt thou, for the yuie? And he ſayd: (b) I am * angrie wel euen vnto death. 10. And our Lord ſayd: Thou art ſorie for the yuie, wherin thou haſt not laboured, nor made it to grow, which in one night came forth, and in one night is periſhed. 11. And ſhal not I ſpare Niniue the great citie, wherin are more then a hundred twentie thouſand men, that know not what is between their right hand and their left, and manie beaſts?

*grieued *Pſal.58. Ioel.2.

*grieued

THE PROPHECIE OF MICHEAS.

S. Epip. de vita Proph.

MICHAS a Moraſthite *of the tribe of Ephraim*, prophecied part of the time with Iſay, and the former fiue leſſe Prophets: againſt *both the Kingdoms of* Iſrael *and* Iuda: *foreshewing their captiuities, and relaxation of Iuda from Babylon: their conuerſion to Chriſt neer the end of the world: and that in the meane time al other nations shal beleeue in Chriſt.*

Micheas prophecied the ſame time with Iſay &c.

CHAP. I.

Samaria and al the ten tribes shal be brought into captiuitie by the Aſsirians. 9. The two tribes shal alſo be inuaded and ſpoyled, euen neere to Ieruſalem.



Deu 32. Iſa. 1. Iſa. 26.

THE word of our Lord that was made to Micheas the Moraſthite, in the dayes of Ioathan, Achaz, and Ezechias Kings of Iuda: which he ſaw vpon Samaria and Ieruſalem. 2. Heare al ye peoples: & let the earth attend, & the fulnes therof: and (a) let our Lord God be vnto you for a witnes, our Lord out his holie temple. 3. Becauſe loe our Lord wil goe forth out of his place: and he wil deſcend, and wil tread vpon the higheſt of the earth. 4. And the mountaines ſhal be conſumed vnder him: and the valleyes ſhal be clouen, as waxe at the preſence of fyre, and as waters that runne downe headlong. 5. For the wickednes of Iacob al this, and for the ſinnes of the houſe of Iſrael. What is the wickednes of Iacob? is it not Samaria? and what the exceſſes of Iuda? is it not Ieruſalem?

(a) If the Prophet ſhould not admonish the people, both he and they ſhould dye in their ſinne. *Iere.* 3. v. 18. 19. but he diſcharging his office (as God is witnes) they not repenting ſhal perish in their iniquitie.

6. And I wil lay Samaria as a heape of ſtones in the field when a vineyard is planted: & I wil plucke downe her ſtones into the valley, & wil diſcouer her foundations. 7. And al her ſculptils ſhal be cut in ſunder, & al her wages ſhal be burnt with fyre, & I wil lay al her idols into perdition: becauſe they are gathered together of the wages of an harlot, & (*b*) vnto the hyre of an harlot they ſhal returne. 8. Vpon this wil I lamẽt, and howle: I wil goe ſpoiled, and naked: I wil make lamentation as of dragons, & mourning as it were of ſtriches. 9. Becauſe her plague is deſperate, becauſe it is come euen to Iuda, it hath touched the gate of my people euen to Ieruſalem. 10. (*c*) In Geth declare it not, weep not with teares: (*d*) in the houſe of duſt ſprinkle your ſelf with duſt. 11. And paſſe ye to your ſelues ô faire habitation, confounded with ignominie: ſhe went not out that dwelleth in the going out: the houſe adioyning ſhal receiue lamentation of you, which ſtood to her ſelf. 12. Becauſe ſhe is weakned to good which dwelleth in bitterneſſes: becauſe euil is deſcended from our Lord into the gate of Ieruſalem. 13. Tumult of the chariot of aſtoniſhment to the inhabitant of Lachis: it is the beginning of ſinne to the deughter of Sion, becauſe in thee are found the wickedneſſes of Iſrael. 14. Therfore ſhal he giue ſpoilers vpon the inheritance of Geth: the houſes of lying into deception to the Kings of Iſrael. 15. As yet wil I bring an heyre to thee which dwelleſt in Mareſa: euen to (*e*) Odolla ſhal the glorie of Iſrael come. 16. Be bald, and be poled for the children of thy delicacies: enlarge thy baldnes as an eagle: becauſe they are led captiues out of thee

(*b*) Samaria gathering riches by traffike with idolaters communicated alſo with them in idolatrie, and therfore their riches ſhal be caried into Niniue and other places of Aſſyria.

(*c*) Tel not theſe calamities which I foreſhew amongſt your enemies, leſt they reioyce therat.

(*d*) But lament in your owne houſes which ſhal be ruined, & repleniſhed with duſt. *S. Ierome here teſtifieth the hardnes of this place praying for the aſſiſtance of the Holy Ghoſt to vnderſtand it.*

(*e*) Ironiouſly he ſayth *the glorie*, that is, the miſerie of Iſrael ſhal be extended to Odolla the vttermoſt citie of Iuda.

CHAP. II.

By their great iniuſtice, 7. notwithſtanding their vaine preſumption of Gods mercie, wherto he is indeed moſt prone, 8. the Iſraelites through their exceſſiue rapine prouoke God to punich them. 12. Yet when Chriſt ſhal come ſome Iewes wil ſerue him; and manie more in the end of the world.

WOE to you which thinke that is (*a*) vnprofitable, and worke euil in your beds: in the morning light they doe it, becauſe their hand is againſt God. 2. And they haue coueted fields, and violently taken, and houſes forcibly taken away: and oppreſſed the man and his houſe, the man and his inheritance. 3. Therfore thus ſaith our Lord: Behold I purpoſe euil vpon this familie: whence you ſhal not take away your necks, and you ſhal not walke prowd, becauſe it is a very euil time. 4. In that day a parable ſhal be taken vp vpon you, and a ſong ſhal be ſung with ſweetnes, of them that ſay: With depopulation we are

(*a*) By the figure *Liptote*, that is here called vnprofitable, which is indeed extreme hurtful, & hath nothing profitable in it.

waſted:

wasted: part of my people is changed: how shal he depart frō me, whereas he returneth, that wil diuide our regions? 5. For this cause thou shalt haue none casting the cord of lot in the assemblie of our Lord. 6. Speake ye not (*b*) speaking: It shal not drop vpon these, confusion shal not apprehend them. 7. The house of Iacob saith: Why is the spirit of our Lord abridged, or are his cogitations such? (*c*) Are not my words good with him that walketh rightly? 8. And on the contrarie my people is risen vp as an aduersarie: from aboue the cote you haue taken away the cloke: & them that passed simply you turned into battel. 9. The women of my people you haue cast out of the house of their delicacies: from their litle ones you haue taken my praise for euer. 10. Arise, and goe, becausse you haue no rest here. For the vncleannes therof it shal be corrupted with a sore putrefaction. 11. Would God I were not a man hauing the spirit, and that I did rather speake a lie: I wil distil to thee into wine, and into drunkennes: and it shal be this people vpon whom it is distilled. 12. (*d*) Gathering I wil gather thee wholly together ô Iacob: I wil bring together the remnant of Israel into one, I wil put them together as a flocke in the fold, as cattel in the middes of shepcotes, they shal make a tumult by reason of the multitude of men. 13. For he shal ascend opening the way before them: they shal diuide, and passe through the gate, and shal enter by it: and their King shal passe before them, and our Lord in the head of them.

(*b*) The Prince of the people command the Prophets not to speake & inculcate so much of futur. afflictions.

(*c*) God answereth, that his threates proceed from his mercie. For he would saue al, and those that either *walke rightly* or repent shal feele the effect of his mercie, but except they be admonished, neither the good wil perseuere in goodnes, nor the euil returne into the right way.

(*d*) In further proofe of Gods mercie he promiseth to gather his Church of al nations by Christ.

CHAP. III.

For the sinnes of the rich oppressing the poore, 5. of false Prophets flatering for lucre, 9. and of Iudges perverting iustice, 12. Ierusalem and the temple shal be destroyed.

AND I sayd: Heare ye Princes (*a*) of Iacob, and ye dukes of the house of Israel: Why, is it not your part to know iudgement, 2. which hate good, and loue euil: which violently take away their skinnes from them, and their flesh from their bones? 3. Which haue eaten the flesh of my people, and haue flead their skinne from them: and haue broken, and cut their bones as in a kettle, and as it were flesh in the middes of a pot. 4. Shal they crie to our Lord, and he wil not heare them: and he wil hide his face from them at that time, as they haue done wickedly in their inuentions. 5. Thus sayth our Lord vpon (*b*) the Prophets, that seduce my people: that bite with their teeth, and preach peace: and if a man giue not something in their mouth, they sanctifie battel vpon him. 6. Therfore there shal be night to you for vision, and darkenes to you for diuination: and the sunne shal goe downe vpon the Prophets, and the

(*a*) The chief of both the Kingdoms (the two tribes, & the ten) were great extorcioners, & the poore murmuring against the rich also extorted eche from other: imitating the greater sort in euil.

(*b*) False Prophets sought also their priuate gaine.

day ſhal be darkned ouer them. 7. And they ſhal be confounded that ſee viſions, and the diuiners ſhal be confounded: and al ſhal couer their faces, becauſe there is no anſwer of God. 8. But yet I am repleniſhed with the ſtrength of the ſpirit of our Lord, with iudgement, & power: to declare vnto Iacob his wickednes, and to Iſrael his ſinne. 9. Heare this ye Princes of the houſe of Iacob, and ye (c) iudges of the houſe of Iſrael: which abhorre iudgement, and peruert al right things. 10. Which buil Sion in bloud, and Ieruſalem in iniquitie. 11. Her Princes iudged for guifts, and her Prieſts taught for wages, and her Prophets diuined for money: and they reſted vpon our Lord, ſaying. Why, is not our Lord in the middes of vs? euils ſhal not come vpon vs. 12. (d) For this, becauſe of you, Sion ſhal be ploughed as a field, & Ieruſalem be as an heap of ſtones, and the mount of the temple as the high places of foreſts.

Ezc. 22. Soph. 3.

Iere. 26.

(c) Likewiſe he Iudges perierted iudgement, ſcraping heir temporal profite of other nens quarels.

(d) And therfore al ſorts grieuouſly offending ſhal al worthily perish.

CHAP. IIII.

Manie Gentils shal beliene in Christ: 6. and laſtly the multitude of Iewes. 8. In the meane time the two tribes be caried inte captiuitie, & be deliuered againe.

AND it ſhal be: In (a) the later end of dayes there ſhal be the mount of the houſe of our Lord prepared in the top of mountaines, and high abouethe hils: & peoples ſhal flow to it. 2. And manie natiõs ſhal haſtẽ, & ſhal ſay: Come, let vs goe vp to the mountaine of our Lord, & to the houſe of the God of Iacob: & he wil teach vs of his wayes, & we ſhal goe in his pathes: becauſe out of Siõ ſhal the law goe forth, & the word of our Lord out of Ieruſalem. 3. And he ſhal iudge between manie peoples, and he ſhal rebuke ſtrong nations vnto a far off: and they (b) ſhal cut their ſwords into culters, and their ſpeares into ſpades: nation ſhal not take ſword againſt nation: and they ſhal no more learne to make battel. 4. And euerie man ſhal ſitte vnder his vine, and vnder his fig-tree, and there ſhal be none to make them afrayd: becauſe the mouth of the Lord of hoſts hath ſpoken it. 5. Becauſe (c) al peoples wil walke euerie one in the name of his God: but we ſhal walke in the name of the Lord our God for euer and euer. 6. In that day, ſaith our Lord, (d) I wil gather her that halteth: and her that I had caſt out, I wil gather vp, and her whom I had afflicted. 7. And I wil make her that halted into a remnant: and her that had laboured into a mightie nation: and our Lord wil reigne ouer them in mount Sion, from this time now & for euer. 8. And thou (e) the towre of flock, cloudie of the daughter of Sion ſhal come to thee: and the firſt power ſhal come the Kingdom to the daughter of Ieruſalem. 9. Now why art thou drawne together with penſiuenes? Why, is there not a King to thee, or is thy counſelour periſhed, becauſe ſorow hath apprehended thee as a woman is trauel? 10. Sorow thou and labour ô daughter of Sion, as a woman in trauel: becauſe now ſhalt thou goe out of the citie, & ſhalt dwel in the countrie, and ſhalt come euen to Babylon, there thou ſhalt be deliuered: there our Lord wil redeeme thee out of the hand of thine enemies. 11. And now

Iſa. 2.

Soph. 3. Luc. 1. Dan. 7.

(a) The Iewes confeſſe this Prophecie to be of Chriſt the promiſed Meſſias: but denie it to be of our Sauiour Ieſus of Nazareth, framing for their purpoſe diuers argumẽts, which the learned may ſee very wel cõfuted by Doct. *F. Ribera in this place. The later dayes* are this whole time from Chriſt to the end of the world, which is the laſt time or ſtate, after which ſhal be no other ſtate of time, but eternitie. Though in ſome places, *the later dayes*, or *laſt dayes*, ſignifie the time that followeth after the thing then mentioned. as *Iſa. 9. v. 12. Tim. 3. v. 1.* (b) True & ſincere chriſtians loue & keep peace, yea rather ſuſtaine iniuries with meeknes, then contend one againſt another. *1. Cor. 6.*

now manie nations are gathered together vpon thee, which say: Let her be stoned: and let our eye looke vpon Sion. 12. (*f*) But they haue not knowne the cogitations of our Lord, and haue not vnderstood his counsel: because he hath gathered them together as the haye of the floore. 13. Arise and thresh ô daughter of Sion: because I wil make thy horne of yron, and thy hoofes I wil make of brasse: and thou shalt breake in pieces manie peoples, and shalt kil the spoiles of them to our Lord, and their strength to the Lord of the whole earth.

CHAP. V.

Ierusalem shal be besieged and taken. (2. *Christ shal be borne in Bethlehem*) 3. *the Iewes shal not be wholly reiected, vntil the Gentils begin to embrace the true faith*: 4. *which shal be spred in the whole world*, 8. *pure from idolatrie*, 14. *and the incredulous punished.*

NOW shalt thou be spoiled (*a*) daughter of the spoiler: they haue layd siege vpon vs, with a rod shal they strike the cheek of the iudge of Israel. 2. AND THOV BETHLEHEM, Ephrata, art (*b*) a litle one in the thousands of Iuda: out of thee shal come forth vnto me he that shal be the dominatour in Israel: & his comming forth " from the beginning, from the dayes of eternitie, 3. Therfore shal he giue thē euen til the time, wherin she that trauileth shal bring forth: & the remnāt of his brethren shal be conuerted to the children of Israel. 4. And he shal stand, & feed in the strength of our Lord, in the height of the name of our Lord his God: & they shal be conuerted, because now shal he be magnified euen to the ends of the earth. 5. And this man shal be peace: when the Assyrian shal come into our land, and when he shal tread in our houses: & we wil rayse vpon him" seuen Pastours, & " eight principal men. 6. And they shal feed the land of Assur in the sword, and the land of Nemrod in the speares therof: & he shal deliuer from Assur, when he shal come into our Land, & when he shal tread in our coasts. 7. And the remnant of Iacob shal be in the middes of manie peoples as dew from our Lord, & as drops vpon the grasse, which expecteth not man, & tarieth not for the children of men. 8. And the remnant of Iacob shal be in the Gentils in the middes of manie peoples, as a lion among the beasts of the forests, and as a lions whelp amōg the flocks of cattel: who when he hath passed, & troden downe, & taken, there is none to deliuer. 9. Thy hand shal be exalted ouer thine enemies, & al thine enemies shal perish. 10. And it shal be in that day, sayth our Lord: I wil take away thy horses out of the middes of thee, & wil destroy thy chariots. 11. And I wil destroy the cities of thy land, & wil destroy al thy munitions, & I wil take away sorceries out of thy hand, & there shal be no diuinations in thee. 12. And I wil make thy sculptils to perish, and thy statues out of the middes of thee: and thou shalt no more adore the workes of thy hands. 13. And I wil plucke vp thy groues out of the middes of thee: & wil destroy thy cities. 14. And I wil doe vengeance in furie and in indignation among al the nations, that haue not heard.

Mat. 2. Ioan. 7.

c] Al such quiet patient people as walke in the name of God our Lord, wil keep this peace yea *euen with them that hate peace Psal.* 119. suffering persecution with alacritie of mind. *Heb* 10. *v.* 34. *S. Iren. l* 4. *c.* 67. *aduers. hæres. S. Iust. Apol.* 2. *pro Christian. S. Cyril. in hunc loc.*

(*d*) The Iewes shal be at last conuerted to Christ. (*e*) Captiuitie of the two tribes. (*f*) The relaxation from captiuitie.

a) Ierusalem is called *daughter of the spoiler*, that is, addicted to spoyling & oppressing the poore. as *ch.* 3. & therfore shal be spoyled; yet shal be restored & cōserued, til Bethlehē bring forth the Dominatour, Christ our Lord.

b) Bethlehem a smal citie, of least account amongst many, yet by Christ borne there, it became not a *litle one*, but more excellent then many others. *Mat.* 2. *v.* 6.

ANNO-

ANNOTATIONS.

CHAP. V.

Christ man & God.

2. From the beginning, from the dayes of eternitie.] To signifie that Christ taking mans nature, was neuertheles eternal God with the Father and Holie Ghost, the Prophet addeth that he was *from the beginning, and from the dayes of eternitie.* Which manner of speach, by iterating the same termes, as also *seculum seculi, secula seculorum*, and the like, signifie absolute eternitie. Though the same words put single in some places doe only importe long time, or during such a state: as *Exo.* 21. *v.* 6. *Psal.* 23. *v.* 7. & 9.

The Church hath alwayes true Pastours.

5. Seuen Pastours, eight principal men.) Christ raiseth vp, and alwayes conserueth manie, or a great number (signified by the two mystical numbers *seuen* and *eight*) to defend the faithful people of the Church against *Assur* & *Nemrod*, that is, against al persecutours and aduersaries. These defenders are the Fathers and Doctours of the Church, especially Bishops, who are here called *Pastours*, to admonish them, that their office is to feed the people with spiritual food, doctrine & Sacraments: and are called also Princes, or *principal men*, to admonish the people to obey, and folow their ordinance. As. S. Paul also admonisheth: *Obey your Prelats, and be subiect to them. For they watch as being to render* account for your soules. *Heb.* 13.

CHAP. VI.

God expostulateth with the chiefe of the Iewes, 3. and with the whole people, their ingratitude for his singular benefits: 6. who is not pacified with sacrifices, 8. but by doing iustice. 9. Which they not doing 13. shal be afflicted by their enimies.

(*a*) Wheras God shewed most singular great benefits, the vngrateful malignant people requited him with most wicked & reprochful crueltie. As is excellently set forth *in the Churches seruice on good friday.* (*b*) Both Moyses & Aaron were figures of our Sauiour, and their sister Marie a figure of B. Marie the Mother of Christ.

HEARE ye what our Lord speaketh: Arise, contend in iudgement against the mountaines, and let the hils heare thy voice. 2. Let the mountaynes heare the iudgement of our Lord, and the strong foundations of the earth: because the iudgement of our Lord is with his people, and with Israel he wil be iudged. 3. (*a*) My people what haue I done to thee, or what haue I molested thee? answer me. 4. Because I brought thee out of the Land of Ægypt, and deliuered thee out of the house of them that serued: and sent before thy face Moyses, and Aaron, and (*b*) Marie? 5. My people remember I pray thee, what Balach the King of Moab purposed: and what Balaam the sonne of Beor answered him: from Setim euen to Galgal, that thou mightst know the iustices of our Lord. 6. What worthie thing shal I offer to our Lord?

Iere. 2. *Exo.* 14. *Num.* 22.

shal

shal I bow the knee to the high God? What shal I offer vnto him holocausts, and calues of a yeare old? 7. Why, can our Lord be pacified with thousands of rammes, or with manie thousands of fat buckgoats? Why, shal I giue my first borne for my wickednes, the fruit of my womb for the sinne of my soule? 8. I wil shew thee ô man what is good, and what our Lord requireth of thee: Verily (c) to doe iudgement, and to loue mercie, and to walke solicitous with thy God. 9. The voice of our Lord crieth to the citie, and saluation shal be to them that feare thy name: heare ye ô tribes, and who shal approue it? 10. As yet there is fire in the house of the impious, treasures of iniquitie, and a lesser measure ful of wrath. 11. Why, shal I iustifie an impious balance, and the deceitful weights of the bag? 12. By which her richmen were replenished with iniquitie, and the inhabitants therin spake lies, and their tongue was fraudulent in their mouth. 13. And I therfore began to strike thee with perdition for thy sinnes. 14. Thou shalt eate, and shalt not be filled: and thy humiliation in the middes of thee: and thou shalt apprehend, and shalt not saue: & whom thou shalt saue, I wil giue vnto the sword. 15. Thou shalt sow, and shalt not reape: thou shalt tread the oliue, and shalt not be anoynted with the oyle: and presse muste, and shalt not drinke the wine. 16. And thou hast kept the precepts (d) of Amri, and al the worke of the house of Achab: & thou hast walked in their wils, that I might giue thee into perdition, and the inhabitants therin into hissing, and the reproch of my people you shal beare.

Leuit. 26. Deu. 28. Agge. 1.

(c) Works of iustice & mercie doe farre excel external sacrifice of the old law.

(d) Thou Ierusalem art so wicked & foolish, as to imitate the most wicked Kings & people of the ten tribes Amri & Achab. 3. Reg. 16. v. 25. & 30.

CHAP. VII.

The Prophet lamenteth, that for al his preaching few are good, and manie corrupt in manners: 5. therfore their miseries approch: 7. from which they shal be againe deliuered, 14. and prosper, 20. and al mankind shal be redeemed by Christ.

(a) Such general speach doth not importe absolutely al without exception, but that vary many or the farre greater part of the wicked remained so stil, notwithstanding the Prophets diligence in preaching, by the which few were conuerted.

WOE is me, because I am become as he that gathereth in autumne the clusters of vintage: there is no cluster to eate, timely ripe figges my soule hath desired. 2. The holie is perished out of the earth, & there is (a) none righteous among men: al lye in wayte for bloud, euerie one hunteth his brother to death. 3. The euil of their hands they cal good: the Prince requireth, & the iudge is in rendring: & the great mā hath spoken the desire of his soule, & they haue troubled it. 4. He that is left among them, is as a brier, and he that is righteous, as the thorne of the hedge. The day of thy speculation, thy visitation commeth: now shal be the

(b) In time of great & general distresse neere ft freind

cuen domeſticall may not be truſted, becauſe euerie one in ſuch caſe hath care of himſelf though it be be with preiudice of others.

destruction of them. 5. (*b*) Believe not a freind, and truſt not in Prince: from her that ſleepeth in thy boſome keep the cloſures of thy mouth. 6. Becauſe the ſonne doth contumelie to the father, and the daughter ryſeth againſt her mother, the daughter in law againſt her mother in law: and a mans enemies they of his owne houſhold. 7. But I wil looke towards our Lord, I wil expect God my ſauiour: my God wil heare me. 8 Reioyce not thou mine enemie ouer me, becauſe I am fallen: I ſhal ariſe, when I haue ſit in darknes, our Lord is my light. 9. I wil beare the wrath of our Lord, becauſe I haue ſinned to him: vntil he iudge my iudgement: he wil bring me forth into the light, I ſhal ſee his iuſtice. 10. And mine enemie ſhal behold, and (*c*) ſhe ſhal be couered with confuſion, which ſayth to me, where is the Lord thy God? Mine eyes ſhal looke on her: now ſhal ſhe be into conculcation as the myre of the ſtreets. 11. The day that thy wals may be builded vp: in that day ſhal the law be made far off. 12. In that day and Aſſur ſhal come euen to thee, and euen to the fenſed cities, and from the fenſed cities euen to the riuer, and to ſea from ſea, and to mountaine from mountaine. 13. And the land ſhal be into deſolation for the inhabitants therof, and for the fruit of their cogitations. 14. (*d*) Feede thy people with thy (*e*) rod, the flocke of thine inheritance, them that dwel alone in the foreſt, in the middes of Carmel: they ſhal feede vpon Baſan and Galaad according to the dayes of old. 15. According to the dayes of thy comming forth out of the Land of Ægypt I wil ſhew him meruels. 16. The nations ſhal ſee, and ſhal be confounded vpon al their ſtrength: they ſhal put the hand vpon the mouth, their eares ſhal be deafe. 17. They ſhal licke duſt as ſerpents, as the creeping beaſts of the earth, they ſhal be troubled in their houſes: the Lord our God they ſhal dread, and ſhal feare thee. 18. What God is like to thee, which takeſt away iniquitie, and paſſeſt ouer the ſinne of the remnant of thine inheritance? he wil ſend his furie in no more, becauſe he is willing mercie. 19. He wil returne, and wil haue mercie on vs: he wil lay away our iniquities: and he wil caſt al our ſinnes into the botome of the ſea. 20. Thou wilt giue (*f*) truth to Iacob, (*g*) mercie to Abraham: which thou haſt ſworne to our fathers from the dayes of old.

Mat.10. v.21-35.

Iere.13. Act 10. Colloſ.2. Luc.1. v.35.73. Gen.22. v.17.

(*b*) Beliefe not a freind, and truſt not in Prince: from her that ſleepeth in thy boſome keep the cloſures of thy mouth.

(*c*) Babylō ſhal be taken and ſpoyled by the Medes & Perſians, by them the Iewes ſhal be deliuered: wherat the Chaldees wil much repine.

(*d*) Paſtours office is to feede and rule,

(*e*) with meate, and rod, with doctrine and diſcipline.

(*f*) God gaue *truth to Iacob*, performing that which was promiſed,

(*g*) of his mere mercie to Abraham.

THE PROPHECIE OF NAHVM.

S. Iero. Epiſt ad Paulin.

NAHVM *borne* in Elceſe *a towne in Galiley*, prophecied ſhortly after the captiuitie of the tenne tribes, againſt Niniue, *about fiftie yeares after Ionas preaching, and their repentance; when they became more wicked then before: foreshewing their vtter ruine and ignominie. In figure of the deſtruction of idolatrie in al nations, by Chriſt* euangelizing and announcing peace *to al that wil belieue in him.*

Nahum prophecied about 50. yeares after Ionas, neer 135. before the deſtruction of Niniue.

CHAP. I.

Niniue shal be deſtroyed, not able to eſcape Gods powerful wrath. 9. The Aſsirians shal not preuaile againſt Ieruſalem: 13. but themſelues shal be ſlaine.

THE (*a*) burden of Niniuie, The Book of the viſion of Nahum the Elceſcite. 2. God is ielous, & our Lord reuenging, our Lord reuenging, and hauing furie: our Lord reuenging on his aduerſaries, and he is angrie with his enemies. 3. Our Lord is patient, and great of ſtrength, and clenſing, he wil not make innocēt. Our Lords wayes in tēpeſt. & whirwind, & clouds, the duſt of his feet. 4. Rebuking the ſea, & driyng it vp: & bringing al riuers to a deſert. Basā is weakned & Carmel: & the floure of Libanus is faided. 5. The mountaines were moued at him, and the hilles were deſolate: and the earth hath trembled at his preſence, & the world, & al that dwel therin. 6. Before the face of his indignation who ſhal ſtād? & who ſhal reſiſt in the wrath of his furie? his indignation is

(*a*) *Burden* ſignifieth cōmi tatorie & penſiue prophecie of ruine & puniſhment. Allegorically *Nahum* according to his name, comforteth the iuſt, ſhewing that God wil reuenge them by deſtroying *Niniue the beautiful* great citie, that is, the terreſtrial world called *cosmos beautiful*, and then reward his Saints in eternal glorie.

powred out as fire: and the rocks are diſſolued by him. 7. Our Lord is good, & ſtrengthning in the day of tribulation: & knowing them that hope in him. 8. And in a floud paſſing by, he wil make a conſummation of the place therof: & darkenes ſhal purſue his enemies. 9. What thinke ye againſt our Lord? conſumatiõ he wil make: there ſhal not riſe double tribulation. 10. Becauſe as thornes claſpe one an other: ſo (*b*) the feaſt of them that drinke together: they ſhal be conſumed as ſtuble ful of driénes. 11. Out of thee ſhal come forth one that thinketh malice againſt our Lord in the minde deuiſing preuarication. 12. Thus ſaith our Lord: If they ſhal be perfect: and ſo a great manie, ſo alſo ſhal they be ſhorne, and he ſhal paſſe by: I haue afflicted thee, and I wil afflict thee no more. And now I wil breake his rod frõ off thy backe, & I wil burſt thy bõds in ſunder. 14. And Our Lord wil command vpon thee, there (*a*) ſhal not be ſowen of thy name any more: out of the houſe of thy God I wil deſtroy ſculptil, & molten, I wil put thy graue, becauſe thou art diſhonoured. 15. Behold vpon the mountaines the feet of him that Euangelizeth, and preacheth peace: celebrate, ô Iuda, thy feſtiuities, and render thy vowes: becauſe Belial ſhal no more adde to paſſe through thee, he is wholly periſhed. *Iſa. 52. Rom. 10.*

(*b*) The Aſſirias accounting themſelues aſſured to take & ſpoile Ieruſalem, & therupon banketting and drinking were defeated al in one night.

(*c*) To Senacherib ſucceeded his ſonne Aſarhaddon, but preſently after the whole lineage was deſtroyed. 4. *Reg.* 19.

(*a*) Nabuchodonoſor inuading the territorie of Niniue waſted al things, & then aſſaulted and tooke the citie

(*b*) The Aſſirias became more proud & inſolent after they had ſpoiled the two tribes and caried the ten into captiuitie, & therfore God wil now reuẽge this pride.

(*c*) The people of Niniue, whẽ the wal of the citie ſhal once be broken by the enemies, wil flye away as water runneth out of a pond or fiſhpoole, whẽ the banke is brokẽ.

CHAP. II.

The Chaldees ſhal mightily inuade the Aſsirians, 5. take and ranſacke Niniue.

HE is come vp that (*a*) ſhal ſcatter before thee, that ſhal keep the ſeige: behold the way, fortifie the loynes, ſtrengthen force exceedingly. 2. Becauſe our Lord hath rendered (*b*) the pride of Iacob, as the pride of Iſrael: becauſe the waters haue diſſipated them, & haue marred their branches. 3. The buckler of his valiants fyrie, the men of the armie in ſcarlets, the raynes of the chariot fyrie in the day of his preparation, & the driuers are brought a ſleep. 4. In the wayes they are troubled, the chariots ſtruck one agaynſt an other in the ſtreets: their appearãce are as it were lamps, as it were lightning running to & fre. 5. He wil remember his valiants, they ſhal fal in their wayes: they ſhal quickly ſcale the wals therof, and a bowre ſhal be prepared. 6. The gates of the riuers are opened, and the temple throwen downe to the ground. 7. And the ſouldier is led away captiue: and her handmayds were led away mourning as doues, murmuring ia their harts. 8. And Niniue (*c*) her waters as it were a fiſhpool of waters: but themſelues are

fled

Isa. 2. fled. (d) Stand ſtand, and there is none that wil returne. 9. Spoile the ſiluer, ſpoile the gold: and there is no end of the riches of al veſſels that are to be deſired. 10. She is diſſipated, and rent, and torne: & pyning hart, and diſſolution of the knees, and defect in al reynes: and the facos of them al as the blacknes of a pot. 11. (e) Where is the habitation of lions, and the paſture of lions welps, to which the lion went, to goe in thither, the lions whelp, and is there none to make them afrayd? 12. The lion hath caught ſufficiently for his whelps, and hath killed for his lioneſſes: and he hath filled his dennes with praye, and his couch with rauening. 13. Behold I to thee, ſaith the Lord of hoſts, and I wil burne thy chariots euen to ſmoke, and the ſword ſhal eate thy litle lions: and I wil deſtroy thy praye out of the land, and the voice of thy meſſengers ſhal be heard no more.

(d) Although ſome of more courage wil exhort the fugitiues to ſtay, & fight for their citie, it wil not auaile, becauſe the moſt part wil ſeeke to eſcape by running away.

(e) The King of Aſſirians like a furious lion gathered praye out of al cuntries, & brought it into Ninine as into his denne, but at laſt ſhal be ſpoyled of al.

CHAP. III.

A deſcription of Niniues ruine, 5. made ignominious to al nations: 17. forraine ſouldiers flying away, and al their owne terrified.

Ezec. 24 Habac. 2. WOE to thee ô citie (a) of blouds, al of lying ful of teareing: ſpoile ſhal not depart from thee. 2. The voice of the whip, and the voice of the violence of the wheele, and of the neighing horſe, and of the feruent chariot, and of the horſman mounting. 3. And of the gliſtering ſword, and of the glittering ſpeare, and of a multitude ſlaine, and of a grieuous ruine: neither is there an end of corſes, and they ſhal fal on their bodies. 4. Becauſe of the multitude of the fornications, of the harlot beautiful and grateful, and hauing ſorceries, which hath ſold nations in her fornica-
Iſa. 47. tions, and families in her ſorceries. 5. Behold I to thee, ſayth the Lord of hoſts: and I wil diſcouer thy priuie parts in thy face, and wil ſhew to the Gentils thy nakednes, and to Kingdoms thine ignominie. 6. And I wil throw vpon thee abominations, and wil vſe thee contumelioufly, and wil put thee for an example. 7. And it ſhal be, euerie one that ſhal ſee thee, ſhal leape backe from thee, and ſhal ſay: Niniue is waſted: who ſhal ſhake the head vpon thee? whence ſhal I ſeeke a comforter for thee? 8. Why, art thou better then (b) Alexandria ful of peoples, which dwelleth in the riuers? waters round about it: whoſe riches, the ſea: waters the wales therof. 9. Æthiopia the ſtrength of it, and Ægypt and there is no end: Afrike, and the Libyans haue been in thine ayde.

(a) Nemrod began with ſheeding bloud to make himſelf great. Gen. 10. ſo Ninus who built Niniue, & their ſucceſſours were ſtil very bloudie, & otherwiſe wicked, but at laſt after 1200. yeares, vnder Sardanapalus their Monarchie decayed much, as moſt writers both Greek & Latin teſtifie, but yet continued longer & flouriſhed againe, as Doctour Ribera sheweth by the holie Scriptures, & continued in al from Ninus time til it was deſtroyed by the Chaldees, about 1440. yeares, yea & was repayred againe & was great after the relaxation of the Iewes from captiuitie As *Euſeb. S. Aug. S. Beda, and others write.* (b) This citie was was firſt called *No*, but being deſtroyed by the Chaldees, and reedified by K. Alexander, was then called by his name. *S. Iero.*

10. But ſhe alſo in tranſmigration was led into captiuitie : her litle ones were daſhed in the head of al wayes, and vpon her noble ones, they haue caſt lot, and al her great men were made faſt in fetters. 11. Thou alſo therfore ſhalt be made drunke, and ſhalt be deſpiſed : and thou ſhalt ſeek help of the enemie. 12. Al thy munitions as figtrees with their greene figs : if they be ſhaken, they wil fal into the mouth of the eater. 13. Behold thy people women in the middes of thee : to thine enemies the gates of thy land with opening ſhal be opened, fyre ſhal deuoure thy barres. 14. Draw thee water for the ſiege, build thy munitions: enter into the clay, and tread, making morter hold the bricke. 15. There the fyre ſhal eate thee : thou ſhalt periſh by the ſword, as a bruke it ſhal deuoure thee : be gathered together as the bruke, be multiplied as the locuſt. 16. Thou haſt made thy merchandiſes more then are the ſtarres of heauen : the bruke was ſpred, and flew away. 17. Thy keepers as the locuſts: and thy litle ones as it were the locuſts of locuſts, which ſwarme on the hedges in the day of cold : the ſunne aroſe, and they flew away, and their place was not knowen where they were. 18. Thy Paſtours ſlumbred, ô King of Aſſur, thy Princes ſhal be buried, thy people lay hid in the mountaynes, and there is none to gather them together. 19. Thy deſtruction is not obſcure, thy plague is very ſore: al that haue heard the fame of thee, haue clapped the hand vpon thee : for vpon whom hath not thy malice paſſed alwayes?



THE PROPHECIE OF ABACVC.

HABACVC *borne in Bezochar prophecied the ſame time with* Nahum, *foreſhewing the victories of the Chaldees ſubdewing manie nations, namely the Kingdome of Iuda, deſtroying Ieruſalem & the temple, & carying the people captiue into* Babylon, *and afterwards the ruine of the ſame Chaldee, and relaxation of the Iewes: at laſt the comming of Chriſt, with diuers particular Myſteries deſcribed in a Canticle from his Incarnation to the general Iudgement, and eternitie of the next world.*

CHAP. I.

The Prophet lamenteth the imminent ruine of the people, by the inſolent crueltie of the Chaldees: 12. eſpecially for that the holie citie ſhal be ranſacked by idolaters and moſt wicked men.

THE (*a*) burden that Habacuc the Prophet ſaw. 2. How long ô Lord ſhal I crie, and thou wilt not heare? ſhal I crie out to thee ſuffering violence, and thou wilt not ſaue? 3. Why haſt thou ſhewed me iniquitie and labour, to ſee praye and iniuſtice againſt me? and iudgement is made, and contradiction more mightie. 4. For this cauſe is the law torne, and iudgement came not to the end: becauſe the impious preuaileth againſt the iuſt, therfore doth there come forth peruerſe iudgement. 5. Behold ye in the nations, and ſee: meruel, and be aſtoniſhed: becauſe (*b*) a worke is done in your dayes, which no man wil belieue when it ſhal be told. 6. Becauſe loe I (*c*) wil rayſe up the Chaldees, a bitter and ſwift nation, walking vpon the latitude of the earth, to poſſeſſe tabernacles not their owne. 7. It is horrible, & terrible: out of it ſelf ſhal the iudgement, & the burdē therof proceed-

Act. 13. *v.* 41.

Habacuc prophecied of the two tribes of the Chaldees: and of Chriſt. (*a*) This Prophet expreſſeth not againſt what Kingdom citie or perſon this burden is: the reaſon wherof ſeemeth to be, becauſe it is againſt very many and diuers, yea againſt al perſecuters of Gods ſeruants. (*b*) S. Paul alleadgeth this place in the myſtical ſenſe *Act.* 13. in the literal the cohērēce is very obſcure. (*c*) The Chaldees were not yet come to their greatnes, and therfore this could not be the ſame Habacuc mentioned *Daniel.* 14. *v.* 32.

proceed. 8. His horſes lighter then leopards, and ſwifter then euening wolues; and his horſemen ſhal be ſpred abrode, for his horſemen ſhal come from a far, they ſhal flye as an eagle haſtening to eate. 9. Al ſhal come to the praye, their faces a burning winde: and he ſhal gather together as the ſand, captiuitie. 10. And he ſhal triumph ouer Kings, and tyrants ſhal be his laughing ſtocke, and he ſhal laugh vpon euerie munition, and ſhal caſt vp a mount, and ſhal take it. 11. (d) Then ſhal the ſpirit be changed, and he ſhal paſſe, and fal: this is his ſtrength of his God. 12. Why waſt thou not from the biginning ô Lord my God, my holie one, & we ſhal not dye? Lord thou haſt appoynted him for iudgemente: and ſtrong to chaſtiſe, thou haſt founded him. 13. Thine eyes are cleane, from ſeeing euil, and thou canſt not looke toward iniquitie. Why lookeſt thou not vpon them that doe vniuſt things, and holdeſt thy peace when the impious deuoureth him that is more iuſt then himſelf? 14. And thou wilt make men as the fiſhes of the ſea, and as the creeping beaſt not hauing a Prince. 15. (e) He lifted vp al in the hooke, he drew it in his traine, and gathered it into his net: vpon this he wil be glad and reioyce. 16. Therfore wil he immolate to his trayne, and he he wil ſacrifice to his net: becauſe by them his portion is fat, & his meate choſen. 17. For this cauſe therfore ſpreddeth he his trayne, and alwayes to kil (f) the nations he wil not ſpare.

(d) After that the Chaldees ſhal haue ſubdued the Aſſirians, they ſhal alſo be ouerthrowne by others, to wit, by the Medes and Perſians.

(e) The Chaldees and other victorious nations conquering other countries attribute al to their owne induſtrie, & forces, honouring themſelues, & not God.

(f) Men of al nations.

CHAP. II.

The captiuitie of the two tribes, their relaxation, Chriſt wil aſſuredly come, though not quickly. 5. Their afflicters (the Chaldees) ſhal be deſtroyed; 18. and al other idolaters.

(a) The words of the Prophet expecting what God wil further reueale vnto him.

(b) He that cōmeth at the time apointed, though it be long, is not ſlacke.

(c) The principal comforte of the iuſt conſiſteth in their faith & confidence of the world to come. Wherby they liue with cōſolation, whereas

(a) I wil ſtand vpon my watch, and fixe my ſtep vpon the munition: and I wil behold, to ſee what may be ſayd to me, and what I may anſwer to him that rebuketh me. 2. And our Lord anſwered me, and ſayd: Write the viſion, and make it playne vpon tables: that he which runneth may read it ouer. 3. Becauſe as yet the viſion is far, and it ſhal appeare at the end, and ſhal not lye: if he ſhal make tariance, expect him: becauſe comming he wil come, and he (b) wil not ſlacke. 4. Behold he that is incredulous, his ſoule ſhal not be right in himſelf: but (c) the iuſt ſhal liue in his faith. 5. And as wine deceiueth him that drinketh: ſo that the prowd man be, and he ſhal not be beautified: who as it were hel, hath dilated his ſoule: and himſelf as death, and he is not filled: and he hath gathered together vnto him al nations, and hath heaped together vnto him al peoples. 6. Why, ſhal not al theſe take vp a parable vpon him, and a ſpeach of obſcure ſayings

Iſa 21.

Ioan. 3. Rom. 1. Gal. 3. Heb. 10.

of

of him : and it be ſayd : Wo to him that multiplieth things not his owne ? how long alſo doth he agrauat againſt himſelf thicke clay ? 7. Why, ſhal they not riſe ſodainly, that ſhal bite thee? and they that teare thee, be rayſed vp, and thou be for a ſpoile to them? 8. Becauſe thou haſt ſpoiled manie nations, al that ſhal be left of the peoples ſhal ſpoile thee : for the bloud (*d*) of man, and the iniquitie of the land, of the citie, and of al that dwel therein. 9. Woe to him that gathereth together naughtie auarice to his houſe, that his neſt may be on high, and thinketh he is deliuered out of the hand of euil. 10. Thou (*e*) haſt thought confuſion to thy houſe, thou haſt cut in ſunder manie peoples, and thy ſoule hath ſinned. 11. Becauſe the ſtone out of the wal ſhal crie: and the timber, that is between the iunctures of the buildings, ſhal anſwer. 12 Woe to him that buildeth a citie in blouds, and prepareth a citie in iniquitie. 13. Why, are not theſe things from the Lord of hoſts? For the peoples ſhal labour in much fire : and the nations in vaine, and they ſhal faynt. 14. Becauſe the earth ſhal be repleniſhed, that they may know the glorie of our Lord, as waters couering the ſea. 15. Woe to him that giueth drinke to his freind, putting in his gal, and making drunke, that he may behold his nakednes. 16. Thou art filled with ignominie for glorie, drinke thou alſo, and be faſt a ſleepe : the cup of the right hand of our Lord ſhal compaſſe thee, and the vomite of ignominie vpon thy glorie. 17. Becauſe the iniquitie of Libanus ſhal couer thee, & the waſting of the beaſts ſhal terrifie them for the blouds of men, and the iniquitie of the land, and of the citie, and of al that dwel therein. 18. What profiteth the thing engrauen, that the forger therof hath grauen it, a molten, and a falſe image? becauſe the forger therof hath hoped in his forgerie, to make dumme idols. 19. Woe vnto him that ſaith to wood : Awake : Ariſe, to the dumme ſtone. Why, can it teach ? Behold, this ſame is couered with gold, and ſiluer : and there is no ſpirit in the bowels therof. 20. But our Lord is in his holie temple : let al the earth be ſilent at his preſence.

Ezec. 24. Nahu. 3

Pſal. 10.

otherwiſe this miſerable life were rather a death. *Heb. 10. v. 38. See alſo S. Aug. li. 3. c. 5. cont. duas epiſt. Pelag. li. 14. de Trinit. c. 12. & de ſpiritu & lit. c. 9. & 11.* explicating with the Apoſtle that faith is the beginning of ſpiritual life by grace, to which works of the law without faith in Chriſt ſufficed not. *Rom. 1. Gal. 5.*

(*d*) For much bloudſhed by the Chaldees, for auarice, iniuſtice & other wickednes they ſhal at laſt be ruined.

(*e*) Whiles thou thoughteſt by rapine & auarice to eternize thy familie and kingdom thou haſt merited the ruine therof.

CHAP. III.

I. THE PRAYER OF HABACVC THE PROPHET FOR * IGNORANCES.

* *Al ſinnes in ſome ſorte proceede of ignorance: for remiſſion wherof the Prophet prayeth in this Canticle, and that for the ſame Chriſts comming may not be differred: 2. So prophecieth his Incarnation, 3. Natiuitie, 4. Miracles and Doctrine, 5. Paſſion, Reſurrection, and conuerſion of Gentils: 16. The general Iudgement, Glorie of the bleſſed, and Damnation of the reprobate.*

LORD I heard thy hearing, and (*a*) was afrayd.
Lord thy worke in (*b*) the middes of yeares, quicken it:
In the middes of yeares ſhalt thou make it knowen: when thou art angrie, thou wilt remember mercie.
3. God wil come from (*c*) the South, and the holie one from mount Pharan: *
His glorie ſhal couer the heauens, and the earth is ful of his prayſe.
4. His brightnes ſhal be as the light, hornes in his hands:
There is his ſtrength hid.
5. Before his face ſhal death goe, and the diuel ſhal goe forth before his feet.
6. He ſtood and meaſured the earth, he beheld, and diſſolued the Gentils: and the mountaines of the world were broken.
The hilles of the world were bowed, by the wayes of his eternitie.
7. For iniquitie I ſaw the tents of Æthiopia, (*d*) the skinnes of the land of Madian ſhal be troubled.
8. Why, waſt thou angrie with the riuers ô Lord? or was thy furie in the riuers? or thine indignation in the ſea?
Who wilt mount vpon thy horſes, and thy chariots ſaluation.
9. Raiſing thou wilt rayſe vp thy bow: the othe to the tribes which thou haſt ſpoken. *
Thou wilt cut the riuers of the earth.
10. The mountaines ſaw thee, and were ſorie, the gulfe of water paſſed. The depth gaue his voice: the height lifted vp his hands.
11. The ſunne and the moone ſtood in their habitation, in the light of thine arrowes, they ſhal goe in the brightnes of thy glittering ſpeare.
12. In freating thou wilt treade downe the earth: in furie thou wilt aſtoniſh the Gentils.

* *Sela. See Annot. Pſ. 9.*

* *Sela.*

a) For the great excellēt, & admirable mercie of God, I was aſtoniſhed as one afrayd, ſeeing God himſelf wil take mans nature, & therin pay ranſom, and redeeme mankind,
(*b*) *in the* time diſigned for this purpoſe. The 70. Interpreters reade, *between two liuing creatures thou ſhal be found*, & ſo the Church hath in the office of Chriſts Natiuitie & Circumciſion: *between an oxe and an aſſe in the ſtal.*
(*c*) From Bethleem which is ſouthward frō Ieruſalem.
d) In Madian, a part of Æthiopia, the people liued moſt in tentes, not in houſes: ſo here is ſignified that in the tumulte of warres wil be much remouing of *skinnes*, that is, of their tentes made of ſhinnes.

13. Thou went forth the ſaluation of thy people : ſaluation with thy Chriſt. Thou ſtruckeſt (e) the head out of the houſe of the impious, thou haſt diſcouered the foundation euen to the neek. *

* Sela.

14. Thou haſt curſed his ſcepters, the head of his warriers, them that come as a whirlewind to diſperſe me.
Their exultation, as his that deauoureth the peore in ſecret.

15. Thou madeſt a way in the ſea for thy horſes, in the middes of manie waters.

16. I heard, and my bellie was troubled : at the voice my lips trembled, let rottenes enter in my bones, and ſwarme vnder me.
That I may reſt in (f) the day of tribulation : that I may aſcend to our girded people.

17. For the fig-tree ſhal not flouriſh: & there ſhal be no ſpring in the vines. The worke of the oliue-tree ſhal deceiue: and the fields ſhal not yeald meate: the cattel ſhal be cut off from the fold, and there ſhal be no heard in the ſtals.

18. But I wil ioy in our Lord : and wil reioyce in God my IESVS.

19. God our Lord is my ſtrength: and he wil make my feet as of the harts: and vpon my high place he the conquerer wil lead me ſinging in Pſalmes.

(e) Antichriſt the head of the malignant houſe, or conuenticle, ſhal be deſtroyed by Chriſt. *Iſa.* 11, v. 4. 2. *Theſ* 2.

(f) Al afflictions are to be patiently ſuſtayned, that we may haue reſt in the day of iudgement.

THE PROPHECIE OF SOPHONIAS.

Sophonias prophecied the captiuitie of the two tribes, their relaxatiō, and Myſteries of Chriſt.

SOPHONIAS *the ſonne of Chuſi borne in Sarabatha of the tribe of Simeon*, in the reigne of Ioſias King of Iuda, *ſome what before Ieremie (who began in the 13. yeare of the ſame Ioſias. After whom folowed Ezechiel, in the fift yeare of the tranſmigration of King Ioachin, and Baruch in the fift yeare after the deſtruction of Ieruſalem: then Daniel three yeares after him) prophecied the captiuitie of the two tribes, and their relaxation; likwiſe the ruine of diuers Gentils; the comming of Chriſt; conuerſion of Gentils, exccecation of the Iewes, with their general conuerſion towards the end of the world.*

CHAP. I.

For certaine enormious ſinnes, the captiuitie of the two tribes, is threatned, with admonition to repent, otherwiſe it ſhal be moſt terrible.

THE word (*a*) of our Lord that was made to Soponie the ſonne of Chuſi, the ſonne of Godolias, the ſonne of Amarias, the ſonne of Ezechias, in the dayes of Ioſias the ſonne of Amon King of Iuda. 2. (*b*) Gathering I wil gather tō-gether al things from the face of the earth, ſayth our Lord: 3. gathering man, and beaſt, gathering the foules of the heauen, and fiſhes of the ſea: and there ſhal be ruines of the impious: and I wil deſtroy men from the face of the earth, ſayth our Lord. 4. And I wil ſtretch forth my hand vpon Iuda, and vpon al the inhabitants of Ieruſalem and I wil deſtroy out of this place the remnant of Baal, and the na-mes of the temple-wardens with the Prieſts: 5. and them that adore vpon the tops of houſes the hoſt of heauen, and adore, and ſweare (*c*) by our Lord, and ſweare by Melchom. 6. And them that turne away

(*a*) In ſaying *the word of our Lord*, the Prophets ſignifie that they are not the principal authours of that which they preach or writ, but the miniſters by whom God ſpeaketh.

(*b*) *Gathering* more cōmonly ſignifieth a benefite, but by that which foloweth, *from the face of the earth*, it is manifeſt, that God here threatneth to deſtroy ſinners, the Kingdom of Iuda.

(*c*) Whoſoeuer ioyneth falſe Gods with God Almightie, indeed ſerueth not God.

from

frō after the backe of our Lord, & that haue not ſought our Lord, nor ſearched after him. 7. Be ſilent before the face of our Lord God: becauſe (d) the day of our Lord is neer, becauſe our Lord hath prepared an hoſt, he hath ſanctified his called. 8. And it ſhal be: in the day of the hoſt of our Lord I wil viſite vpon the Princes, and vpon (e) the Kings ſonnes, and vpon al that are clothed with ſtrange clothing: 9. and I wil viſite vpon euerie one, that arrogantly entreth vpon the threshold in that day, them that fil the houſe of our Lord their God with iniquitie and guile. 10. And it ſhal be in that day, ſayth our Lord, the voice of clamour from the gate of fishes, and howling from the ſecond, and great deſtruction from the hils. 11. Howle ye inhabitants of the * Morter. Al the people of Chanaan is huſh, al are perished that were wrapped in ſiluer. 12. And it ſhal be in that time: I wil ſearch Ieruſalem with lamps, and wil viſite vpon the men that are fixed in their dregs: that ſay in their harts: The Lord wil not doe good, and he wil not doe euil. 13. And their ſtrength ſhal be into ſpoile, and their houſes as a deſert: and they ſhal build houſes, and ſhal not inhabite them: and ſhal plant vineyards, and ſhal not drinke the wine of them. 14. (f) The great day of our Lord is neer, it is neer and exceeding ſwift: the voice of the day of our Lord is bitter, the ſtrong ſhal there haue tribulation. 15. That day (g) a day of wrath, a day of tribulation and diſtreſſe, a day of calamitie and miſerie, a day of darknes and miſt, a day of cloud & whirlewind: 16. a day of the trumpet and ſound vpon the fenſed cities, and vpon the high corners. 17. And I wil afflict men, and they ſhal walke as blindmen, becauſe they haue ſinned to our Lord: and their bloud ſhal be powred out as duſt, and their bodies as dung. 18. Yea and their ſiluer, and their gold ſhal not be able to deliuer them in the day of the wrath of our Lord: in the fire of his ielouſie ſhal al the earth be deuoured, becauſe he wil make conſummation with ſpeed to al that inhabit the earth.

* the valley neer Ieruſalem.

Amos. 5.

Iere. 30. Ioel. 2. Amos. 3.

Ezec. 7.

(d) The day of punishment is commonly called the day of our Lord. *Iſa.* 2. *Ioel.* 2. 1. *Cor.* 5. 2. *Theſſ.* 2.

(e) Ioachaz was deprived of his Kingdom and died in Ægypt. 4. *Reg.* 23. Ioakim was continually vexed by the Babylonians & other natiōs, 4. *Reg.* 24. at laſt ſlaine, & his bodie caſt out of the citie. *Iere.* 22. Sedecias taken, his eyes put out, ſo caried into Babylon, & al his ſonnes ſlaine: Iochonias otherwiſe called Io achim, was kept long priſoner in Babylon, & al the iſſue of Iosias afflicted. (f) Al theſe afflictiōs are neere.

(g) Repeating & inculcating the ſame termes, doth elegantly deſcribe the greatnes of the future calamities.

CHAP. II.

An exhortation to repent: 4. with prophecie of the deſtruction of the Philiſtiims, 8. Moabites and Ammonites, 12. Æthiopians, 13. Aſſirians: 15. with their chief citie Ninive.

COME together, be (a) ye gathered together ô nation not to be beloued: 2. before that the commandment bring forth the day as duſt paſſing away, before the wrath of the furie of our Lord come vpon you, before the day of the indignation of our Lord come vpon you. 3. Seek our Lord al ye meeke of the earth, which haue wrought his iudgement: ſeek the iuſt, ſeek the meeke: if by any meanes you may be hid in the day of the furie of our Lord. 4. Becauſe Gaza

(a) Ye that deſerue not Gods loue, but rather to be reiected, yet by repentāce returne to him and he wil receiue you.

(b) is deſtroyed, and Aſcalon as a deſert, Azotus at noone they ſhal caſt out, and Accaron ſhal be rooted out. 5. Woe to you that inhabite the cord of the ſea, ô nation of caſt-awayes: the word of our Lord vpon you ô Chanaan land of the Philiſthims, and I wil deſtroy thee, ſo that there ſhal not be an inhabiter. 6. And the cord of the ſea ſhal be the reſt of Paſtours, and folds of cattel. 7. and it ſhal be the cord of him, that ſhal remayne of the houſe of Iuda, there they ſhal feed: in the houſes of Aſcalon at euen they ſhal reſt: becauſe our Lord their God wil viſite them, and turne away their captiuitie. 8. I haue heard the reproch of Moab, and the blaſphemies of the children of Ammon, with which they haue vpbrayded my people, and were magnified vpon their borders. 9. Therfore liue I, ſayth the Lord of hoſts the God of Iſrael, that Moab ſhal be as Sodom, and the children of Ammon as Gomorrha, drynes of thornes, and heaps of ſalt, and a deſert euen for euer: the remnant of my people ſhal ſpoile them, and the reſidue of my nation ſhal poſſeſſe them. 10. This ſhal be fal them for their pride: becauſe they haue blaſphemed, and haue been magnified vpon the people of the Lord of hoſts. 11. Our Lord ſhal be dreadful vpon them, and ſhal attenuate al the Gods of the earth: and they ſhal adore him euerie man out of his owne place, al the ilands of the Gentils. 12. Yea and you Æthiopians ſhal be ſlaine with my ſword. 13. And he wil ſtretch forth his hand vpon the North, and wil deſtroy Aſſur: aud he wil lay the Beautiful as a wildernes, and as a place not paſſable, and as a deſert. 14. And flocks ſhal lie in the middes therof, al the beaſts of the Gentils: and onocratulus, and the Irchin ſhal abide in the threſholds therof. the voice of one ſinging in the window, the rauen on the vpper poſt, becauſe I wil attenuate her ſtrength. 15. This is (c) the glorious citie dwelling in confidence: that ſayd in her hart I am, and beſide me there is none other els: how is ſhe become as a deſert the couch for beaſts? euerie one that paſſeth by her, ſhal hiſſe, and wag his hand. Iſa. 34.

(b) It is very frequent in the Prophets to ſpeake of things to come as if they were done already, for the certaintie therof. And theſe prophecies of the deſtructions of other nations by the Chaldees, doe cõfirme that which is threatned to the Iewes, for al ſinning, al muſt be puniſhed. And God who is Lord of al wil ſooner or later giue to al as they deſerue.

(c) Niniue exceeding glorious for antiquitie, greatnes, riches, warlike proweſſe, & moſt large dominiõ, was at laſt deſtroyed.

CHAP. III.

Ieruſalem for reiecting Gods admonitions ſhal be deſtroyed, 7. Chriſt being riſen from death, the Iewes perſecuting the faithful ſhal be reiected, miſerably deſtroyed, 9. and the Gentils called. 11. So his Church ſhal flourish: 13. and at laſt the Iewes ſhal be conuerted.

WOE to thee thou (a) prouoking, and redeemed citie, the ſdoue. 2. She hath not heard the voice, and ſhe hath not receiued diſcipline: ſhe hath not truſted in our Lord, to her God ſhe hath not approched. 3. Her Princes in the middes of her as lions roaring: her iudges wolues in the enening, left nothing for the morning. 4. Her Prophets madde, men Ezec. 22. Mich. 3.

(a) Ieruſalem without proper merits preferred by Gods ſpecial grace before al other places, ſanctified, adorned, protected moſt ſingularly, yet ſtil prouoked him to wrath, cõtemning his admonitions, & perſiſting & multiplying ſinnes, can not

vnfaythful:

vnfaythful : her Prieſts haue polluted the holie , they haue done vniuſtly agaynſt the law. 5. Our iuſt Lord in the middes therof wil no doe iniquitie : in the morning in the morning he wil * giue his iudgement into light, and it ſhal not be hid : but the wicked man hath not knowen the confuſion. 6. I haue deſtroyed the Gentils, and their corners are diſſipated: I haue made their wayes deſert, whiles there is none that paſſeth by : their cities are deſolate, not a man remayning , nor any inhabiter. 7. I ſayd : Neuertheles thou ſhalt feare me, thou ſhalt receiue diſcipline : and her habitation ſhal not periſh for al things , wherin I haue viſited her : but yet ryſing early they corrupted al their cogitations. 8. Wherfore (*b*) expect me, ſayth our Lord, in the day of my reſurrection til hereafter, becauſe my iudgemẽt to aſſemble the Gentils, & to gather Kingdoms : and to power vpon them mine indignation, al the wrath of my furie : for in the fyre of my ielouſie ſhal al the earth be deauoured. 9. Becauſe (*c*) then wil I reſtore to the peoples a choſen lip, that al may inuocate in the name of the Lord, and may ſerue him with one ſhoulder. 10. Beyond the riuers of Æthiopia, thence ſhal my ſuppliants the children of my diſperſed bring me a guift. 11. In that day thou ſhalt not be confounded vpon al thine inuentions , wherin thou haſt preuaricated againſt me : becauſe then wil I take away out of the middes of thee the loftie ſpeakers of thy pride , and thou ſhalt adde no more to be exalted in my holie mount. 12. And I wil leaue in the middes of thee a people poore and needie : and they ſhal hope in the name of our Lord. 13. The remnant of Iſrael ſhal not doe iniquitie , neither ſhal they ſpeake leaſing, and deceitful tongue ſhal not be found in their mouth : becauſe they ſhal feede , and ſhal lie downe , and there ſhal be none to make them afrayd. 14. Prayſe ô daughter of Sion : make iubilation Iſrael : be glad, and reioyce in al thy hart ô daughter of Ieruſalem. 15. Our Lord hath taken away thy iudgement , he hath turned away thine enemies : the King of Iſrael our Lord in the middes of thee , thou ſhalt feare euil no more. 16. In that day it ſhal be ſayd to Ieruſalem : Feare not : to Sion, let not thy hands be diſſolued. 17. Our Lord thy God in the middes of thee ſtrong, he wil ſaue : he wil reioyce vpon thee in gladnes, he wil be ſilent in his loue, he wil be ioyful vpon thee in prayſe. 18. The (*e*) triflers that were departed from thee, I wil gather together, becauſe they were of thee: that thou mayſt no more haue reproch for them. 19. Behold I wil kil al that haue afflicted thee at that time: and I wil ſaue the halt, and her that was caſt out I wil gather: and I wil make them into prayſe , & into name, in al the land of their confuſion. 20. In that time , when I wil bring you: and in the time , that I wil gather you: for I wil giue you into a name, and into prayſe to al the people of the earth, when I ſhal conuert your captiuitie before your eyes, ſaith our Lord.

* *bring.*

but at laſt be ſeuerely puniſhed.

(*b*) About 40 yeares after Chriſts reſurrection, the moſt part of the Iewes perſiſting obſtinat were brought to meruelous diſtreſſe & miſeries, when Titus tooke & deſtroyed Ieruſalem: which is alſo a figure of the deſtruction of this world, and of eternal puniſhment of the wicked.

(*d*) Al nations ſhal inuocate one God in a *choſen lippe* or tongue, in vnitie of fayth, & with *one ſhoulder* of fortitude beare the yoke & burden of Chriſtian life, made *ſweete and light by Chriſts grace.*

(*e*) Men of light conuerſation, & contemners of Chriſt, ſhal alſo be conuerted, become graue, & greatly honour him.

THE

THE PROPHECIE OF AGGEVS.

Aggeus prophecied after the captiuitie, of Chriſt and his Church.

AGGEVS *prophecying in the ſecond yeare of Darius Hiſtaſpis King of Perſians, that is, in the* 18. *yeare after the relaxation from captiuitie of Babylon, exhorteth to reedifie the Temple, which had been begun & intermitted; promyſing much proſperitie after the building therof, and finally* the comming of Chriſt deſired of al nations; *who by his preſence wil glorifie this new temple, more then the former built by Salomon; and eſpecially prophecieth the glorie of his Catholike Church, which shal much excel the Church of the old Teſtament.* *S. Ierom Epiſt. ad Paulin.*

CHAP. I.

The Iewes building to themſelues excellent houſes, are iuſtly reprehended for not building the Temple of God. 10. *Which is the cauſe of the barrennes, ſickenes, and other euils.* 12. *Wherupon they vndertake the holie worke.*

IN the ſecond yeare of Darius the King, the ſixth month, in the firſt day of the month: the word of our Lord was made in the hand of Aggeus the Prophet, to (*a*) Zorobabel the ſonne of Salathiel, duke of Iuda, and to (*b*) Ieſus the ſonne of Ioſedec the grand Prieſt ſaying: 2. Thus ſayth the Lord of hoſts, ſaying: This people ſayth: (*c*) The time is not yet come of building the houſe of our Lord. 3. And the word of our Lord was made in the hand of Aggeus the Prophet, ſaying: 4. Why is it time for you to dwel in embowed houſes, and

(*a*) Zorobabel deſcending directly from the Kings of Iuda was now duke, & chiefe temporal Gouerner of the Iewes, by permiſſion of Darius King of Perſians.

(*b*) In like ſort Ieſus ſucceeded in the office of high Prieſt to Ioſedec, who was caried with others captiue into Babylon 1. *Par.* 6. *v.* 15.

(*c*) It behoueth without delay

this

this houſe deſert? 5. And now thus ſayth the Lord of hoſts? Set your
Deu.28. Mich.6. harts vpon your wayes. 6. You haue ſowed much, and brought in litle: you haue eaten, and haue not been filled: you haue drunke, and haue not been inebriated: you haue couered your ſelues, and haue not been warmed: and he that hath gathered the wages, put them into a broken bag. 7. Thus ſayth the Lord of hoſts: Set your harts vpon your wayes: 8. goe vp into the mountayne, carie timber, and build the houſe: and it ſhal be acceptable to me, & I ſhal be glorified, ſayth our Lord. 9. You haue looked for more, and behold it became leſſe, and you brought it into the houſe, and I puft at it: for what cauſe ſayth the Lord of hoſts? becauſe my houſe is deſert, and you haſten euerie man into his owne houſe. 10. For this cauſe were the heauens ſtayed ouer you that they gaue no dew, & the earth was prohibited that it yealded not her ſpring: 11. and I called a drought vpon the earth, and vpon the mountaines, & vpon the wheate, & vpon the wine, and vpon the oile, and what things ſoeuer the ground brought forth, and vpon men, and vpon beaſts, and vpon al the labour of the hands. 12. And Zorababel the ſonne of Salathiel, and Ieſus the ſonne of Ioſedec the high Prieſt, and al the remnant of the people heard the voice of their God, and the words of Aggeus the Prophet, as our Lord their God ſent him to them: and the people feared at the face of our Lord. 13. And Aggeus the meſſenger of our Lord (*d*) of the meſſengers of our Lord ſpake, ſaying to the people: I am with you, ſayth our Lord. 14. And our Lord rayſed vp the ſpirit of Zorobabel the ſonne of Salathiel Duke of Iuda, and the ſpirit of Ieſus the ſonne of Ioſedec the grand Prieſt, and the ſpirit of the reſt of al the people: and they went in, and did the worke in the houſe of the Lord of hoſts their God.

to ſet forward reſtauration of Gods ſeruice, reduction of ſoules from ſinne, & amending of il manners: becauſe by foreſlowing therof Gods honour is hindred, and manie ſoules, doe eternally periſh.

(*d*) To incite the people to iuſt eſtimation of his preaching, the Prophet auoucheth that he is *a meſſenger*, not comming of himſelf but ſent by God.

CHAP. II.

They are encouraged to proceede in building the temple: 6. with promiſe that Chriſt by his perſonal preſence wil bring more glorie to this, then was in the former temple. 11. Their former ſlacknes in this worke was the cauſe of their wants: 19. and now they ſhal haue aboundance.

IN the foure and twentith day of the month, in (*a*) the ſixth month, in the ſecond yeare of Darius the King. 2. In the (*b*) ſeuenth month, the one & twentith of the month, the word of our Lord was made in the hand of Aggeus the Prophet, ſaying: 3. Speake to Zorobabel the ſonne of Salathiel the Duke of Iuda, and to Ieſus the ſonne of Ioſedec the grand Prieſt, and to the reſt of the people, ſaying: 4. Who among you is left, that ſaw this houſe in the firſt glorie therof? and what doe you ſee this

(*a*) They began the new work the 24. day of the ſixt month: (*b*) and the 21. of the 7. month the Prophet had another reuelation.

ſame now? Why, is it not ſo, as if it were not in your eyes? 5. And now take courage Zorobabel, ſaith our Lord, and take courage Ieſus the ſonne of Ioſedec grand Prieſt, and take courage al ye people of the land, ſaith the Lord of hoſts: & doe (becauſe I am with you, ſayth the Lord of hoſts) 6. the word that I did couenant with you when you came out of the Land of Ægypt: & my ſpirit ſhal be in the middes of you: feare not. 7. Becauſe thus ſaith the Lord of hoſts: As yet there is one litle *Heb.* 12. while, and I wil moue the heauen, and the earth, and the ſea, and the drie land. 8. And I wil moue al nations: AND (c) THE DESIRED OF AL NATIONS SHAL COME: and I wil fil this houſe with glorie, ſayth the Lord of hoſts. 9. Mine is the ſiluer, & mine is the gold, ſayth the Lord of hoſts. 10. " Great ſhal be the glorie of this laſt houſe, more then of the firſt, ſayth the Lord of hoſts: and in this place wil I giue peace, ſayth the Lord of hoſts. 11. In the foure and twentith of the ninth month, in the ſecond yeare of Darius the King, the word of our Lord was made to Aggeus the Prophet, ſaying: 12. Thus ſaith the Lord of hoſts: Aske the Prieſts the law, ſaying: 13. If a man take ſanctified fleſh in the skirt of his garment, and touch with the skirt therof bread, or broth, or wine, or oile, or any meate: (d) ſhal it be ſanctified? And the Prieſts anſwering, ſayd: No. 14. And Aggeus ſayd: If one polluted on a ſoule touch any of al theſe, ſhal he be contaminated? And the Prieſts anſwered, and ſayd: He ſhal be contaminated. 15. And Aggeus anſwered, and ſayd: So this people, and ſo this nation before my face, ſayth our Lord, and ſo al the worke of their hands: & al that they haue offered there, ſhal be contaminated. 16. And now ſet your harts, from this day & vpward, before there was ſtone layd vpon ſtone in the temple of our Lord. 17. When you went to an heape of twentie buſhels, and they became ten: and entred into the preſſe, to *Amos.* 4. preſſe out fiftie flagons, & they became twentie. 18. I ſtrucke you with the burning winde, and with the blaſt, and with haile, al the workes of your hands: and there was none among you, that returned to me, ſaith our Lord. 19. Set your harts from this day, & henceforward, frō the foure & twentith day of the ninth month: frō the day that the foundations of the temple of our Lord were layd, lay it vpon your harts. 20. Is there the ſeed now * abreward? and as yet the wine, and the fig-tree, and the pomegranate, and the oliue-tree hath not flouriſhed? from this day I wil bleſſe. 21. And the word of our Lord was made the ſecond time to Aggeus in the foure and twentith of the month, ſaying: 22. Speake to Zorobabel the Duke of Iuda, ſaying: I wil moue the heauen and alſo the earth. 23. And I (e) wil ouerthrow the throne of Kingdoms, and wil deſtroy the ſtrength of the Kingdom of the Gentils: and I wil ouerthrow the chariot, and the rider therof: and the horſes ſhal come downe, and the riders of them euerie one by the ſword of his brother. 24. In that day, ſayth the Lord of hoſts, I wil take thee ô Zorobabel ſonne of Salathiel my ſeruant, ſaith *Eccl.* 49.

* *ſprung vp.*

(c) Iacob the Patriarch, *Gen* 49. prophecied that Chriſt ſhould be the expectation of the Gentils. Who is called the deſired of al Nations, becauſe he was hertofore wanting, & alwayes neceſſarie to al nations.

(d) That which touched a holy thing was ſanctified. *Leui.* 6. *v.* 18. but the thing ſo touched did not ſanctifie other things: ſo the people by touching the ſacrifices were legally ſanctified, but not really: & therfore their ſacrifices were not grateful to God, ſo long as they did not endeauour to build the temple, as they ought to haue done.

(e) Al other Kingdomes periſhing the Kingdom of Chriſt, which is his Church, is neuer deſtroyed.

our Lord, and wil put thee as a ſignet, becauſe thee haue I choſen, ſayth the Lord of hoſts.

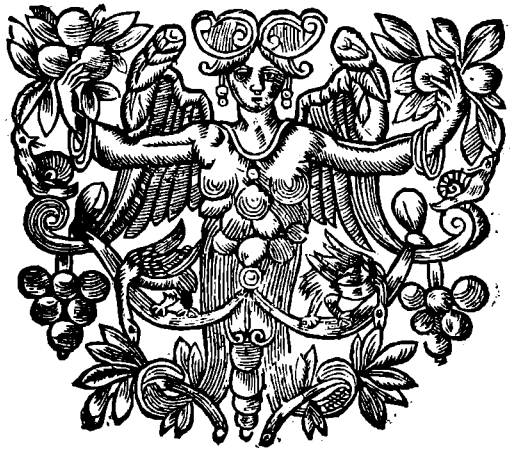
ANNOTATIONS.

CHAP. II.

The temple reſtored after the captiuitie was not ſo glorious as that which Salomon built.

But Chriſts Church of the new Teſtament, in which he dwelleth ſpritually, farre excelleth the matherial temple.

10. *Great shal be the glorie.*] When according to the Prophets exhortation the temple was built againe, Eſdras *ch. 3. v. 12.* writeth, that *ſuch ancient men as had ſeen the former, lamented*, becauſe this new one was not ſo excellent as the former had been, which is alſo cleere by other places of holie ſcripture. For amongſt other differences, Salomons temple had in hight, and in breadth, an hundred and twentie cubits. 2. *Paral 3. v. 4.* this new temple hd but ſixtie cubits. 1. *Eſd. 6. v. 3.* Likewiſe Salomons temple was built of ſtones hewed and perfectly poliſhed. 3. *Reg. 6. v. 7.* which were alſo couered on the inner ſide with ſeeling worke of ceder wood. *v. 18.* This new temple was built of rough and *vnpolished ſtones.* 1. *Eſd 5. v. 8.* As for the ſame temple long after enlarged and adorned by Herod, it continued not long in that ſtate, and the chiefeſt glorie therof was by our Sauiour preſence therin, when he was preſented by his mother, and ioyfully receiued into the armes of Simeon, and often preached there. And therfore S. Auguſtin proueth *li. 18. c. 45. ciuit.* that the Prophet here foresheweth the glorie of Chriſts myſtical temple, faithful Chriſtian ſoules of al nations, in whom God dwelleth by grace of the *new Teſtament, farre more glorious in liuing ſtones*, then that temple which King Salomon built, or that which was reſtored after the captiuitie.



THE PROPHECIE OF ZACHARIAS

Zacharie began to prophecie but two months after Aggeus.

ZACHARIAS *the ſonne of Barachias, and Nephew of Addo, beginning two months after Aggeus, exhorteth alſo to reedifie the Temple: & ſheweth by diuers viſions that the Church ſhal flourish, partly in that time of the old Synagog, but much more after Chriſts comming: whoſe firſt and chiefe promulgatours of his Goſpel ſhal be of the Iewish nation: but the farre greater number ſhal be of the Gentils, the Iewes for their obſtinacie reiected. Yet they alſo in the end ſhal returne to Chriſt.* S. Iero. Epiſt. ad Paulin.

CHAP. I.

The Prophet exhorteth the people to conuert to God, and not to imitate the euil examples of their fathers: 7. by a viſion of an horſeman, and diuers coloured horſes he prophecieth bitter times: 18. confirming the ſame by an other viſion of foure hornes.

(a) When God in the holy Scriptures ſaith: *Conuert to me, and I wil conuert to you*, we are admoniſhed that we haue free wil. And when we anſwer: *Conuert vs ô Lord to thee, and we ſhal be conuerted*, we confeſſe that Gods grace preuenteth vs. *Conc. Trid. ſeſſ. 6. c. 5.*

IN the eight month in the ſecond yeare of King Darius the word of our Lord was made to Zacharie the ſonne of Barachias, the ſonne of Addo the Prophet, ſaying: Our Lord hath been wrath vpon your fathers with wrath. 3. And thou ſhalt ſay to them: Thus ſaith the Lord of hoſts: (a) Conuert to me, ſayth the Lord of hoſts, and I wil conuert to you, ſayth the Lord of hoſts. Be not as your fathers, to whom the former Prophets cried, ſaying: Thus ſaith the Lord of hoſts: Conuert from your euil wayes, and from *Mal. 3. Iſa. 21. Iere. 3. Eze. 18. & 20. Oſe. 14. Ioel. 2.*

your

your moſt wicked thoughts: and they heard not, neither attended to me, ſayth our Lord. 5. Your fathers where are they? and the Prophets ſhal they liue for euer? 6. But yet my words, & mine ordinances, which I gaue in commandment to my ſeruants the Prophets, did they not take hold of your fathers, and they conuerted, and ſayd: As the Lord of hoſts thought to doe to vs according to our wayes, & according to our inuentions he hath done to vs. 7. In the foure and twentith day of the eleuenth month Sabath: in the ſecond yeare of Darius, the word of our Lord was made to Zacharie the ſonne of Barachias, the ſonne of Addo, the Prophet, ſaying: 8. I ſaw by night, and behold (*b*) a man mounting vpon a red horſe, and he ſtood among the myrtle-trees, that were in the botome: and after him horſes red, ſpeckled, and white. 9. And I ſayd: What are theſe, my Lord? and the Angel that ſpake in me, ſayd to me: I wil ſhew thee what theſe things are. 10. And the man, that ſtood among the myrtle-trees anſwered, and ſaid: Theſe are they, whom our Lord ſent to walke through the earth. 11. And they anſwered to the Angel of our Lord, which ſtood among the mirtle-trees, and ſayd: We haue walked through the earth, and loe al the earth is inhabited, & at reſt. 12. And the Angel of our Lord anſwered, and ſayd: Ô Lord of hoſts, how long wilt thou not haue mercie on Ieruſalem, & on the cities of Iuda, with which thou haſt been angrie? this now is (*c*) the ſeuentith yeare. 13. And our Lord anſwered the Angel that ſpake in me, good
Zach.8. words, comfortable words. 14. And the Angel that ſpake in me, ſayd to me: Crie, ſaying: Thus ſayth the Lord of hoſts: I haue been zelous for Ieruſalem, and Sion with great zele. 15. And with great anger am I angrie vpon the welthie nations: becauſe I was angrie a litle, but they helped toward the euil. 16. Therfore thus ſaith our Lord: I wil returne to Ieruſalem in mercies: my houſe ſhal be built in it, ſaith the Lord of hoſts: & the plumme line ſhal be ſtretched forth vpon Ieruſalem. 17. As yet crie thou ſaying: Thus ſaith the Lord of hoſts: As yet ſhal my cities flow with good things: and the Lord wil yet comfort Sion, and he wil yet chooſe Ieruſalem. 18. And I lifted vp mine eyes, and ſaw: and behold (*d*) foure hornes. 19. And I ſayd to the Angel that ſpake in me: What are theſe: And he ſayd to me: Theſe are the hornes that haue ſcattered
**fabros.* Iuda, and Iſrael, and Ieruſalem. 20. And our Lord ſhewed me foure * artificers. 21. And I ſayd: What come theſe to doe? Who ſpake ſaying: Theſe are the hornes, that ſcattered Iuda euerie man a-part, and none of them lifted his head: and theſe are come to fray them, to caſt downe the hornes of the nations, that haue lifted the horne vpon the land of Iuda to ſcatter it.

(*b*) That this was an Angel in the ſhape of a man is manifeſt. *v.* 11.

(*c*) Seuentie yeares from the tranſmigration of Ioachin were complete in the firſt of Cyrus. *Dan.9.* Seuentie yeares were alſo complete from the deſtruction of the temple in the ſecond of Darius Hiſtaſpis: & therfore the Prophet now prayeth God to inſpire ſuch as were able, that they would build the temple againe.

(*d*) From foure parts of the world, to wit the Moabites & Ammonites on the eaſt of Iurie; the Idumeans and Ægyptians on the ſouth; the Philiſthiims on the weſt: & the Aſſirians and Chaldees on the North ſide, had much moleſted the Iewes; al which were therfore plagued & puniſhed for the ſame.

CHAP. II.

Vnder the name of Ieruſalem, he prophecieth the progreſſe of the Church of Chriſt: 6. by the conuerſion of ſome Iewes, 8. and manie Gentils.

AND I lifted vp mine eyes, and ſaw: and loe a man, and in his hand a corde of meaſurers. 2. And I ſayd: Whither goeſt thou? And he ſayd to me: To meaſure (*a*) Ieruſalem, and to ſee how great the breadth therof is, and how great the length therof. 3. And behold the Angel that ſpake in me, came forth, and an other Angel went out to meet him. 4. And he ſayd to him: Runne, ſpeake to this yong man ſaying: Without wal ſhal Ieruſalem be inhabited for the multitude of men, and of beaſts in the middes therof. 5. And I wil be to it, ſayth our Lord, a wal of fire round about: and I wil be in glorie in the middes therof. 6. O (*b*) flye ye out of the land of the North, ſaith our Lord, becauſe into the foure windes of heauen haue I diſperſed you, ſayth our Lord. 7. (*c*) O Sion, flye thou that dwelleſt with the daughter of Babylon: 8. becauſe thus ſayth the Lord of hoſts: After glorie he ſent me to the nations, that haue ſpoiled you: for he that ſhal touch you, toucheth the apple of myne eye: 9. becauſe loe I lift vp my hand vpon them, and they ſhal be a praye to thoſe that ſerued them: and you ſhal know that the Lord of hoſts ſent me. 10. Prayſe, and reioyce ô daughter of Sion: becauſe loe I come & wil dwel in the middes of thee, ſayth our Lord. 11. And manie nations ſhal be ioyned to our Lord in that day, and they ſhal be my people, and I wil dwel in the middes of thee: and thou ſhal know that the Lord of hoſts hath ſent me to thee. 12. And our Lord wil poſſeſſe Iuda his portion in the ſanctified land: and he wil yet chooſe Ieruſalem. 13. Let al fleſh be ſilent at the preſence of our Lord: becauſe he is riſen vp out of his holie habitation.

(*a*) According to S. Auguſtins rule *in Pſal* 71. when greater things are ſaid then can be verified as the letter ſoundeth, *the ſame is literally to be vnderſtood of the thing prefigured.* And ſo this prophecie perteyneth to the Church of Chriſt, rather then to the citie of Ieruſalē.

(*b*) O ye Gentils that remaine in confuſed Babylon of this world, fly from it into the Church.

(*c*) And ye Iewes that haue felowſhip with Babylon, leaue it, & ſerue God ſincerely.

CHAP. III.

In a viſion the diuel appeareth accuſing the high Prieſt. 4. He is clenſed from his ſinnes. 8. Chriſt is promiſed, and great fruite of his paſſion.

AND our Lord ſhewed me (*a*) Ieſus the grand Prieſt ſtanding before the Angel of our Lord: and Satan ſtood on his right hand, to be his aduerſarie. 2. And our Lord ſayd to Satan: The Lord giue rebuke on thee Satan: and the Lord that choſe Ieruſalem giue rebuke on thee: Why, is not this a fire-brand,

(*a*) Literally this viſion perteyned to the high Prieſt of that time:

taken

taken out of the fire? 3. And Iesus was clothed (*b*) with filthie garments: and he stood before the face of the Angel. 4. Who answered, and sayd to them that stood before him, saying: Take away the filthie garments from him. And he sayd to him: Behold I haue taken away thine iniquitie, and haue clothed thee with change of garments. 5. And he sayd: Put a cleane mitre vpon his head: and they put a cleane mitre vpon his head, and clothed him with garments: and the Angel of our Lord stood. 6. And the Angel of our Lord contested Iesus, saying: 7. Thus saith the Lord of hosts: If you wil walke in my wayes, and keepe my watch, thou also shalt iudge my house, and shalt keepe my courts, and I (*c*) wil giue thee walkers of them that now assist here. 8. Heare ô Iesus thou grand Priest, thou and thy freinds that dwel before thee, because they are portending men: for behold I WIL BRING (*d*) MY SERVANT THE ORIENT. 9. Because loe the stone that I layd before Iesus: vpon one stone there be seuen eyes, behold I I wil graue the grauing therof, sayth the Lord of hosts: and I wil take away the iniquitie of that land in one day. 10. In that day, sayth the Lord of hosts, euerie man shal cal his freind vnder the vine and vnder the fig-tree.

Luc. 1. v. 78.

(*b*) Whose fault is here taxed, for that he admonished not the people to build the temple; and to abstaine frō marying women of strange nations, as. 1. *Esd.* 8. 9. 10.

(*c*) Angels are promised to assist the Prelates of the Church.

(*d*) Christ according to his manhood is the seruant of God. Of whom S. Luke expoundeth this prophecie.

CHAP. IIII.

In a vision of a candlestike and candles, 3. and of two oline-trees is prophecied the vocation of the Gentils, 11. *and lastly of the Iewes.*

AND the Angel returned that spake in me: & he raysed me vp, as a man that is raysed out of his sleep. 2. And he sayd to me: What seest thou? And I sayd: I saw, & (*a*) loe (*b*) a candlesticke al of gold, & (*c*) the lampe therof vpon the head of it: and the (*d*) seuen lights therof vpon it; and seuen funnels for the lights, that were vpon the head therof. 3. And (*e*) two oliue-trees vpon it: one on the right hand of the lampe, and one on the left hand therof. 4. And I answered, and I sayd to the Angel that spake in me, saying: What are these things, my Lord? 5. And the Angel that spake in me answered, and sayd to me: Why, knowest thou not what these things are? And I sayd: No my Lord. 6. And he answered, & sayd to me, saying: This is the word of our Lord (*f*) to Zorobabel, saying: Not in an host, nor in strength: but in my spirit, sayth the Lord of hosts. 7. Who art thou ô great mountayne before Zorobabel? into a plaine: & he wil bring forth the principal stone, and wil make grace equal to the grace therof. 8. And the word of our Lord was made to me, saying: 9. The hands of Zorobabel haue founded this house,

(*a*) Most Hebrew Doctours & some Christian expound this vision of the temple, & the old synagogue, but most others vnderstād it literally of Christ & his Church.

(*b*) *The candlestick* Metaphorically signifieth Christs Church.

(*c*) The *lampe* of light Christ.

(*d*) *seuen lights* al the Pastours of the Church. (*e*) *Two olives* Enoch & Elias. *Apoc.* 11. (*f*) Which vision was to be declared to Zorobabel, for his consolation that he might know, that God would protect his Church.

and

and his hands ſhal perfite it: and you ſhal know that the Lord of hoſts hath ſent me to you. 10. For who hath deſpiſed litle dayes? and they ſhal reioyce, & ſhal ſee the ſtone of tinne in the hand of Zorobabel. Theſe are the ſeuen eyes of our Lord, that runne through out the whole earth. 11. And I anſwered, and ſayd to him: What are theſe two oliue-trees on the right hand of the candleſtike, and on the left hand therof? 12. And I anſwered the ſecond time, and ſayd to him: What are the (g) two branches of oliue-trees, that are beſide the two beaks of gold, in which are the funnels of gold? 13. And he ſayd to me, ſaying: Why, knoweſt thou not what theſe are? And I ſayd: No, my Lord. 14. And he ſayd: Theſe are two ſonnes of oyle which aſſiſt the dominatour of the whole earth.

(g) *Two branches*, the diuine & humane natures of Chriſt.

CHAP. V.

In a viſion of a flying Book, the eues and ſweares are threatned: S. in an other viſion is foreſhewed that the Iewes ſhal be blind, and obdurate.

AND I turned and lifted vp myne eyes, and I ſaw, and (a) behold a volume (b) flying. 2. And he ſayd to me: What ſeeſt thou? And I ſayd: I ſee a volume flying: the length therof of twentie cubits, and the breadth therof of ten cubits. 3. And he ſayd to me: This is the malediction, that goeth forth vpon the face of the earth: becauſe euerie theef, as is there witten, ſhal be iudged: and euerie ſweater, by it in like manner ſhal be iudged. 4. I wil bring it forth, ſayth the Lord of hoſts: and it ſhal come to the houſe of the theef, & to the houſe of him that ſweareth by my name falſly: and it ſhal abide in the middes of his houſe, and ſhal conſume it, & the timber therof, and the ſtones therof. 5. And the Angel went out that ſpake in me: and he ſayd to me: Lift vp thine eyes, and ſee what is this, that goeth forth. 6. And I ſayd: What is it? And he ſayd: This is an amphore going forth. And he ſayd: This is their eye in al the earth. 7. And behold a talent of lead was caried, and loe one woman ſitting in the middes of the amphore. 8. And he ſayd: This is impietie. And he threw her in the middes of the amphore, and caſt a lumpe of lead vpon the mouth therof. 9. And I lifted vp mine eyes, and ſaw: and behold (c) two women comming forth, and ſpirit in the wings of them, and they had wings as the wings of a kite: and they lifted vp the amphore between the earth and the heauen. 10. And I ſayd to the Angel that ſpake in me: Whither doe theſe carie the amphore? 11. And he ſayd to me: That a houſe may be built for it in the land (d) of Sennaar, and it may be eſtabliſhed, and ſet there vpon the foundation therof.

(a) In this Book or rol of papers were writē the ſinnes of the people, and deſigned puniſhment.

(b) It appeared flying, to ſignifie that this decree of puniſhment came frō heauen. S. *Chry. ho. 27. ad popul.*

(c) Excecation & obduration fel vpon the Iewes for their auarice & periurie.

(d) Antichriſt ſhal begin his reigne where Babylon was firſt built. *Gen. 11.*

CHAP.

CHAP. VI.

In a viſion of chariots is foreſhewed the ſucceſſion of foure monarchies. 11. *In crownes ſet on the high Prieſts head, the Kingdom and Prieſthood of Chriſt:* 15. *and the rewards of them that receiue him.*

AND I turned, and lifted vp mine eyes, and ſaw: and behold (*a*) foure chariots comming forth from the middes of two mountaines, and the mountaines, mountaines of braſſe. 2. In the firſt chariot red horſes, and in the ſecond chariot black horſes, 3. and in the third chariot white horſes, and in the fourth chariot ſpeckled horſes, and ſtrong. 4. And I anſwered, and ſayd to the Angel, that ſpake in me: What are theſe things, my Lord? 5. And the Angel anſwered, and ſayd to me: Theſe are the foure winds of heauen, which goe forth to ſtand before the Dominatour of al the earth. 6. That in which were the blacke horſes went forth into the land of the North, and the white went forth after them: and the ſpeckled went forth to the land of the South. 7. But they that were ſtrongeſt, went-out, and ſought to goe, and to runne about through-out al the earth. And he ſayd: Goe walke through-out the earth, and they walked through-out the earth. 8. And he called me, & ſpake to me, ſaying: Behold, they that goe forth into the land of the North, haue made my ſpirit to reſt in the land of the North. 9. And the word of our Lord was made to me, ſaying: 10. Take of the tranſmigration of Holdai, and of Tobias, and of Idaias: and thou ſhalt come in that day, and ſhalt enter into the houſe of Ioſias, the ſonne of Sophonias, who came out of Babylon. 11. And thou ſhalt take gold and ſiluer: and ſhalt make crownes, & thou ſhalt ſet on the head of Ieſus the ſonne of Ioſedec the grand Prieſt, 12. and thou ſhalt ſpeake to him, ſaying: Thus ſayth the Lord of hoſts, (*b*) ſaying: BEHOLD A MAN, ORIENT IS HIS NAME: and vnder him ſhal ſpring vp, & ſhal build a temple to our Lord. 13. And he ſhal build a temple to our Lord: and ſhal beare glorie, and ſhal ſit, and rule vpon his throne: and he ſhal be a Prieſt vpon his throne, and the counſel of peace ſhal be betweene them two. 14. And the crownes ſhal be to Helem, and Tobias, and Idaias, and Hem, the ſonne of Sophonias, a memorial in the temple of our Lord. 15. And they that are far, ſhal come, and ſhal build in the temple of our Lord: and you ſhal know that the Lord of hoſts ſent me to you. But this ſhal be, if hearing you wil heare the voice of our Lord your God.

(*a*) Foure Monarchies of the Chaldees, the Medes, and Perſians, the Grecians, and the Romans. *Dan.* 2.

(*b*) When the Prophet ſet the crowne on the high Prieſts head, that he might withal ſignifie that it perteyned not to him, but as in figure of Chriſt he explicateth, that God reuealed this myſterie, ſaying: *Behold a man*, who is alſo God, called *Orient*, that is: Raiſing vp and eſtabliſhing the Kingdom which was promiſed to Dauid. *S. Iero. in hunc locum.*

1 mc. 1 v. 78.

CHAP. VII.

The faſt of the fift and ſeuenth month obſerued in the captiuitie, beeing good, 5. was vnperfect, 8. faſting from ſinne is alwayes more neceſſarie.

AND it came to paſſe in the fourth yeare of Darius the King, the word of our Lord was made to Zacharie, in the fourth of the ninth month, which is Caſleu. 2. And Saraſar, and Rogommelech, and the men that were with him, ſent to the houſe of God, to beſeech the face of our Lord: 3. that they ſhould ſay to the prieſts of the houſe of the Lord of hoſts, and to the Prophets, ſaying: Muſt I weep in (a) the fifth month, or muſt I ſanctifie myſelf as now I haue done manie yeares? 4. And the word of the Lord of hoſts was made to me, ſaying: Speake to al the people of the land, and to the Prieſts, ſaying: When you faſted, and mourned in the fifth and the ſeuenth for theſe ſeuentie yeares: (b) did you faſt a faſt vnto me? 6. And when you did eate & drinke, did you not eate for your ſelues, & drinke for your ſelues? 7. Why, are they not the words, which our Lord ſpake in the hand of the former Prophets, when Ieruſalem as yet was inhabited, & was welthie, it ſelf and the cities round about it, & toward the South, & in the champaine there was dwelling? 8. And the word of our Lord was made to Zacharie, ſaying: 9. Thus ſayth the Lord of hoſts, ſaying: (c) Iudge ye true Iudgement, and doe ye mercie, and miſerations eucrie man with his brother. 10. And the widow, and the pupil, and the ſtranger, and the poore doe not calumniate: and let not a man thinke in his hart euil to his brother. 11. And they would not attend, and they turned away the ſhoulder departing: and they aggrauated their eares, not to heare. 12. And they made their hart as the adamant, leſt they ſhould heare the law, and the words which the Lord ſent in his ſpirit by the hand of the former Prophets: and there was great indignation made from the Lord of hoſts. 13. And it came to paſſe as he ſpake, and they heard not: ſo ſhal they crie, and I wil not heare, ſayth the Lord of hoſts. 14. And I diſperſed them throughout al Kingdoms, which they know not: and the land was left deſolate of them, for that there was none paſſing and returning: and the land to be deſired they layd into a deſert.

Iſa. 58.

Exo. 22. Iſa. 1. Iere. 5.

(a) Becauſe the temple was burned in the fift month, & Godoliaſſlaine in the ſeuenth. 4. *Reg.* 25. *v.* 8. 25. the Iewes faſted in thoſe two months al the time of *their captiuitie.*

(b) Which faſt was good, but vnperfect, wanting works of mercie, moſt eſpecially required in faſtes. *Iſa.* 58. S. *Greg. p.* 3. *paſt. curæ admonit.* 20. *& ho.* 16. *in Euang.*

(c) And therfore the Prophet admoniſheth to faſt from al ſinnes.

CHAP. VIII.

God wil giue aboundance of ſpiritual benefits to al nations by Chriſt: 7. to whom shal be conuerted 13. manie Iewes, 20. but manie more Gentils.

AND the word of the Lord of hoſts was made, ſaying: 2. Thus ſayth the Lord of hoſts: I haue been ielous for Sion with great zeale, & with grat indignatiō haue I been ielous for it. 3. Thus ſayth the Lord of hoſts: (*a*) I am returned to Siō, & I wil dwel in the middes of Ieruſalē: & Ieruſalem ſhal be called the Citie of truth, & the mount of the Lord of hoſts, the ſanctified mount. 4. Thus ſayth the Lord of hoſts: As yet ſhal old men dwel, & old women in the ſtreets of Ieruſalem: & euerie mās ſtafe in his hand for multitude of yeares. 5. And the ſtreets of the citie ſhal be filled with infants, & girles playing in the ſtreets therof. 6. Thus ſayth the Lord of hoſts: If it ſhal ſeeme hard in the eyes of the remnant of this people in thoſe dayes: Why, ſhal it be hard in mine eyes, ſayth the Lord of hoſts? 7. Thus ſayth the Lord of hoſts: Behold I wil ſaue my people from the land of (*b*) the Eaſt, and from the land of the going downe of the ſunne. 8. And I wil bring them, and they ſhal dwel in the middes of Ieruſalem: & they ſhal be my people, & I wil be their God in truth & in iuſtice. 9. Thus ſayth the Lord of hoſts: Let your hands be ſtrengthned, you that heare in theſe dayes theſe words by the mouth of the Prophets in the day, that the houſe of the Lord of hoſts was founded, that the tēple might be built. 10. For before thoſe dayes there was no hyre for men, neither was there hyre for beaſts, neither was there peace to the cōmer in, nor goer out for tribulation: & I did let goe al men, euerie one againſt his neighbour. 11. But now not according to the former dayes wil I doe to the remnant of this people, ſayth the Lord of hoſts. 12. But the ſeed of peace ſhal be: the vine ſhal giue his fruit, and the earth ſhal giue her ſpring, & the heauens ſhal giue their dew: & I wil make the remnant of this people to poſſeſſe al theſe things. 13. And it ſhal be: as you were a malediction among the Gentils, ô houſe of Iuda, & houſe of Iſrael: ſo wil I ſaue you, & you ſhal be a benediction: feare not, let your hands be ſtrengthned. 14. Becauſe thus ſayth the Lord of hoſts: As I purpoſed to afflict you, when your fathers had prouoked me to wrath ſayth our Lord, 15. and I had no mercie: ſō conuerting I haue meant in theſe dayes to doe good to the houſe of Iuda, and Ieruſalem; feare not. 16. Theſe then are the words, which you ſhal doe: Speake ye truth, euerie one with his neighbour: truth and iudgement of peace iudge ye in your getes. 17. And thinke ye not euerie man in your hart euil againſt his freind: & lying othe loue ye not: for al theſe things are ſuch as I hate

Zach. 1. v. 14.

Ephes. 4. v. 25.

(*a*) Theſe benefits here prophecied are greater then euer were beſtowed vpon the Iewes before Chriſt came, & therfore are rather to be vnderſtood of the graces of the new teſtament.

(*b*) The ten tribes were caried captiue into Aſſiria, & the two tribes into Babylon: both which are northward: not into the eaſt nor weſt. And therfore this prophecie is of al nations Iewes & Gentils to be called to Chriſt from al parts.

as I hate, sayth out Lord. 18. And the word of our Lord of hosts was made to me, saying: 19. Thus sayth the Lord of hosts: The fast(c) of the fourth, & the fast of the fifth, & the fast of the seuenth, & the fast of the tenth shal be to the house of Iuda into ioy, and gladnes, & into goodlie solemnities: truth onlie, and peace loue ye. 20. Thus sayth the Lord of hosts, vntil peoples come, & dwel in manie cities, 21. and the inhabitants goe, one to an other, saying: Let vs goe, & beseech the face of our Lord, & let vs seek the Lord of hosts: I also wil goe. 22. And manie peoples shal come, & strong nations to seek the Lord of hosts in Ierusalem, & to beseech the face of our Lord. 23. Thus sayth the Lord of hosts: In those dayes, wherein ten men of al the tongue of the Gentils shal take hold, & they shal take hold of the skirt of a man that is a Iew, saying: We wil goe with you: for we haue heard that God is with you.

(c) Not only the fast of the fift and seuenth months (whereof the question was proposed *ch.7.v.3.*) but also of the fourth & tenth, were to be leaft off in the times of ioy and festitie.

CHAP. IX.

The bordering enimies of the Iewes shal believe in Christ: 9. who wil first come to the Iewes in meekenes, yet in solemnitie riding on an asse: 11. deliuer the godlie from the lake, 12. giue great things to the faithful, 17. and one most excellent thing aboue the rest.

THE (a) burden of the word of our Lord in the land of * Hadrach, & Damascus his rest: because our Lord is the eye of man, and of al the tribes of Israel. 2. Emath also in the borders therof, & Tyre, & Sidon: for they haue taken to themselues wisedom exceedingly. 3. And Tyre hath built her munitions, and heaped together siluer as earth, and gold as the myre of the streets. 4. Behold our Lord shal possesse her, and shal strike her strength in the sea, & she shal be deuoured with fyre. 5. Ascalon shal see, and shal feare, and Gaza, and shal be sorie exceedingly: & Accaron, because her hope is confounded: and the King shal perish out of Gaza, & Ascalon shal not be inhabited. 6. And the seperatour shal sit in Azotus, and I wil destroy the pride of the Philistiims. 7. And I wil take away his bloud out of his mouth, and his abominations out of the middes of his teeth: and he also shal be left to our God, and he shal be as a duke in Iuda, & Accaron as a Iebusite. 8. And I wil enuiron my house of them, that serue me in warfayre going and returning, & the exactour shal no more passe ouer them: because now I haue seen with myne eyes. 9. Reioyce greatly, ô daughter of Sion, make iubilation, ô daughter of Ierusalem: BEHOLD THY KING (b) wil come to thee, the iust & Sauiour: himself poore, and ryding vpon an asse, and vpon a colt the fole of an asse. 10. And I wil destroy chariot out of Ephraim, and horse out of Ierusalem, and the bow of warre shal be dissipated: and he shal

(a) Preaching true doctrine is at first vngrateful to some hearers, & stil to the incredulous, but this burden becommeth light to the faithful.

* a citie of Syria.

(b) Christ came often into Ierusalé, but this last comming excelled al the rest, when he came to dye for redemption of manking.

Isa. 62. Mat. 21: v. 5. Ioan. 1. v. 15.

speake

ſpeake peace to the Gentils, and his power from ſea euen to ſea, and from the riuers euen to the end of the earth. 11. Thou alſo in the bloud of thy teſtament haſt let forth thy priſoners out of (c) the lake, wherin is no water. 12. Conuert to the munition ye priſoners of hope, to day alſo declaring I wil render thee double. 13. Becauſe I haue bent Iuda for me as a bow, I haue filled Ephraim: and I wil rayſe vp thy ſonnes ô Sion vpon thy ſonnes ô Greece, and I wil make thee as the ſword of the ſtrong. 14. And our Lord God ſhal be ſeen ouer them, and his dart ſhal goe forth as lightning: and our Lord God wil ſound with trumpet, and wil goe in the whirlewind of the South. 15. The Lord of hoſts wil protect them: and they ſhal deuoure, and ſubdew with the ſtones of the ſling: and drinking they ſhal be drunke as it were of wine, & they ſhal be filled as phials, and the hornes of the altar. 16. And our Lord their God wil ſaue them in that day, as the flocke of his people: becauſe holie ſtones ſhal be eleuated ouer his land. 17. For what is his good thing, and what is his beautiful thing, but (d) the corne of the elect, and wine ſpringing virgins?

(c) S. Ierom, S Cyril, & other fathers vnderſtand this lake to be *Limbus Patrum*: from whence Chriſt deliuered the Saints of the old teſtament.

d) Chriſt is *the grane of wheat which dying bringeth much fruit. Ioan. 12. And of this wheat that bread is made that came frō heauen. Ioan. 6. S Ierom in hunc locum.*

CHAP. X.

The Iewes are exhorted to aske good things of God: 4. of their nation commeth the Redeemer of al men, 5. and of the ſame are the Apoſtles, ſpiritual maſters of the whole world. 6. The whole nation ſhal at laſt be conuerted.

ASKE of our Lord rayne in (a) the lateward time, and our Lord wil make ſnowes, and wil giue them rayne of ſhowers, to euerie one graſſe in the fielde. 2. Becauſe the idols ſpake that which was vnprofitable, and the deuiners ſaw a lie, & the dreamers ſpake in vayne: they comforted vaynely: therfore are they led away as a flock: they ſhal be afflicted, becauſe they haue no Paſtour. 3. Vpon the Paſtours my furie is wrath, and vpon the buckgoats I wil viſite: becauſe the Lord of hoſts hath viſited his flocke, the houſe of Iuda, and hath made them as the horſe of his glorie in the battel. 4. Of him the corner, of him the pinne, of him the bow of battel, of him ſhal come forth euerie exactour together. 5. And they ſhal be as valients, treading the myre of the wayes in battel: and they ſhal fight, becauſe our Lord is with them: and the riders of horſes ſhal be confounded. 6. And I wil ſtrengthen the houſe (b) of Iuda, and the houſe (c) of Ioſeph I wil ſaue: and I wil conuert them, becauſe I wil haue mercie on them: and they ſhal be as they were when I had not caſt them off, for I am the Lord their God, and wil heare them. 7. And they ſhal be as the valients of Ephraim, & their hart ſhal reioyce as it were of wine: and their children ſhal ſee, and ſhal reioyce, & their

(a) Lateward time is when fruit waxeth ripe, and ſo is here taken for the time of grace: which S. Paul calleth the acceptable time: & therfore this Prophet exhorteth to aske this grace, and al ſpiritual benefits of God.

(b) Not only the two tribes (c) but alſo the ten ſhal be conuerted at laſt to Chriſt.

hart ſhal be ioyful in our Lord. 8. I (d) wil hiſſe to them, and wil gather them together, becauſe I haue redeemed them: and I wil multiplie them as they were multiplied before. 9. And I wil ſow them among peoples, & frō a far they ſhal remember me: & they ſhal liue with their children, and ſhal returne. 10. And I wil bring them backe out of the Land of Ægypt, and out of the Aſſyrians I wil gather them: and to the Land of Galaad & Libanus I wil bring them, and there ſhal not be found place for them. 11. And he ſhal paſſe ouer in the ſtrayte of the ſea, and ſhal ſtrike the waues in the ſea, & al the depths of the riuer ſhal be confounded, & (e) the pride of Aſſur ſhal be humbled, and the ſcepter of Ægypt ſhal depart. 12. I wil ſtrengthen them in the Lord, and in his name they ſhal walke, ſayth our Lord. *Iſa.11.*

(d) Chriſtians are ſweetly drawne by internal inſpiration without clamours, and violent perſwaſion of words. S. *Cyril.*

(e) When the faithful are multiplied & confirmed in religion, their enimies can not hurt them.

CHAP. XI.

Ieruſalem ſhal be againe moſt miſerably deſtroyed, 4. the Iewiſh nation reiected and diſperſed, 12. becauſe Chriſt was ſold by them to the Gentils for thirtie pence. 16. They wil receiue Antichriſt, who ſhal be finally deſtroyed.

OPEN thy gates (a) ô Libanus, and let fyre deuour thy ceders. 2. Howle thou firre-tree, becauſe the ceder is fallen, becauſe the magnifical are waſted: howle ye okes of Baſan, becauſe the fenſed forreſt is cut downe. 3. The voice of the howling of Paſtours, becauſe their magnificence is waſted: the voice of the roating of lions, becauſe the pride of Iordan is waſted. 4. Thus ſayth our Lord my God: Feed thou the cattel of ſlaughter, 5. which they that poſſeſſed, ſlew, and were not ſorie, & they ſold them, ſaying: Bleſſed be our Lord, we are become rich: & their Paſtours ſpared them not. 6. And I wil ſpare no more vpon the inhabitants of the earth, ſayth our Lord: behold I wil deliuer men, euerie one in his neighbours hand, and in the hand of his King: and they ſhal cut the land in pieces, & I wil not deliuer it out of their hand. 7. And I wil feed the catel of ſlaughter for this, ô ye poore of the flocke: and I tooke vnto me two rods, one I called (b) Beautie, and the other I called (c) Corde: and I fed the flock. 8. And I cut off three Paſtours in one month, and my ſoule ſhrunke together at them: for their ſoule alſo varied on me. 9. And I ſayd: I wil not feed you: that which dieth, let it dye: and that which is cut off, be it cut off: and let the reſt deuour euerie one his neighbours fleſh. 10. and I tooke my rod that was called beautie, & I cut it off to make voyd my couenāt, which I made with al peoples. 11. And it was made voyd in that day: and ſo the poore of the flock that keep for me, vnderſtood that it is the word of the Lord. 12. And I ſayd to them: If it be good in your eyes, *Iere.15. v.2.*

(a) Ieruſalem is called Libanus, *Iſa.10. v.34.* & in other places, for the great beautie therof: likewiſe the temple, & becauſe it was built of the trees of Libanus, as S. Ierom here, & *Ezech.17.* expoundeth. And ſo by this metaphore the deſtruction of the citie and temple by Titus is here prophecied. The ceders alſo ſignifie the principal men of the Iewes

(b) God the Creatour & gouernour of al mē, calleth his general gouernment *beautie*: becauſe it is moſt ſeemelie that al be vnder his rod. And his peculiar gouernment of the

bring

bring hither my hyre: and if not, be quiet. And they weighed my hyre thirtie pieces of ſiluer. 13. And our Lord ſayd to me, caſt it forth to the ſtatuarie, a goodle price, that I was priced at by them. And I tooke (*d*) the thirtie pieces of ſiluer: & I threw them into the houſe of our Lord to the ſtatuarie. 14. And I (*e*) cut off my ſecond rod, that was called Corde, that I might diſſolue the brotherhood between Iuda and Iſrael. 15. And our Lord ſayd to me: As yet take to thee the * veſſels of a fooliſh Paſtour. 16. Becauſe loe (*f*) I wil rayſe vp a Paſtour in the land which ſhal not viſite things forſaken, the thing diſperſed he ſhal not ſeeke, and the broken be ſhal not heale, and that which ſtandeth he ſhal not nouriſh, and he ſhal eate the fleſh of the fat ones, and their hoofs he ſhal diſſolue. 17. O paſtour, and idol, leauing the flocke: (*g*) the ſword vpon his arme, & vpon his right eye: his arme ſhal be dried with withering, and his right eye waxing darke ſhal be obſcured.

Mat. 26

* *vnapt inſtruments.*

Iewes he calleth *a Cord*, becauſe it is limited to one people.

(*d*) Chriſt bought and ſold for 30. *pence.*

(*e*) The Iewes are reiected:

(*f*) Antichriſt a deſtroyer,

(*g*) ſhal be deſtroyed.

CHAP. XII.

The Iewes perſecuting Chriſt and his Church, ſhal be ſore afflicted. 6. The Church ſtil proſpering: 11. *the incredulous ſhal be condemned.*

THE burden of the word of our Lord vpon (*a*) Iſrael. Saith our Lord extending the heauen, & founding the earth, & forming the ſpirit of man in him: 2. Behold I wil make Ieruſalem a lintel of ſurfeit to al peoples round about: yea and (*b*) Iuda ſhal be in the ſiege againſt Ieruſalem. 3. And it ſhal be: In that day I wil make Ieruſalem a ſtone of burden to al peoples: al that ſhal lift it, ſhal be torne with tearing, and al the Kingdoms of the earth ſhal be gathered againſt her. 4. In that day, ſayth our Lord: I wil ſtrike euerie horſe into aſtoniſhment, and his rider into madnes, and vpon the houſe of Iuda I wil open mine eyes, and euerie horſe of the peoples I wil ſtrike with blindnes. 5. And the Duks of Iuda ſhal ſay in their hart: Let the inhabitants of Ieruſalem be ſtrengthned for me in the Lord of hoſts their God. 6. In that day I wil make the Duks of Iuda as a furnace of fyre amongſt ſtickes, & as a brand of fire in hay: & they ſhal deuoure to the right hand, and to the left al people round about: & Ieruſalem ſhal be inhabited agayne in her place in Ieruſalem. 7. And our Lord ſhal ſaue the tabernacles of Iuda, as in the beginning: that the houſe of Dauid glorie not magnifically, and the glorie of them that inhabite Ieruſalem againſt Iuda. 8. In that day ſhal our Lord protect the inhabitants of Ieruſalē, & he that offended of them in that day ſhal be as Dauid: & the houſe of Dauid, as of God, as an Angel of our Lord in their ſight. 9. And it ſhal be in that day: I wil ſeek to deſtroy al Nations, that come againſt Ieruſalē. 10. And I wil powre out vpon the houſe of Dauid,

(*a*) When the Church of Chriſt began in Ieruſalem, proceeding to al Iurie, and Samaria, and to other nations, the other Iewes moſt earneſtly perſecuted Chriſtians. *Act.* 4. 5. *&c.*

(*b*) *Iuda beſieged Ieruſalem* when Iewes remayning in Iudaiſme perſecuted other Iewes beliefing in Chriſt, for then *brother deliuered brother to death, the father the ſonne &c. Mat.* 10. *v.* 21.

and

and vpon the inhabitants of Ieruſalem the ſpirit of grace, & of prayers: and they ſhal looke toward me, whom they pearced: and they ſhal lament him with lamentation as it were vpon an only begotten, and they ſhal ſorow vpon him, as the manner is to be ſorowful in the death of the firſt begotten. 11. In that day ſhal be great lamentation in Ieruſalem, as the lamentation of (c) Adadremmon in the field of Mageddon. 12. And the land ſhal lament: families and families apart: the families of the houſe of Dauid apart, and their women apart: 13. the families of the houſe of Nathan apart, and their women apart: the families of the houſe of Leui apart, & their women apart: the families of Semei apart, and their women apart. 14. Al the reſt of the families, families and families apart, and their women apart.

Ioan.19. v.3.

2. Par. 35.

(c) A towne neer to Iezrahel in the countrie of Mageddon, where Iosias was ſlaine 2. Paral. 35 and great lamentation was made for him which was a figure of the miſerable calamitie of the obſtinate in the day of iudgement. S. Ierom.

CHAP. XIII.

In the Church of Chriſt al idolatrie ſhal be abolished. 6. In his paſſion his Apoſtles ſhal be diſperſed, and they and others ſhal be proued by tribulations.

IN (a) that day ſhal be a fountaine lying open to the houſe of Dauid, and to the inhabitants of Ieruſalem: for the ablution of the ſinner, and of the menſtruous woman. 2. And it ſhal be in that day, ſayth the Lord of hoſts: I wil deſtroy the names of idols out of the earth, and they ſhal be remembred no more: and the falſe Prophets, and the vncleane ſpirit I wil take away out of the earth. 3. And it ſhal be when any man ſhal prophecie any more, his father & his mother that begot him, ſhal ſay to him: Thou (b) ſhalt not liue: becauſe thou haſt ſpoken a lie in the name of our Lord. And his father, & his mother, his parents ſhal ſtrike him, when he ſhal prophecie. 4. And it ſhal be: in that day the Prophets ſhal be confounded euerie one by his owne viſion, when he ſhal prophecie, neither ſhal they be couered with cloke of ſackloth, to lie: 5. But he ſhal ſay: I am no Prophet, an husbandman am I: becauſe Adam my example from my youth. 6. And it ſhal be ſayd to him: What are theſe wounds in the middes of thy hands? And he ſhal ſay: With theſe was I wounded in the houſe of them, that loued me. 7. (c) Sword be thou rayſed vp vpon my Paſtour, and vpon the man that cleaueth to me, ſayth the Lord of hoſts: Strike the Paſtour, and the ſheep ſhal be diſperſed: and I (d) wil turne my hand to the litle ones. 8. And there ſhal be in al the earth, ſayth our Lord: two parts in it ſhal be deſtroyed, and ſhal fayle: and (e) the third part ſhal be left in it. 9. And I wil bring the third part through fyre,

Exe. 30.

Mat. 26. Mar. 14.

(a) In the time of the new Teſtament Chriſt is made an open fountaine of grace by his Incarnation. Ioa. 4. v. 13. S. Greg. ho. 20. in Ezec. & l. 6. epiſt. 18.

(b) Falſe doctrine, as idolatrie & hereſie, are puniſhable by death in the law of Chriſt.

(c) By ſword is vnderſtood al ſorts of perſecution that fel vpon our Saiuiour.

(d) The Apoſtles flying God recalled them, & ſtrengthned them with fortitude.

(e) Neither Ieuves nor Gentils, remaining in their proper

and

and wil burne them as ſiluer is burnt: and I wil trie them as gold is tried. They ſhal cal my name, and I wil heare them. I wil ſay: Thou art my people; and they ſhal ſay: our Lord my God.

professions can be saued, but Christian Catholikes liuing iuſtly, which are Gods proper people, diſtinct from the reſt by his grace.

CHAP. XIIII.

Ieruſalem ſhal be deſtroyed, manie Iewes ſlaine, the reſt made captiues: 3. Chriſts Church ſhal flourish, 8. eſpecially in the Gentils. 12. Perſecuters ſhal be finally punished: 20. and the godlie preceede in grace.

BEHOLD the dayes of our Lord ſhal come, and thy ſpoyles ſhal be diuided in the middes of thee. 2. And I (*a*) wil gather together al nations to Ieruſalem into battel, and the citie ſhal be taken, and the houſes ſhal be waſted, and the women ſhal be defiled: and the halfe part of the citie ſhal goe forth into captiuitie, and
Exo.14. the reſt of the people ſhal not be taken away out of the citie. 3. And our Lord wil goe forth, and wil fight againſt thoſe nations, as he fought in the day of conflict. 4. And his feet ſhal ſtand in that day vpon the mount of oliues, which is againſt Ieruſalem toward the Eaſt: and the mount of oliues ſhal be clouen by the halfe part therof to the Eaſt, and to the Weſt with a ſtiepe rupture exceeding great, and halfe of the mountayne ſhal be ſeparated to the North, and halfe therof to the South. 5. And you ſhal flye to the valley of thoſe mountaynes, becauſe the valley of the mountaynes ſhal be ioyned euen to the next, and you ſhal flye as
Amos.1. v. 1. you fled from the face (*b*) of the earthquake in the dayes of Ozias King of Iuda: and our Lord my God ſhal come, and al the ſaints with him. 6. And it ſhal be in that day: there ſhal be no light, but cold and froſt. 7. And there ſhal be one day, which is knowen to our Lord, not day nor night: & in the time of the euening there ſhal be light. 8. And it ſhal be in that day: (*c*) liuing waters ſhal iſſue forth out of Ieruſalem: halfe of them (*d*) the Eaſt ſea, and halfe of them to the laſt ſea: in (*e*) ſummer and in winter ſhal they be. 9. And our Lord ſhal be King ouer al the earth: in that day there ſhal be one Lord, and his name ſhal be one. 10. And al the land ſhal returne euen to the deſert, from the hil of Remmon to the South of Ieruſalem: and it ſhal be exalted, and ſhal dwel in her place, from the gate of Beniamin euen to the place of the former gate, and euen to the gate of the corners: and from the towre of Hananeel euen to the Kings preſſes. 11. And they ſhal dwel in it, and there ſhal be anathema no more: but Ieruſalem ſhal ſit ſecure. 12. And this ſhal be the plague, wherwith our Lord ſhal ſtrike al nations, that haue fought againſt Ieruſalem: (*f*) the fleſh ſhal pine away of euerie one ſtanding vpon his feet, and his eyes ſhal weare away in their holes, and

(*a*) In the armie of the Romains were ſoldiers of many nations at the laſt deſtruction of Ieruſalem.

(*b*) Amos. ch. 1. maketh alſo mention of this earthquake, and Ioſephus. *l. 9. c. 11. Antiq.* though it be not in the Books of the Kings nor Paralipomenon.

(*c*) Chriſtian doctrine of the Catholike Church vniuerſal in al

(*d*) places and

(*e*) al times.

(*f*) It partly appeared already (as S. Ierome noteth) in the perſecuting Emperours, & ſince in other

examples, but specially these calamities wil fal vpon the wicked neer the day of Iudgement. as Luc. 21. v. 26.

their tongue ſhal conſume away in their mouth. 13. In that day there ſhal be a great tumult of our Lord among them: and a man ſhal take the hand of his neighbour, & his hand ſhal be claſped vpon his neighbours hand. 14. Yea and Iudas ſhal fight againſt Ieruſalem: and the riches of al nations round about ſhal be gathered together, gold, and ſiluer, and garments exceeding manie. 15. And ſo ſhal there be ruine of horſe, and mule, and camel, and aſſe, and of al the beaſts, that ſhal be in thoſe tents, as is this ruine. 16. And al (*g*) that ſhal be left of al Nations, that came againſt Ieruſalem, ſhal goe vp from yeare to yeare, to adore the King, the Lord of hoſts, and to celebrate the feſtiuitie of tabernacles. 17. And it ſhal be: he (*h*) that ſhal not aſcend of the families of the land to Ieruſalem, to adore the King, the Lord of hoſts, there ſhal be no ſhowre vpon them. 18. Yea and if the familie of Ægypt ſhal not aſcend, and ſhal not come: neither vpon them ſhal it be, but ruine ſhal be, wherwith our Lord wil ſtrike al Nations that wil not aſcend to celebrate the feſtiuitie of tabernacles. 19. This ſhal be the ſinne of Ægypt, and this the ſinne of al Nations, that wil not aſcend to celebrate the feſtiuitie of tabernacles. 20. In that day ſhal that which is vpon the bridle of the horſe be holie to our Lord: and the caudrons in the houſe of our Lord ſhal be as the phials before the altar. 21. And euerie caudron in Ieruſalem, and Iuda ſhal be ſanctified to the Lord of hoſts: & al that immolate, ſhal come, and take of them, and ſhal ſeeth in them: and there ſhal be marchant no more in the houſe of the Lord of hoſts in that day.

g) In the meane time ſuch as before perſecuted the Church ſhal be conuerted, & with great deſiotion wil celebrate the feſtiuities, and exerciſe religious rites to Gods honour: and ſhal merite great rewards.

h) And the obſtinate incredulous ſhal remaine barren without grace, and voide of eternal glorie.



THE PROPHECIE OF MALACHIE.

In ca. 2. v. 7. & c. 3. v. 7.

MALACHIE (*whom S. Ierom, and ſome others thinke to be Eſdras*) *prophecied laſt of the twelue, after that the temple was reedified. He reprehendeth both Prieſts, and people, for that they did not offer their ſacrifices with ſinceritie; foreſheweth the reiection of the Iewes, and calling of the Gentils by Chriſt. Before whoſe firſt comming ſhal be one Precurſour: and an other before his laſt comming to iudge.*

Much is conteyned in this briefe Prophecie.

CHAP. I.

God ſhewed his eſpecial loue towards the Iewes, in that he choſe their progenitour Iacob, rather then Eſau. 7. Prieſts are reprehended, for not offering the beſt things in ſacrifice. 10. The old ſacrifices ſhal be reiected, and new farre more excellent ſhal be offered in al nations.



THE burden of the word of our Lord to Iſrael in the hand of Malachie. 2. I haue loued you, ſayth our Lord: & you haue ſayd: Wherin haſt thou loued vs? (*a*) Was not Eſau brother to Iacob, ſayth our Lord, and I loued Iacob, 3. but hated Eſau? & I layd his mountaines into a wildernes, and his inheritance vnto the dragons of the deſert. 4. But if Idumea ſhal ſay: We are deſtroyed, but returning we wil build the things that are deſtroyed: thus ſayth the Lord of hoſts: Theſe ſhal build, and I wil deſtroy: and they ſhal be called the borders of impietie, and the people with whom

Rom 9. v. 13.

(*a*) Gods peculiar loue was firſt shewed to the Iſraelites in preferring their progenitour Iacob & them his iſſue before Eſau & his offſpring, though in them there was no difference at al, the one neither deſeruing more nor leſſe then the other, but of his mere mercie electing the one and iuſtly reiecting the other, wherof ſee the *Annot. Rom. 9.*

our Lord is angrie (b) for euer. 5. And your eyes ſhal ſee: and you ſhal ſay: Our Lord be magnified vpon the border of Iſrael. 6. The ſonne honoureth the father, and the ſeruant his Lord: if then I be the father, where is my honour? and if I be the Lord, where is my feare: ſayth the Lord of hoſts? 7. To you ô Prieſts, that deſpiſe my name, & haue ſayd: Wherin haue we deſpiſed thy name? (c) You offer vpon myne altar polluted bread: & you ſay: Wherin haue we polluted thee? In that you ſay: The table of our Lord is contemptible. 8. If you offer the blind to be immolated, is it not euil? & if you offer the lame and the feeble is it not euil? offer it (d) to thy Prince if it shal pleaſe him, or if he wil receiue thy face, ſayth the Lord of hoſts. 9. And now beſeech ye the face of God, that he may haue mercie on you (for by your hand hath this been done) if by any meanes he wil receiue your faces, ſaith the Lord of hoſts. 10. Who is there among you, that wil ſhut the doores, & wil kindle fire on my altar for naught? " I haue no wil in you, ſayth the Lord of hoſts: and guift I wil not receiue of your hand. 11. For from the riſing of the ſunne euen to the going downe, great is my name among the Gentils, and " in euerie place there is ſacrificing, and there is offered to my name a cleane oblation: becauſe my name is great among the Gentils, ſayth the Lord of hoſts. 12. And you haue polluted it in that you ſay: The table of our Lord is cõtaminated: & that which is layd therupõ, is cõtemptible with the fyre that deauoureth it: 13. And you haue ſayd: Loe of labour, and you puffed at it, ſayth the Lord of hoſts, & you brought in (e) of robberies (f) the lame, & the ſicke, & brought in a guift: Why, ſhal I receiue it of your hand, ſayth our Lord? 14. Curſed is the deceitful, that hath in his flock a male, & making a vow immolateth the feeble to our Lord: becauſe I am a great King, ſayth the Lord of hoſts, and my name is dreadful among the Gentils.

(b) Againe laſtly the ſame ſpecial vndeſerued loue was ſhewed, in that the Idumeans ſubdued by the Chaldees remained in captiuitie, but the Iſraelites were now reduced into their countrie.

(c) Thoſe that offer baſe and contemptible things to God ſhew that they eſteeme litle of God, and ſo by their fact diſpiſe and contemne him.

(d) If you dare not offer your worſe things to your tẽporal Prince, how dare you offer them to God?

e) Two defects were in their ſacrifices: they offered that which they got by robberie, or extorſion: (f) & not the beſt, but worſe part therof.

Pſ. 112.

ANNOTATIONS.

CHAP. I.

Reiection of the Iewes and vocation of the Gentils.

10. *I haue no wil in you.*) Manie Prophets (as we haue often noted) did foreſhew the reiection of the Iewes, and vocation of the Gentils: but none more plainly then this here, by whom God expreſly ſayth: *I haue no wil in you*: and *I wil not receiue guift of your hand.* The reaſon is alſo explicated in this chapter, becauſe God moſt peculiarly louing them, they were ſtil vngrateful, & diſpiſed him, commiting ſinnes vpon ſinnes. And therfore in their place, he would bring in the Gentils: and that not anie one, or few nations, but al from the riſing of the ſunne, to the going downe therof, ſhould ſooner or later come into his Church.

Al old ſacrifices aboliſhed, & the ſacrifice of Chriſts bo-

11. *In euerie place there is ſacrificing.*) God not only changed, and multiplied his people, but alſo changed, and bettered his Sacrifice. For in place of ſacrificing cattel, birds, and other weake and poore creatures, which were not able to purge ſinnes, and were alſo polluted oftentimes by the ſinnes of them that offered the

Gal. 4. v. 9.

ſame

same, God there promiseth a most effectual, pure, & excellent daylie Sacrifice, to continew perpetually in al places of his Church, that can not be polluted. Which accordingly our Blessed Redeemer and Sauiour instituted, of his owne bodie & bloud, in the formes of bread and wine. As al ancient Fathers proue, by this place amongst others. So S. Iustinus Martyr teacheth, *in dialogo cum Tryphone*, S. Cyprian, *li.1.c.18. aduersus Iudeos* S. Damascen. *l. 4. c. 14. de fide Orthodoxa* S. Ieron, S. Theodoret, and S. Cyril in their *commentaries vpon this place*. S. Augustin. *li.18.c.35. de ciuit.* S Chrysostom. *in Ps. 95. & Orat.1. contra Iudeos*, shewing plainly, & vrging the Iewes, and al oppugners of this Catholike beleefe and doctrine, that this prophecie is no otherwise fulfilled, but in the daylie Sacrifice of the Church. For that here is prophecied an other Sacrifice, distinct and different from the Iewes sacrifices: neither were sacrifices offered in al the world, neither could be ordinarily offered out of Ierusalem. But of this most sacred Mysterie, and particularly that it is here prophecied, there is so much published by ancient and late writers, that more needeth not to be here added.

dle & bloud prophecied.

Proued by the fathers.

And reasons deduced from the scriptures.

Deu.16.

CHAP. II.

Priests are further reprehended because they discharged not wel their great office. 10. Both they and others offended in marying strangers. 14. They ought to loue, and not lightly dismisse their wiues.

Leui.26. Deu.28.

AND now to you this commandment (*a*) ô ye Priests. 2. If you wil not heare, and if you wil not set it vpon the hart, to giue glorie to my name, sayth the Lord of hosts: (*b*) wil send vpon you pouertie, and wil curse your blessings, and I wil curse them: because you haue not set it vpon the hart. 3. Behold I wil cast forth to you the arme, and wil spinkle vpon your face the dung of your solemnities, and it shal take you with it. 4. And you shal know that I sent you this commandment, that my couenant might be with Leui, sayth the Lord of hosts. 5. My couenant was with him of life and peace: & I gaue him feare: and he feared me, and at the face of my name he was afrayd. 6. The law of truth was in his mouth, and iniquitie was not found in his lips: in peace, and in equitie he walked with me, and turned away manie from iniquitie. 7. For (*c*) the lips of the Priest shal keep knowledge, and the law they shal require of his mouth: because he is (*d*) the angel of the Lord of hosts. 8. But you haue departed out of the way, and haue scandalized manie in the law: you haue made voide the couenant of Leui, sayth the Lord of hosts. 9. (*e*) For which cause I also haue made you contemtible and base to al peoples, as you haue not kept my wayes, and haue accepted face in the law. 10. Why, is there not one father of vs al? hath not one God created

Mal.2.3. v.9.

(*a*) Priests coueting & scraping riches doe greatly dishonour God: diminish the estimation of holy Sacraments & other rites, as though they were temporal to be bought & sold for money, and so doe scandalize the weake. (*b*) Such are happie if God by suffering thē to be spoyled, recal thē to repentāce. For otherwise they wil be depriued of eternal reward, as being prayed their wages already in this world. These our Sauiour calleth *Hyrelings, not true Pastours. Ioa.10.* (*c*) The proper office of Priests besides the administration of Sacraments is also to teach the people true doctrine: (*d*) as being the *Angel*, that is to say, *the messenger*, from God. (*e*) Which holy functions Priests not performing are made contemptible in this world and miserable in eternal torments. *Ep. Iud. v.11.*

vs? why then doth euerie one of vs despise his brother, violating the couenant of our fathers? 11. Iuda hath transgressed, and abomination was done in Israel, and in Ierusalem: because Iudas hath contaminated the sanctification of our Lord, which he loued, and hath had the daughter of a strange God. 12. Our Lord wil destroy the man, that hath done this, the master, and the scholer out of the tabernacles of Iacob, and him that offereth guift to the Lord of hosts. 13. And this agayne haue you done, you couered the altar of the Lord with teares, with weeping, and howling, so that I haue respect no more to sacrifice, neither doe I accept any placable thing at your hand. 14. And you haue sayd: For what cause? because the Lord hath testified between thee, and the wife of thy youth, whom thou hast despised: and she thy partaker, and the wife of thy couenant. 15. Did not one make, and the residue of the spirit is his? And what doth one seeke, but the seed of God? Keep ye then your spirit, and the wife of thy youth despise thou not. 16. When thou shalt hate, dismisse, sayth our Lord the God of Israel: but iniquitie shal couer his garment, saith the Lord of hosts, keep ye your spirit, and doe not despise. 17. You haue in your words made our Lord to labour: and you sayd: Wherein haue we made him to labour? In that you say: Euerie one that doth euil, is good in the sight of our Lord, and such please him: or certes where is the God of iudgement?

Eph. 4. v. 5.

Amos 5. v. 30.

Ephes. 4. v. 39.

CHAP. III.

A precursour shal come before Christ. 3. The Priesthood and Sacrifice of the new law are pure. 5. God who seeth al sinners wil punish them: 10. but if they amend, they shal receiue Gods benefits. 13. Not euil men, but the good please God.

a) S. Iohn Baptist is called *an Angel* or messenger, because he was to be sent with special commission from God: and for his puritie in Angelical life.

b) S. Iohn was first conceiued, likewise first borne, and he first preached, and shortly after him our Sauiour came.

c) Christ is the *Angel of the*

BEHOLD I send (*a*) myne Angel, and he shal prepare the way before my face. And (*b*) forthwith shal come to his temple the Dominatour, whom you seek, and (*c*) the Angel of the testament, whom you desire. Behold he commeth, sayth the Lord of hosts: 2. And who shal be able to thinke the day of his aduent? and who shal stand to see him? For he as it were purging fyre, and as the herbe of fullers: 3. and he shal sit purging, and clensing the siluer, and he shal purge the sonnes of Leui, and wil streyne them as gold, and as siluer, and they shal be offering sacrifices to our Lord in iustice. 4. And the sacrifice of Iuda and Ierusalem shal please our Lord, as the dayes

Matth. v. 20. Mar. Luc. 1 & 7. Psal. 131. v. 17.

of the

of the world, and as the yeares of old. 5. And (d) I wil come to you in iudgement, and (e) wil be a ſwift witnes to ſorcerers, and aduouterers, and to the periured, and them that calumniate the hyre of the hyred man, the widowes, and pupils, and oppreſſe the ſtranger, nor haue feared me, ſayth the Lord of hoſts. 6. For I the Lord, and I am not changed: and ye ſonnes of Iacob are not conſumed. 7. For from the dayes of your fathers you haue departed from mine ordinances, and haue not kept them. Returne to me, and I wil returne to you, ſayth the Lord of hoſts. And you haue ſayd: Wherin ſhal we returne? 8. Shal man faſten God, becauſe you doe faſten me? And you haue ſayd: Wherein doe we faſten thee? In tithes, and in firſt fruits. 9. And in penurie you are accurſed, and you your whole nation faſten me. 10. Bring in (f) al the tithe into the barne: and let there be meate in my houſe, and proue me vpon this, ſayth our Lord: if I open not vnto you the ſludgates of heauen, and powre you out bleſſing euen to aboundance, 11. and I wil rebuke for you the deuourer, and he ſhal not corrupt the fruit of your land: neither ſhal the vine in the field be barren, ſayth the Lord of hoſts. 12. And al Nations ſhal cal you bleſſed: for you ſhal be a land worthie to be deſired, ſayth the Lord of hoſts. 13. Your words haue been forcible vpon me, ſayth the Lord. 14. And you ſayd: What haue we ſpoken againſt thee? You haue ſayd: (g) He is vayne that ſerueth God, and what profite is it that we haue kept his precepts, and that we haue walked ſorowful before the Lord of hoſts? 15. Therfore now we cal the arrogant bleſſed, for they that doe impietie are builded, and they haue tempted God and are made ſafe. 16. Then ſpake they that feared our Lord, euerie one with his neighbour: and our Lord attended, and heard: and a Book of monument was writen before him for them that feare our Lord, and thinke on his name. 17. And they ſhal be to me, ſaith the Lord of hoſts, in the day that I doe to my peculiar, and I wil ſpare them, as a man ſpareth his ſonne ſeruing him. 18. And you ſhal conuert, and ſhal ſee what is between the iuſt & the impious: and between him that ſerueth God, and ſerueth him not.

Zach. 1. v. 3.

Iob. 21. v. 14. Iſa. 58. v. 2.

e ament, becauſe he made the Pact of peace between God and man. *d)* In the meanc time God threatneth to punish al, euen ſecret ſinnes: *(e)* knowen to him though not to other witneſſes. *(f)* Paying of tithes is moſt ſtrictly commanded. *(g)* Sinne of murmuring againſt God, is great blaſphemie & not tolerable: For when they were punished by famine, for defrauding the Leuites of tithes, they blaſphemouſly imputed it to God: as though he had not ſuch cate of his owne people, as he had of other nations, which had aboundance of temporal goods.

CHAP. IIII.

In the terrible day of iudgement, the wicked shal be condemned, and the iust eternally rewarded. 5. Before which time Elias shal returne, and conuert the Iewes to Christ.

(a) In the day of iudgement shal plainly appeare, what difference is between the iust and the wicked.

(b) The Septuagint for explication adde *Thesbites*. And S. Ierom in 17. *Mat.* teacheth that *Elias shal indeed come and restore al things.*

(c) Christs first comming was in al meekenes not in terrour, but his cōming to iudge wil be *dreadful*. And therfore the Prophet here meaneth not S. Iohn Baptist, but that Elias himself shal come before the great and *dreadful* day of our Lord.

FOR behold (a) the day shal come kindled as a furnace: and al the proude, and al that doe impietie shal be stubble: & the day comming shal inflame them, sayth the Lord of hosts, which shal not leaue them root, and spring. 2. And there shal rise to you that feare my name the Sunne of iustice, and health in his wings: and you shal goe forth, and shal leape as calues of the heard. 3. And you shal treade the impious, when they shal be ashes vnder the sole of your feet in the day, that I doe, sayth the Lord of hosts. 4. Remember ye the law of Moyses my seruant, which I commanded him in Horeb to al Israel precepts, and iudgements. 5. Behold I wil send you (b) Elias the Prophet, before the day of our Lord come great and (c) dreadful. 6. And he shal conuert the hart of the fathers to the children, & the hart of the children to their fathers: left perhaps I come, and strike the earth with * anathema.

Zach. 3. v. 8. & 6. v. 11. *Luc.* 1. v. 78. *Exo.* 20. *Deut.* 4. 5. & 6. *Mat.* 11. & 17. v. 11.

* *vtter destruction.*

The end of the Prophetical Books.

THE BOOK OF MACHABEES PERTEYNING TO THE HISTORICAL PART OF THE OLD TESTAMENT.

THE ARGVMENT OF THE BOOKS OF MACHABEES, WITH OTHER proœmial Annotations.

BEFORE *we declare the contents, the reader perhaps wil require to know, why they are called* the Books of MACHABEES: *how manie they be; who writ them; in what language, and especially whether al, or anie, or which of them are Canonical Scripture? For ſatisfaction of al* Which *demandes, diſtinguishing between certaine and vncertaine, we shal briefly shew that which ſeemeth more probable in the doubtful points, and the aſſured certaintie of that which is decided by the Catholike Church of Chriſt. Concerning therefore the name & inſcription, S. Ierom very probably ſuppoſeth that theſe Books haue their title* of Iudas MACHABEVS; *the narration of whoſe heroical vertues and noble Actes occupieth the greateſt part of this whole hiſtorie. And this ſurname* Machabeus *ſignifying* valient of ſtrength (*or by an vſual hebrew contraction*, Mobi, *more explicated*, Milchamach Coach bihuda, *that is*, Force of battel, *or* Strength in Iuda) *was giuen him by his father Mathathias, when before his death*

Proœmial queſtions touching theſe books.

They are called Machabees of Iudas Machabeus. Iudas had this ſurname for his *ſtrenghe* and *valure.*

death disposing of his sonnes and exhorting them, he sayd to them al: You my sonnes take courage, & doe manfully in the law, because in it you shal be glorious. And behold Simon your brother I know that he is a man of counsel: heare ye him alwayes, and he shal be father to you. *Next he addeth*: And Iudas Machabeus, valient of strength from his youth, let him be to you the Prince of warfayre, and he shal manage the battel of the people. *And from him this name was also ascribed to his brethren, and to al the rest that ioyned with them either in the holie warres, or otherwise shewed their valure, professing Gods law in spiritual combate euen to death. As Nicetas writeth* in *Orat.* 22. S. Greg. Nazian. *Wherupon old* Eleazarus *and the seuen yong* brethren, *with their* mother, *are also called* Machabees.

li. 1. c. 2 v. 64. 65 & 66.

Others also called Machabees.

li. 2. c. 6 & 7.

There be in al, foure Books *called* Machabees. *The first* S. Ierom *found in Hebrew, the second in Greeke, as he testifieth* Epist. 106. *The third is also extant in Greeke, and Latin* in Bibliis Complutensibus. *The fourth seemeth to be that which is mentioned in the end of the first Book. And either the same, or an other vnder that title, is also extant in Greeke, as testifieth Sixtus Senensis li.* 1. *Bibliothecæ. Who writ them is more vncertaine: but most probable euerie one had a diuers authour. Neither are the two last approued for Canonical by anie authentical authoritie.*

There be foure books. Writtē by vncertaine Autours. The two last are not Canonical.

v. 24.

It resteth therfore to speake of the two first, which the Iewes and Protestants denie, because they are not in the Hebrew Canon. The Protestants further alleadging that they are not in the former Canon of the Church before S. Ieroms *time. Moreouer obiecting certaine places of these Books, which they say, are contrarie to sound doctrine, and to the truth of other authentical histories, or contradictorie in themselues. None of which things can preceede from the Holie Ghost, the principal authour of al Diuine Scriptures. Al which texts we shal more conueniently explicate, according to their true sense, in* their proper places. As for the exception, that these Books are not in the Canon of the Iewes, it is answered already (Præf. Tobiæ) that the Canon of the Christian Catholike Church is of souereigne authoritie, though the Iewes Canon haue them not. Finally wheras these Books were not canonized in the former Generall Councels, it sufficeth that they are since declared to be Canonical, and Diuine Scripture, as some other parts haue likewise been, which English Protestants doe not denie. As the Epistle of* S. Iames, *the second of* S. Peter, *the second and third of* S. Iohn, *and* S. Iudes *epistle: of al which Eusebius, and* S. Ierom *testifie, that some learned Fathers doubted sometimes, whether they were Apostolical or no. But afterwards the same, with these two Books of* Machabees, *and others, were expresly declared to be Diuine Scripture by the third Councel of Carthage, can.* 47. *By the Councel of seuentie Bishops vnder Gelasius, though by the name of one Book, as also Esdras and Nehemias as but one Book. Lastly, by the Councels of Florence and Trent.*

Iewes & Protestantes denie also these two first. Their arguments.

Answers.

*li. 1. c. 1 v. 1. 7. 11. & 17. ch. 4. v. 52. ch. 6. v. 16. ch. 8. v. 16. li. 2. ch. 1. v. 19. ch. 2. v. 25. ch. 12. v. 43. ch. 14. v. 41. ch. 15. v. 39. Euseb. li. 3. c. 25. hist. S. Ierom de viris illustri.

Approued by Councels.

If anie further require the iudgement of more ancient Fathers, diuers doe alleadge these Books as Diuine Scriptures. S. Dyonise, c. 2. *celest. Hierar.* S.

And by Ancient Fathers.

Clem.

Clemens Alexan. *li. 1. Stromat.* S. Cyprian *li. 1. Epiſt. ep. 3. ad Cornelium, li. 4. ep. 1. & de exhort. ad Martyrium. c. 11.* Iſidorus *li. 16. c. 1. Etym.* S. Gregorie Nazianzen *hath a whole Oration of the ſeuen* Machabees *Martyrs and their mother.* S. Ambroſe *li. 1. c. 41. Offic. But to omite others, albeit* S. Ierom *vrged not theſe Books againſt the Iewes, yet he much eſteemed them, as appeareth in his commentaries vpon Daniel. c. 1. 11. & 12.* S. Auguſtin *moſt cleerly auoucheth li. 2. c. 8. de doct. chriſt. & li. 18. c. 36. de ciuit. that notwithſtanding the Iewes denie theſe Books, the Church holdeth them Canonical. And whereas one Gaudentius an heretike alleadged for defenſe of his hæreſie the example of Razias, who ſlew himſelf, 2. Mach. 14.* S. Auguſtin *denieth not the authoritie of the Book, but diſcuſſeth the fact, and admoniſheth that it is not vnprofitably receiued by the Church; ſi ſobrie legatur, vel audiatur*: if it be read, or heard ſoberly. *Which was a neceſſarie admonition to thoſe Donatiſtes, who not vnderſtanding the holie Scriptures,* depraued them (*as* S. Peter *ſpeaketh of like heretikes, 2. ep. 2. c. 3.*) to their owne perdition.

Now touching the contents, a great part of the ſame hiſtorie, which is written in the former Book, is repeated in the ſecond, with ſuch varietie of ſome things added, ſome omitted, as in the Books of Kings *and Paralipomenon: and as the Ghoſpel is written by the foure Euangeliſtes. Ioyning therfore theſe two Books together,* the Concordance *therof* conteyneth foure principal parts: The Preface, the Hiſtorie, an Appendix, and the Concluſion. *But the three former parts are very extraordinarily diſpoſed. For the writer of the ſecond Book (who doubtles was a diſtinct perſon from him that writ the former) firſt of al added an Appendix to the hiſtorie (written before) making mention of two Epiſtles, and reciting the ſumme of one of them, in the firſt chapter and part of the ſecond, as though he meant to haue writ no more of the ſame matter. But then, as it may ſeeme vpon new reſolution, intending to abridge the hiſtorical Books of Iaſon, maketh a preface to his works, in the reſt of that ſecond chapter. And ſo proſecuteth his purpoſe: and finally maketh a briefe concluſion in the three laſt verſes of the ſame ſecond Book. The mayne* hiſtorie conteyneth two *ſpecial* parts. *The firſt ſheweth the ſtate of Gods peculiar people, the Iewiſh nation, from the beginning of the Grecian Monarchie, parted after the death of Alexander amongſt his folowers: of which ſome did exceedingly perſecute the Iewes, by diuers both ſuttle and cruel meanes, to the ruine of manie, and euen to death and martyrdom of ſome moſt conſtant obſeruers of Gods Lawes, and true Religion, til the warres of the* Machabees, *in the firſt chapter of the firſt Book, and in the 3. 4. 5. 6. & 7. chapters of the ſecond Book. In the other fifteen chapters of the former Book, and other eight of the ſecond, are deſcribed the battles, victories, and triumphes of the valient* Machabees. *Of which holie warres Mathathias was the beginner and firſt captaine: Iudas the ſecond: the third Ionathas: and Simon the fourth: after whoſe death his ſonne Iohn Hyrcanus ſucceeded Duke and Hiegh-Prieſt.*

The ſame contents of both the books.

Foure principal parts.

The occaſiō of ſo extraordinarie diſpoſition.

li. 2. c. 2. v. 24.

The hiſtorie conteyneth two parts.

An order how to reade theſe books.

But becauſe theſe Books are intermixed the one with the other, whoſoeuer pleaſe to read them in order of the hiſtorie, may folow the direction of the Alphabet letters, ſet in the inner margen, beginning with A. at the twentith verſe of the ſecond chapter of the ſecond Book, to the end of the ſame chapter. Thence proceede as the ſigne of a ſtarre directeth to the next letter B. which is at the beginning of the firſt Book, the firſt chapter firſt verſe. And ſo in the reſt. And when the capital letters are ended, the ſmaller wil direct you.



THE FIRST BOOK OF MACABEES.

CHAP. I.

King Alexander conquering manie countries, erecteth a new Monarchie: 6. who dying, his chief folowers succeed in seueral kingdoms of the same Monarchie. 11. King Antiochus approueth that a prophane schoole be set vp in Ierusalem, 17. subdueth Ægypt; 21. inuadeth Iuda; entreth by force into Ierusalem; spoyleth the temple, 25. and killeth manie. 30. Two yeares after sendeth an other spoyler; who killing manie, robbeth and burneth Ierusalem; 35. fortifieth the towre of Dauid; 38. prophaneth al holie things; 43. commandeth al to commit idolatrie, 47. and to forsake the rites of Gods law, 52. vpon paine of death. 57. He setteth vp an abominable idol in the Temple, 90. persecuteth and murdereth those that conforme not themselues to these innouations.

Read first the preface. li. 2. ch. 2. v. 20.

The first part of the historie. The persecution of the Church by Antiochus.

AND it came to passe, after that Alexander Philipssonne the Macedonian, that (*a*) first reigned in Greece, being gone out of the land of Cethim, struck Darius King of the Persians and the Medes: 2. he made manie battels, and obteyned the munition of al, & slew the Kings of the earth: 3. and he passed through euen to the ends of the earth: and tooke the spoiles of the multitude of the Gentils: & the earth was silent in his sight. 4. And he gathered power, and an armie exceeding strong: and his hart was exalted an eleuated: 5. and he obtayned the regions of the Gentils, & the tyrants: and they were made tributaries to him. 6. And after these things, he fel downe

(*a*) Other Kings reigned before Alexander in Greece, but he was the first that reigned in that great Monarchie erected by himselfe.

in his bed, and he knew that he ſhould dye. 7. And he called his ſeruants the Nobles, that were brought vp with him from his youth: & he (b) diuided his Kingdom to them, when he yet liued. 8. And Alexander reigned twelue yeares, & he died. 9. And his ſeruãts poſſeſſed the Kingdõ, euerie one in his place: 10. and they did al put crownes on them after his death, & their sõnes after thẽ manie yeares, & euils were multiplied in the earth*. 11. And there came forth of thẽ a ſinful roote Antiochus (c) Illuſtre, the ſonne of King Antiochus, that had been at Rome an hoſtage: & he reigned in (d) the hundreth & ſeuen & thirtith yeare of the Kingdom of the Greeks. 12. In thoſe dayes there went forth of Iſrael wicked children, & perſwaded manie, ſaying: Let vs goe, and make a couenant with the Gẽtils, that are about vs: becauſe ſince we departed from thẽ manie euils haue found vs. 13. And the talke ſeemed good in their eyes. 14. And ſome of the people determined, & went to the King: & he gaue them leaue to doe the iuſtice of the Gentils. 15. And they built a ſchoole in Ieruſalem, according to the lawes of the Nations: 16. and they made to themſelues prepuces, and reuolted from the holie teſtament, and were ioyned to the Nations, and were ſolde to doe euil. *

17. And the Kingdom was prepared in the ſight of Antiochus, and he began to reigne in the land of Ægypt, that he might reigne ouer two Kingdoms. 18. And he entred into Ægypt with great multitude, with chariots, and elephants, & horſemen, and a copious multitude of ſhips: 19. And he made warre agaynſt Ptolomee the King of Ægypt, & Ptolomee was afrayd at his preſence, and fled, and manie fel wounded. 20. And he tooke the fenſed cities in the land of Ægypt: and he tooke the ſpoiles of the land of Ægypt. *

21. And Antiochus turned, after he ſtrucke Ægypt in the hundreth and three and fourtith yeare: and he went vp to Iſrael, 22. and went vp to Ieruſalem with a great multitude. 23. And he entred into (f) the ſanctification with pride, & tooke the golden altar, & the candleſticke of light, & al the veſſels therof, & the table of propoſition, and the labatories, and the phials, and the litle morters of gold, and the veyle, & the crownes, and the golden ornament, that was in the face of the temple: & he brake al into pieces. 24. And he tooke the ſiluer and gold, & the deſiderable veſſels: and he tooke the hidden treaſures which he found: & carying away he departed into his owne lãd. 25. And he made a ſlaughter of men, and ſpake in great pride. 26. And great lamentation was made in Iſrael, and in euerie place of theirs: 27. and the Princes, and the ancients mourned, and the yong men, and the virgins were weakned, & the beautifulnes of the women was changed. 28. Euerie husband tooke lamentation: and the women that ſate in the mariage bed mourned: 29. and the land was moued vpon the inhabitãts therein, & al the houſe of Iacob did put on confuſion. 30. And after two yeares of dayes the King ſent a Prince of tributes into the cities of Iuda, and (g) he came to Ieruſalem with a great multitude. 31. And he ſpake vnto them peacea-

ble

(b) By deliuering his ring to Perdicca, he gaue him authoritie to diſtribute his kingdomes. *Iuſtinus li. 12. Q. Curtius. l. 10.*

(c) *Epiphanes*, Noble in renowme.

d) This Antiochus began his reigne in the yeare 137. from Seleuchus the firſt King of Syria after Alexander: otherwiſe this was the 156 yeare of the Grecian Monarchie. *Euſe. in chronico.*

(e) Being eſtabliſhed in the kingdom of Syria, he couered alſo the kingdom of Ægypt.

(f) Ioſephus *li. 12. c. 6.* writeth that Antiochus firſt killed ſuch as would haue hindred his entrance into Ieruſalem, and afterwards thoſe that opened the gates vnto him, but would haue hindered him from ſpoyling the temple.

(g) This was Appolonius, as appeareth 1. 2. c. 5. v. 24.

* *li. 1. c. 3. v. 1.* D

* *li. 1. c. 4. v. 7.* F

* *li. 1. c. 4. v. 21.* H

ble words in guile: and they beleiued him. 32. And he fel vpon the citie ſodenly, and ſtruck it with a great plague, & deſtroyed much people in Iſrael. 33. And he tooke the ſpoiles of the citie, and burnt it with fyre, and deſtroyed the houſes therof, and the wals therof round about: 34. and they led the women captiue, and the children, and the cattel they poſſeſſed. 35. And they built (*b*) the citie of Dauid with a great wal, and a ſtrong, and with firme towers, and it was made a caſtel for them: 36. and they placed there a (*i*) ſinful nation, wicked men, & they waxed ſtrong therein: And they layd armour, and victuals, and gathered together the ſpoiles of Ieruſalem: 37. and layd them vp there: & they became a great ſnare. 38. And this was made for an embuſhment of the ſanctification, and to be an il diuel in Iſrael. 39. And they ſhed innocent bloud round about the ſanctification, and contaminated the ſanctification. 40. And the inhabitants of Ieruſalem fled by reaſon of them, and it became the habitation of ſtrangers, and ſhe became ſtranger to her owne ſeed, and her children forſooke her. 41. Her ſanctification was deſolate as a wildernes, her feſtiual dayes were turned into mourning, her ſabbaths into reproch, her honours into naught. 42. According to her glorie was her ignominie multiplied, and her highnes was turned into mourning. 43. And King Antiochus (*k*) wrote to al his Kingdō, that al the people ſhould be one: and euerie one ſhould leaue his owne law. 44. And al Nations conſented according to the word of King Antiochus, 45. & manie of Iſrael conſented to his ſeruice, & they ſacrificed to idols, & defiled the ſabbath. 46. And the King ſent Books by the hands of meſſengers into Ieruſalē, & into al the cities of Iuda: that they ſhould folow the law of the Nations of the earth, 47. and ſhould prohibite holocauſts & ſacrifices, & placations to be made in the temple of God, 48. and ſhould prohibite the ſabbath to be celebrated, & the ſolemne dayes. 49. And he cōmanded the holie places to be defiled, & the holie people of Iſrael. 50. And he commanded altars to be built, and temples, and idols, & ſwines fleſh to be immolated, and common beaſts, 51. and to leaue their children vncircumciſed, and their ſoules to be contaminated in al vncleanneſſes, and abominations, ſo that they ſhould forget the law, and ſhould change al the iuſtifications of God. 52. And whoſoeuer had not done according to the word of King Antiochus, they ſhould dye. 53. According to al theſe words wrote he to al his Kingdom: & he appoynted Princes ouer the people, that ſhould force theſe things to be done. 54. And they commanded the cities of Iuda to ſacrifice. 55. And manie of the people were gathered to them, they that had forſaken the law of our Lord: and they did euils vpon the land: 59. and they chaſed forth the people of Iſrael in hidden corners, and in the ſecret places of fugitiues. 57. The fifteenth day of the month Caſleu, the hundreth fiue and fourtith yeare King Antiochus (*l*) built the abominable idol of deſolatiō vpō the altar of God, and throughout al the cities of Iuda round about they builded altars: 58. and before the gates of houſes, and in the ſtreets they burnt frankincenſe

(*b*) The towre of Sion fortified & kept, (*i*) by a garriſon of Macedonians.

(*k*) It ſufficed not this cruel tyrant to ſpoile Gods people of their goods, & many of their liues, but he alſo peruerted many in religion: becauſe his maſter the diuel ſeeketh to deſtroy mēs ſoules.

(*l*) Daniels prophecie. *ch. 9.* was here in part fulfilled, as in a figure, & our Sauiour confirmeth it, *Mat. 24* of Antichriſt ſetting vp *abomination of deſolation in the holy place.*

frankincenſe, and ſacrificed. 59. and the Books of the law of God they burnt with fyre, cutting them: 60. and with whomſoeuer were found the Books of the teſtament of out Lord, and whoſoeuer obſerued the law of out Lord, they murdered him, according to the edict of the King. 61. In their power did they theſe things to the people of Iſrael that was found in euerie moth & moth in the cities: 62. And the fiue and twentith day of the moth they ſacrificed vpon the altar that was agaynſt the altar. 63. And the women that circumciſed their children, were murdered according to the commandment of King Antiochus, 64. and they hang vp the children by the necks through out al their houſes, and thoſe that had circumciſed them, they murdered. 65. And manie of the people of Iſrael determined with themſelues, that they would not eate the vncleane things: and they choſe rather to dye, then to be defiled with vncleane meates: 66. and they would not breake the holie law of God, and they were murdered, 67. and there was made great wrath vpon the people exceedingly. * *li. 1. c. 5. v. 11.

CHAP. II.

Mathathias with his fiue ſonnes, lamenteth the calamities of the people, 8. and prophanion of holie things, 15. reſiſteth the Kings wicked decrees, 23. killeth an idolater, and the Kings commiſsioner, ſo flyeth into the mountaines with others. 31. Manie are ſlaine not reſiſting in battel on the ſabbath dayes. 40. Vpon further conſideration the rest defend themſelues in the ſabbath; 45. kil their enimies, and deſtroy idolatrie. 49. Mathathias dying exhorteth his ſonnes to be zelous in the law: 65. appoynting Simon their counſeler, and Iudas their capitaine.

The 1. part. The warres of the Machabees, begun by this Mathathias, and proſecuted by his ſonnes, eſpecially by Iudas, as in the ſeuen chapters following, and more largely in the ſecond booke from 8. chapter to the end of the laſt.

IN thoſe dayes aroſe Mathathias the ſonne of Iohn, the ſonne of Simeon, Prieſt of the ſonnes of Ioarib from Ieruſalem, & he ſate in the mountayne of Modin: 2. and he had fiue ſonnes, Iohn who was ſurnamed Gaddis: 3. and Simō, who was ſurnamed Thaſi: 4. and Iudas, who was called Machebeus: 5. and Eleazar, who was ſurnamed Abaron: and Ionathan, who was ſurnamed Apphus. 6. Theſe ſaw the euils, that were done in the people of Iuda, and in Ieruſalem. 7. And Mathathias ſayd: Woe is mę, wherfore was I borne to ſee the affliction of my people, and the affliction of the holie citie, and to ſit there, when it is giuen in the hands of the enimies? 8. The holie places are come into the hand of ſtrangers: the temple therof as an ignoble man. 9. The veſſels of her

glorie

glorie are caried away captiue: her old men are murdered in the ſtreets, and her yong men are fallen by the ſword of the enemies. 10. What nation hath not inherited her Kingdom, and hath not obteyned her ſpoiles? 11. Al her beautie is taken away. She that was free, is made a ſeruant. 12. And loe our holies, and our beautie, and our glorie is deſolate, and the Nations haue defiled them. 13. Whereto then is it for vs yet to liue? 14. And Mathathias rent his garments, and his ſonnes: and they couered themſelues with haire-cloths, and lamented exceedingly. 15. And there came thither they that were ſent from King Antiochus, to compel them that were fled into the citie of Modin, to immolate and to burne frankincenſe, & to depart from the law of God. 16. And manie of the people of Iſrael conſenting came to them: but Mathathias, & his ſonnes ſtood conſtantly. 17. And they that were ſent from Antiochus anſwering ſayd to Mathathias: Thou art the Prince, and moſt honourable, and great in this citie, and adorned with ſonnes, and brethren. 18. Therfore come thou firſt, and doe the Kings commandment, as al Nations haue done, and the men of Iuda, and they that are remayning in Ieruſalem: & thou ſhalt be & thy ſonnes among the Kings freinds, and amplified with gold, and ſiluer, and manie guifts. 19. And Mathathias anſwered, & ſayd with a loude voice: Although al Nations obey King Antiochus, that euerie man reuolt from the ſeruice of the law of his fathers, and conſent to his commandments: 20. I and my ſonnes, & my brethren wil obey the law of our fathers. 21. God be merciful vnto vs: it is not profitable for vs to forſake the law, and the iuſtices of God: 22. we wil not heare the words of King Antiochus, neither wil we ſacrifice, tranſgreſſing the commandments of our law, to goe an other way. 23. And as he ceaſed to ſpeake theſe words, there came a certayne Iew in the eyes of al to ſacrifice to the idols vpon the altar in the citie of Modin, according to the Kings commandment. 24. And Mathathias ſaw, & was ſorie, and his reynes trembled, and his furie was kindled (*b*) according to the iudgement of the law, and flying vpon him he ſlew him vpon the altar: 25. yea and the man, whom King Antiochus had ſent, which compelled them to immolate, he ſlew in that verie time, & deſtroyed the altar, 26. and zeled the law, as did Phinees to Zamri the ſonne of Salomi. 27. And Mathathias cried out with a loud voice in the citie, ſaying: Euerie one that hath zele of the law, eſtabliſhing his teſtament, let him come forth after me. 28. And he fled himſelf, & his ſonnes into the mountaynes, and left al things whatſoeuer they had in the citie. 29. Then came downe manie ſecking iudgement, and iuſtice, into the deſert: 30. and they ſate there themſelues, and their children, and their wiues, & their cattel: becauſe the euils ouerflowed vpon them. 31. And it was reported to the Kings men, and to the armie that was in Ieruſalem in the citie of Dauid, that certayne men which diſſipated the Kings cõmandment, were departed into ſecret places in the deſert, & manie were gone after them. 32. And forthwith they went forwards towards them,

Num.25.

(*a*) This final helpe of great importance, is that aide wherof Daniel prophecied *ch.11. v.34.*

(*b*) Mathathias not of priuate ſpirite, but being general capitaine of the people, did this iuſtice according to the law, where it is commanded to kil the authours of falſe pretended religion. *Deut.13. S.Cyprian Exhort. ad Martyrium c.5. S.Bernar. Epiſt.158. ad Innocent.*

& ſet battel againſt them in the day of the Sabbaths, 33. & they ſayd to them: Doe you reſiſt now alſo as yet? come forth: and doe according to the word of King Antiochus, and you ſhal liue. 34. And they ſayd: We wil not come forth, neither wil we doe the Kings word, to pollute the day of the Sabbaths. 35. And they haſtned battel againſt them. 36. And they anſwered them not, neither did they caſt a ſtone at them, nor ſtopped the ſecret places, 37. ſaying: (c) Let vs dye al in our ſimplicitie: and heauen & earth ſhal be witneſſes, vpon vs that you vniuſtly deſtroy vs. 38. And they gaue them battel on the Sabbaths: & there died they, & their wiues, & their children, & their cattel euen to a thouſand ſouls of men. 39. And Mathathias vnderſtood it and his freinds, and they had lamentation vpon them exceedingly. 40. And euerie man ſayd to his neighbour: If we ſhal al doe as our brethren haue done, and ſhal not fight againſt the heathen for our liues, and our iuſtifications: now wil they quickly deſtroy vs frō the earth. 41. And they thought in that day, ſaying: Euerie man whoſoeuer ſhal come vnto vs in battel on the day of the Sabbaths, let vs fight againſt him: & we wil not al dye, as our brethren died in ſecret places. 42. Then was there gathered to them the ſynagogue of (f) the Aſſideans ſtrong of force out of Iſrael, euerie voluntarie in the law: 43. and al that fled from the euils, were added to them, and were made a ſtrength to them. 44. And they gathered an armie, & ſtrucke the ſinners in their wrath, and the wicked men in their indignation: & the reſt fled to the nations to eſcape. 45. And Mathathias went round about, & his freinds, and they deſtroyed the altars: 46. & they circumciſed the vncircumciſed children, as manie as they found in the coſts of Iſrael: and in ſtrength. 47. And they perſecuted the children of pride, and the worke proſpered in their hands: 48. and they obteyned the law out of the hands of the nations, and out of the hands of the Kings: and they gaue not the horne to the ſinner. 49. And the dayes of Mathathias approched to dye, & he ſayd to his ſonnes: Now is pride ſtrengthned, & chaſtiſement, & the time of ſubuerſion, & the wrath of indignation: 50. Now therfore ô my ſonnes, be ye emulatours of the law, & giue your liues for the teſtament of your fathers. 51. And remēber the works of the fathers, which they haue done in their generations, & you ſhal receiue great glorie, and an eternal name. 52. Abraham was he not in tentation found faythful, and it was reputed to him vnto iuſtice? 53. Ioſeph in the time of his diſtreſſe kept the commandment, & he was made Lord of Ægypt. 54. Phinees our father, feruent in the zele of God, receiued the teſtament of an euerlaſting Prieſthood. 55. Ieſus whiles he accōpliſhed the word, was made the Duke in Iſrael. 56. Caleb whiles he teſtifieth in the Church, receiued an inheritance. 57. Dauid in his mercie obteyned the ſeate of the Kingdom for euer. 58. Elias whiles he zeleth the zele of the law, was receiued into heauen. 59. Ananias and Azarias & Miſael belieuing, were deliuered out of the flame. 60. Daniel in his ſimplicitie was deliuered out of the lions mouth. 61. And

Gen. 22.

Gen. 41. Num. 25. Ioſue. 1. Num. 14. 2. Reg. 2. 4. Reg. 2. Dan. 3. Dan. 6.

ſo

(c) Theſe are commended by S. Ambroſe li. 1. Offic. c. 40 and other fathers, dying in *the ſimplicitie of doues*, though they had not *the prudence of ſerpents*, which others obſeruing are more commended, eſpecially in reſpect of the whole Church ſo dangerouſly impugned, which God indeed wil euer defend, and conſerue from vtter ruine: Yet he vſeth alſo ordinarie meanes, by lawful warres and the like.

(d) Aſſideans, otherwiſe called *Eſſeni*, not hy pochiytically as the Phariſees, nor erronioufly as the Sadducees, but ſincerely profeſſed a peculiar holie rule of life. *Ioſephus li. 2. c. 12. de bello Iudaico.*

ſo thinke ye through generation & generation: that al that hope in him, are not weakned. 62. And of the words of the ſinful man be not afrayd: becauſe his glorie is dung, and worme: 63. to day he is extolled, and to morow he ſhal not be found: becauſe he is turned into his earth, & his cogitation is periſhed. 64. You therfore my ſonnes take courage, and doe manfully in the law: becauſe in it you ſhal be glorious. 65. (e) And behold Simon your brother, I know that he is a man of counſel: heare ye him alwayes, and he ſhal be a father to you. 66. And Iudas Machabeus valiant of ſtrength from his youth, let him be to you the Prince of warfare, and he ſhal manage the battel of the people. 67. And you ſhal bring to you al the doers of the law: and reuenge ye the reuenge of your people. 68. Repay retribution to the Gentiles, & attend to the precept of the law. 69. And he bleſſed them, and was layd to his fathers. 70. And he dled the hundreth & ſix and fourtith yeare, and he was buried by his ſonnes in the ſepulchers of his fathers in Modin, and al Iſrael lamented him with great lamentation.

(e) In al affayres order is of ſingular importance, that euerie office be deſigned to fitteſt perſons. As here Mathathias appointed Simon the chiefe for determinig matters in counſel, & Iudas the firſt for execution, & that the reſt ſhould obey theſe two, and ech of theſe the other in his office.

CHAP. III.

Iudas Machabeus punisheth the wicked: 10. killeth Apollonius in battel. 13. Seron braggeth, but is alſo ouerthrowen. 25. Antiochus furiouſly incenſed, 29. gathereth money in Perſis, 32. leauing Lyſias viceroy, 38. who ſending a great armie againſt the Iſraelites, 42. Iudas and his brethren commending the cauſe to God, by prayer and penance, 54. reſolue to fight againſt their enemies.

AND Iudas, that was called Machabeus his ſonne (a) aroſe in his ſtead: 2. and al his brethren helped him, & al that had ioyned themſelues to his father, and they fought the battel of Iſrael with ioy. 3. And he dilated glorie to his people, & put on him a brigantine as a giant, and girded about him his warlie armour in battels, and protected the campe with his ſword. 4. He became like a lion in his actes, and as a lions whelpe roaring in hunting. 5. And he perſecuted the wicked enquiring thē out, & ſuch as troubled his people, them he burnt with fyre: 6. and his enemies were repelled for feare of him, al the workers of iniquitie were troubled: and ſaluation was directed in his hand. 7. And he exaſperated manie Kings, & reioyced Iacob in his works, & for euer his memorie is in benediction. 8. And he walked through the cities of Iuda, & deſtroyed the impious out of them, & turned away wrath from Iſrael. 9. And he was renowned euen to the vttermoſt part of the earth, and he gathered them that periſhed. * 10. And Apollonius gathered together the Gentils, and from Samaria a powre much and great, to make battel againſt Iſrael. 11. And Iudas vnderſtood it, and went forth to meete him

(a) He did not arrogate to himſelf to be chief, but being deſigned by his father, was ſo accepted by his brethren, and the good people ioyned with thē in defence of the law of God.

(b) Iudas had foure battles, and victories, againſt foure general captaines ſent by King Antiochus Epiphanes. The firſt againſt this Apellonius.

* *li. 2. c. 8. v. 1.*

him: and he ſtruck, and killed him: and there fel manie wounded, & the reſt fled away. 12. And he tooke the ſpoiles of them, and the ſword of Apollonius Iudas tooke away, and he fought with it al his dayes. 13. And (c) Seron capitaine of the armie of Syria heard that Iudas gathered a congregation of the faithful, and an aſſemblie with him, 14. and he ſayd: I wil make me a name, and wil be glorified in Kingdom, and wil ouerthrow Iudas, and thoſe that are with him, that deſpiſed the word of the King. 15. And he prepared himſelf: and there went vp with him a campe of the impious ſtrong helpers, to doe vengeance vpon the children of Iſrael. 16. And they approched enen as far as Bethoron: & Iudas went forth to meet him with few. 17. But as they ſaw the armie cõming to meete them, they ſayd to Iudas: How ſhal we a few be able to fight againſt ſo great a multitude & ſo ſtrong, and we are wearied with faſting to day? 18. And Iudas ſayd: It is an eaſie matter for manie to be incloſed in the hand of few, & (d) there is no difference in the ſight of the God of heauen to deliuer in manie, & in few. 19. Becauſe not in the multitude of the armie is the victorie of battel, but frõ heauen is the ſtrẽgth. 20. They come to vs in an obſtinate multitude, & in pride, to deſtroy vs, & our wiues, & our children, and to ſpoile vs. 21. But we wil fight for our liues, & our lawes: 22. & our Lord himſelf wil deſtroy them before our face, but you feare them not. 23. And as he ceaſed to ſpeake, he flew vpon them ſudenly: & Seron was deſtroyed, & his hoſt in his ſight: 24. & he purſued him in the deſcẽt of Bethoron euen to the playne, & there fel of them eight hundred men, & the reſt fled into the land of the Phyliſthiims. 25. And the feare of Iudas & of his brethren, & the dread fel vpon al the nations round about them. 26. And his name came to the King, & al nations told of the battels of Iudas. 27. And as King Antiochus heard theſe words he was wrath in his mind: & he ſent, & gathered the armie of al his Kingdom, a campe exceeding ſtrong: 28. and he opened his treaſurie, and gaue wages to the armie for a yeare: and he commanded them, that they ſhould be readie at al aſſayes. 29. And he ſaw that money fayled out of his treaſures, & the tributes of the region ſmal, becauſe of (e) the diſſenſion, and (f) the plague, that he had made in the land, to take away the ordinances, that were from the firſt dayes: 30. and he feared leſt he ſhould not haue as once and twiſe, for coſts & guifts, which he had giuen before with a large hand: & he had abounded aboue the Kings, that had been before him. 31. And he was exceedingly aſtoniſhed in mind, and purpoſed to goe into Perſis, and to take the tributes of the regions, and to gather much ſiluer. 32. And he left Lyſias a noble man of the bloud royal, ouer the Kings affayres, from the riuer Euphrates euen to the riuer of Ægypt: 33. and that he ſhould bring vp Antiochus his ſonne, til he returned. 34. And he deliuered to him half the armie, and Elephants: and he gaue him in commandment concerning al things that he would, and concerning the inhabitants of Iurie, and Ieruſalem: 35. and that he ſhould ſend an armie to them,

(c) The ſecond againſt Seron.

(d) The natural frailtie of man feareth to encounter with a ſtrong enemie, but true confidence in Gods help, which is euer aſſured in a good cauſe, giueth courage and getteth the victorie.

(e) Not only the Iewes reſiſted Antiochus innouations in religion, but alſo diuers other nations reuolted and rebelled, becauſe he commanded al to leaue their former rites and Gods, and to accept of his Gods only. *ch.* 1. *v.* 43.

(f) perſecuting al that did not therto conforme themſelues.

to deſtroy and roote out the power of Iſrael, and the remnant of Ieruſalem, and to take away the memorie of them out of the place, 36. and that he ſhould appoynt inhabitants in al their coſts, children ſtrangers, & ſhould by lot diſtribute their land. 37. And the King tooke the part of the armie that remayned, & wēt forth frō Antioch the citie of his Kingdom in the yeare an hundreth and ſeuen and fourtie: and he paſſed ouer the riuer Euphrates, & walked through the higher countries. 38. And Lyſias choſe Ptolomee the ſonne of Doryminus, and Nicanor, and Gorgias, mightie men of the Kings freinds. 39. And he ſent with thē fourtie thouſand men, and ſeuen thouſand horſemen: that they ſhould come into the land of Iuda, and ſhould deſtroy it according to the word of the King. 40. And they went forth with al their power, and came, and ioyned neere to Enimaum in the champaine countrie. 41. And the merchants of the countries heard the name of them: and they tooke ſiluer and gold exceeding much, and ſeruants: and they came into the campe, to take the children of Iſrael for ſlaues, & there were added to them the armie of Syria, & of the land of the ſtrangers. 42. And Iudas ſaw, & his brethren, that the euils were multiplied, and the armies approched to their borders: and they knew the Kings words, which he commanded to doe to the people vnto deſtruction and conſummation: 43. and they ſayd euerie one to his neighbour: Let vs ſet vp the abaſing of our people, & let vs fight for our people, and our holies. 44. And an aſſemblie was gathered, that they ſhould be readie vnto battel: & that they ſhould (g) pray and deſire mercie & miſerations 45. And Ieruſalem was not inhabited, but was a deſert: there was none that came in and went out of her children: and the holie place was conculcated: and the children of ſtrangers were in the caſtel, there was the inhabitation of the Gentils, and pleaſuee was taken away from Iacob, & there failed their pipe and harpe. 46. And they gathered together, and came into Maſpha againſt Ieruſalem: becauſe the place of prayer in Iſrael was in Maſpha (h) before. 47. And they faſted that day, and clothed themſelues with haire-cloths, and put aſhes on their head: and they rent their garments: 48. and they layd open the Books of the law, out of which the Gentils ſearched the ſimilitude of their idols: 49. and they brought the ornaments of Prieſts, and firſt-fruits, & tithes, & rayſed vp Nazareits, that had fulfilled their dayes: 50. and they cried with a lowd voice to heauen, ſaying: What ſhal we doe with theſe, & whither ſhal we carie them? 51. And thy holies are conculcated, and they are contaminated, and thy Prieſts are brought into mourning, & into humiliation. 52. And behold the Natiōs are come together againſt vs to deſtroy vs: thou knoweſt what things they intēd againſt vs. 53. How ſhal we be able to ſtand before their face, vnles thou ô God doe helpe vs? 54. And with trumpets they cried out with a loud voice. 55. And after theſe things Iudas appointed captaynes of the people, tribunes, and centurions, and * ſergeants, and decurions. 56. And he ſayd to them, that built houſes, and deſpouſed wiues, and

(g) Praying faſting & other workes of penance are the beſt armour in holie warres for religion.

(h) Publike place of prayer was, firſt in Silo, *Ioſue.* 18. after in Maſpha. 1. *Reg.* 7 laſtly in Ieruſalem.

* *penta contarchos.*

planted vyneyards, and to the feareful, that euerie one ſhould returne into his houſe, according to the law. 57. And they remoued the campe, and pitched at the South of Emmaum. 58. And Iudas ſayd: Gird vp your ſelues, and be mightie ſonnes, and be readie againſt the morning, that you may fight againſt theſe nations, which are aſſembled againſt vs to deſtroy vs, and our holies, 59. becauſe it is better for vs to dye in battel, then to ſee the euils of our nation, and of the holies: 60. but (*h*) as it ſhal be the wil in heauen, ſo be it done. Deu. 20.

(*h*) This moſt godlie reſolution encouraged themſelues, & procured Gods merciful protection.

CHAP. IIII.

Gorgias with ſix thouſand ſoldiers wel appointed, intending ſudenly to deſtroy the Iſralites armie of three thouſand not wel armed, 8. is deſeated; halfe of his men ſlaine, the reſt running away. 16. Iudas ſtaying his men from ſpoyling, til the enemies were out of ſight, then they take rich prayes; and render thankes to God. 28. The next yeare, Lyſias with three ſcore thouſand foot, and ſix thouſand horſemen inuading Iurie, Iudas with ten thonſond (making his prayer to God) killeth fiue thouſand: 35. the reſt flying, Lyſias gathereth more ſoldiers. 36. Iudas with his brethren, and others clenſe the temple, and receew holie things, 55. offer Sacrifice, 58. and inſtitute a feaſt of the dedication of a new Altar.

AND (*a*) Gorgias tooke fiue thouſand men, & a thouſand choſen horſemen: & they remoued the campe by night, 2. that they might approch to the campe of the Iewes, and might ſtrike them ſudenly: & the children that were of the caſtel, where their guides. 3. And Iudas (*b*) heard, & aroſe, he and the mighties to ſtrike the power of the Kings armie, that were in Emmaum. 4. For as yet the armie was diſperſed frō the campe. 5. And Gorgias came into the campe of Iudas by night, and found no man, & he ſought them in the mountaynes: becauſe he ſayd: Theſe flye from vs. 6. And when the day was come, Iudas appeared in the field with three thouſand men onlie, which had not harnes and ſwords as they would: 7. and they ſaw the campe of the Gentils ſtrong, and the men in brigantines, and horſemen round about them, and theſe were skilful to battel. 8. And Iudas ſayd to the men that were with him: (*c*) Feare not the multitude of thē, & of their aſſault be not afrayd. 9. Remember in what ſort our fathers were ſaued in the red ſea, when Pharao with a great armie folowed them. 10. And now let vs crie towards heauen: and our Lord wil haue mercie on vs, and wil be mindful of the teſtament of our fathers, and wil deſtroy this armie, before our face this day: 11. and al Nations ſhal know that there

(*a*) The third battle made by Iudas was againſt this Gorgias, an other captaine of Antiochus Epiphanes.

(*b*) Vigilācie in rulers and paſtours preſerueth from al the diuels ſtratagems.

(*c*) Confidence in God procureth his aſſiſtance.

there is one that redeemeth and deliuereth Iſrael. 12. And the aliens lifted vp their eyes, and ſaw them comming againſt them. 13. And they went out of the campe into battel, and theſe that were with Iudas, ſounded with the trumpet. 14. And they mette together: and the Gentils were diſcomfited, and fled into the playne. 15. But al the himmoſt fel by the ſword, and they purſewed them as far as Gezeron, and euen to the playnes of Idumea, and of Azotus, and of Iamnia: and there fel of them euen to three thouſand men. 16. And Iudas returned, and his armie folowing him. 17. And he ſayd to the people: Couet not the ſpoiles: becauſe there is battel againſt vs, 18. and Gorgias & his armie are neere vs in the mount: but ſtand ye now againſt our enemies, and ouerthrow them, and you ſhal take the ſpoyles afterwards ſecure. 19. And as Iudas was ſpeaking theſe words, loe a certaine part appeared looking forth from the mountayne. 20. And Gorgias ſaw that his men were turned to flight, & that they burnt the campe: for the ſmoke that was ſeen declared what was done. 21. Which things ſeen they feared exceedingly, beholding with al both Iudas, and the armie in the playne readie to battel. 22. And they did al flye into the playne of the aliens: 23. & Iudas retufned to the ſpoiles of the campe, & they tooke much gold, and ſiluer, and hiacynth, and purple of the ſea, and great riches. 24. And turning they ſung an hymne, & bleſſed God towards heauen, becauſe he is good, becauſe his mercie is for euer. 25. And great ſaluation was made in Iſrael in that day. 26. And whoſoeuer eſcaped of the aliens, they came and told Lyſias al things that had chanced. 27. Which when he heard being amaſed he faynted in mynd: that ſuch things chãced not in Iſrael, as he would, & ſuch as the King commanded. * 28. And the yeare folowing (d) Lyſias gathered of choſen men three ſcore thouſand, & of horſemen fiue thouſand, to ouerthrow them. 29. And they came into Iewrie, and pitched the campe in Bethoron, and Iudas mette them with ten thouſand men. 30. And they ſaw the armie ſtrong, and he prayed, and ſayd: Bleſſed art thou ô ſauiour of Iſrael, which brakeſt the aſſault of the mightie by the hand of thy ſeruant Dauid, & didſt deliuer the campe of the aliens into the hand of Ionathas Sauls ſonne, and of his eſquyer. 31. ſhut vp this armie in the hand of thy people Iſrael, and let them be confounded in their armie and horſemen. 32. Giue them feare, and conſume the bouldnes of their ſtrength, and let them be ſhaken with their contrition, 33. caſt them downe with the ſword of them that loue thee: & let al that know thy name, prayſe thee in hymnes. 34. And they ioyned battel: and there fel of the armie of Lyſias fiue thouſand men. 35. And Lyſias ſeeing the flight of his men, and the boldnes of the Iewes, & that they are readie either to liue or to dye manfully, he went to Antioch, and choſe ſouldiers, that being multiplied they might come agayne into Iewrie. 36. But Iudas, and his brethren ſayd: Behold our enemies are diſcomfited: (e) let vs goe vp now to clenſe the holie places, & to renew them. 37. And al the armie aſſembled together, and they went vp into

mount

Pſal. 106.

* li. 2. c. 8. v. 8.

O

1. Reg. 17. 1. Reg. 14.

(d) The fourth great battle of Iudas was agaynſt Lyſias ſent by Antiochus into Iurie.

(e) As it was the firſt and chiefe intention of Iudas to defend religion & holy things, ſo hauing expugned their enimies, his chief care is to purge the temple, and to reſtore al holie rites of Gods true ſeruice.

mount Sion. 38. And they ſaw the ſanctification deſert, and the altar prophaned, and the gates burnt, and in the courts ſhrubs growen vp as in a foreſt, or on the mountaynes, and the chambers throwen downe. 39. And they rent their garments, and lamented with a great lamentation, and layd aſhes vpon their head: 40. and they fel on their face vpon the earth, & cried out with trumpets of ſignifications, & cried towards heauen. 41. Then Iudas ordayned men to fight againſt them that were in the caſtel, til they clenſed the holie places. 42. And he choſe Prieſts without ſpot, hauing their wil in the law of God: 43. and they clenſed the holie places, and tooke away (*f*) the ſtones of contamination into an vncleane place. 44. And he conſidered of the altar of holocauſts, that was prophaned, what he ſhould doe with it. 45. And good counſel came to their minds, to deſtroy it: leſt perhaps it might be a reproch to them, becauſe the Gentils contaminated it, and they threw it downe. 46. And they layd vp the ſtones in the mount of the houſe in a place cõuenient, til there ſhould come a Prophet, & giue anſwer concerning them. 47. And they tooke whole ſtones according to the law, and builded a new altar according to that which was before: 48. and they built the holie places, and the things that were within the temple inward: and the temple, and the courts they ſanctified. 49. And they made the holie veſſels new, and brought in the candleſtike, and the altar of incenſes, and the table into the temple. 50. And they put incenſe vpon the altar, and lighted the lamps, that were vpon the candleſticke, and they gaue light in the temple. 51. And they ſet loaues vpon the table, and hung vp the veyles, and finiſhed al the works, that they had made. 52. And before the morning they aroſe the fiue and twentith day of the ninth month (this is the month of Caſleu) of (*g*) the hundreth & eight and fourtith yeare: 53. and they offered ſacrifice according to the law vpon the new altar of holocauſts, which they made. 54. According to the time and according to the day, wherin the heathen contaminated it, in the ſame was it renewed in canticles, & harps, and lutes, and in cymbals. 55. And al the people fel on their face, and they adored toward heauen, and bleſſed him that proſpered them. 56. And (*h*) they made the dedication of the altar eight dayes, and they offered holocauſts with ioy, and ſacrifice of ſaluation, and of prayſe. 57. And they adorned the face of the temple with golden crownes, and litle ſhields: & they dedicated the gates, and the chambers, and hanged doores vpon them. 58. And there was made exceeding great ioy in the people, and the reproch of the Gentils was turned away. 59. And Iudas decreed, and his brethren, and al the Church of Iſrael, that the day of the dedication of the altar be kept in the times therof frõ yeare to yeare for eight dayes, from the fiue & twentith day of the month Caſleu, with ioy and gladnes. 60. And they builded at that time mount Sion, and round about high wals, and ſtrong towres, leſt ſometime the Gentils ſhould come. and conculcate it as they did before. 61. And he placed an armie there,

f) Altars, temples, & ſtatues of falſe Gods made of ſtone, and ſet vp in the temple. *c.* 1. *v.* 50. were now deſtroyed.

(*g*) The temple was purged two yeares & ſome thing more after the prophanation, which was in the yeare 145. *ch.* 1. *v.* 57.

h Our Sauiour obſerued this feaſt being inſtituted long after the Law of Moyſes. *Ioan.* 10. *v.* 22.

Ioan. 10.

to

keepe it, & he fenſed it to keepe Bethſura, that the people might haue a munition againſt the face of Idumea.*

*li. 2. c. 10. v. 1.

CHAP. V.

Iudas and his brethren expugne their bordering enemies, 9. deliuer them that were diſtreſſed. 27. Simon proſpereth in Galeey, 24. Iudas in Galaad, 45. taketh Ephron, and al returne ſafe into Ieruſalem. 55. Ioſephus and Azarias attempting ambitiouſly without order to fight againſt their enemies, are defeated. 63. And Iudas hath more victories.

Q

AND it came to paſſe, as (a) the Gentils round about heard that the altar was builded vp, and the ſanctuarie as before, they were exceeding angrie: 2. and they thought to take away the ſtock of Iacob, that were among thē, and they began to kil of the people, and to perſecute. 3. And Iudas fought againſt (b) the children of Esau in Idumea, & them that were in Acrabathane: becauſe they beſet the Iſraelites round about, and he ſtruck them with a great glague. 4. And he remembred the malice of the children (c) of Bean, which were to the people a ſnare and a ſcandal, lying in waite for them in the way. 5. And they were ſhut vp by him in towres, and he came nere to them, and anathematized them, and burnt their towres with fyre, with al that were in them. 6. And he paſſed to the children (d) of Ammon, and found a ſtrong band, and a copious people, and Timothee their captaine: 7. and he made manie battels with them, and they were diſcomfited in their ſight, & he ſtruck them: 8. and he tooke Gazer the citie, and her daughters, and returned into Iewrie. 9. And the Gentils that are (e) in Galaad, gathered together againſt the Iſraelites, that were in their coſts to diſpatch them: and they fled into the fortreſſe of Bathemam. 10. And they ſent letters to Iudas, and his brethren, ſaying: The heathen round about are gathered together againſt vs, to diſpatch vs: 11. and they prepare to come, and to occupie the fortreſſe into which we are fled: and Timothee is the captayne of their hoſt. 12. Now therfore come, & deliuer vs, out of their hands, becauſe a multitude of vs is fallen 13. And al our brethren, that were in the places of Tubin, are ſlaine: and they led away their wiues captiues, and the children, and the ſpoiles, and they haue ſlaine there almoſt a thouſand men. 14. And the epiſtles were yet in reading, and loe other meſſengers came out of Galilee their coates rent, reporting according to theſe words: 15. ſaying that there were aſſembled againſt them from Ptolemais, and Tyre, and Sidon, and al Galilee is replenished with aliens, to conſume vs. 16. And as Iudas and the people heard theſe words, a great aſſemblie aſſembled together to conſider what they ſhould doe for their brethren, that were in tribulation, and

vtterly deſtroyed.

villages.

a) In this chapter is mention of ten battles in which Iudas or his bretheren Ionathas and Simon were victors.

(b) The firſt againſt the Idumeans in Arabathane.

c) The ſecond againſt ahe Beanites.

d) The third againſt the Ammonites.

(e) The fourth againſt the Galadites.

(f) The fifth againſt the Galileans of the Gentils.

were expugned of them. 17. And Iudas ſayd to Simon his brother: Chooſe thee men, and goe, and deliuer thy brethren in (f) Galilee: and I, and my brother Ionathas wil goe into the countrie of Galaad. 18. And he left Ioſeph the ſonne of Zacharie, and Azarias, captaynes of the people, with the reſidue of the armie in Iurie to keepe it: 19. and he commanded them, ſaying: Be ye ouer this people: & make no battel againſt the heathen, til we returne. 20. And there were parted to Simon three thouſand men, to goe into Galilee: but to Iudas eight thouſand to goe into the countrie of Galaad. 21. And Simon went into Galilee, & made manie battels with the heathen: and the heathen were diſcomfited before his face, and he purſued them euen to the gate of Ptolemais. 22. And there fel of the heathen almoſt three thouſand men, & he tooke the ſpoiles of them, 23. and he tooke them that were in Galilee & in Arbatis with their wiues, and children, & al things that they had, and he brought them into Iurie with great ioy. 24. And Iudas Machabeus, and Ionathas his brother paſſed ouer Iordan, and went three dayes iourney through the deſert. 25. And the Nabutheians met them, & receiued thē peaceably, & told them al things, that had happened to their brethren in the countrie of Galaad, 26. and that manie of them were comprehended in Baraſa, and Boſor, and in Alimis, and in Caſphor, & Mageth, & Carnaim, al theſe cities fenſed, & great. 27. Yea and in the reſt of the cities of Galaad they are held captiue, & on the morow they appoynted to remoue the armie nere to theſe cities, and to take them, & to diſpatch them in one day. 28. And Iudas turned & his armie the way into Boſor ſodenly, and tooke the citie: and he ſlew euerie male in the edge of the ſword, & tooke al their ſpoiles, & burnt in with fire. 29. And they aroſe thence by night, & went euen to the fortreſſe. 30. And it came to paſſe early in the morning, when they had lifted vp their eyes, & behold much people, wherof there was no number, carying ladders, & engins, to take the fortreſſe, and they expugned them. 31. And Iudas ſaw that the battel began and the crie of the battel aſcended to heauen as a trumpet, and a great crie out of the citie: 32. & he ſayd to his hoſt: Fight ye to day for your brethren. 33. And he came with three rankes behind them, & they cried out with trumpets, & cried in prayer. 34. And the campe of Timothee vnderſtood that it was Machabeus, and they fled backe frō his preſence: and they ſtruck them with a great plague: and there fel of them in that day almoſt eight thouſand men. 35. And Iudas turned aſide into Maſpha, and expugned, & tooke it, and he ſlew euerie male therof, & he tooke the ſpoiles therof, & burnt it with fyre. 36. From thence he marched, and tooke Caſbon, and Mageth, and Boſor, & the reſt of the cities of Galaad. 37. But after theſe words Timothee gathered an other armie, and camped againſt Raphon beyond the torrent. 38. And Iudas ſent to vew the armie: and they reported vnto him, ſayng: That al the nations, that are round about vs, are aſſembled againſt vs, an armie exceeding great: 39. and they haue hyred the Arabians to helpe

them,

them, & they haue camped beyond the torrent, being readie to come vnto thee into battel. And Iudas went to meet them. 40. And Timothee ſayd to the Princes of his armie: When Iudas ſhal approch, & his armie to the torrent of water: if he paſſe ouer vnto vs firſt, we ſhal not be able to ſuſtaine him: becauſe preuayling he wil preuaile againſt vs. 41. But if he be afrayd to paſſe ouer, and campe without the riuer, let vs paſſe ouer to them, and we ſhal preuaile againſt him. 42. But as Iudas approched to the torrent of water, he ſet the ſcribes of the people by the torrent, & commanded them, ſaying: Leaue not a man: but let al come into the battel. 43. And he paſſed ouer to them firſt, & al the people after him, & al the heathen were diſcomfited at their preſence, & they threw away their weapons, & fled to the temple, that was in Carnaim. 44. And he tooke (*g*) the citie it-ſelf, & temple he burnt with fire, with al things that were therein: & Carnaim was ſubdewed, & could not ſtand againſt the face of Iudas. 45. And Iudas gathered together al the Iſraelites, that were in the countrie of Galaad, from the leaſt euen to the greateſt, and their wiues, and children, and an armie exceeding great, to come into the land of Iuda. 46. And they came as far as (*h*) Ephron: and this citie was great, ſituate in the entrance, fenced exceedingly, and there was no meanes to decline from it on the right hand or on the left, but the way was through the middes. 47. And they that were in the citie, ſhut in themſelues, and ſtopped the gates with ſtones: & Iudas ſent to them in peaceable words, 48. ſaying: Let vs paſſe through your land, and goe into our countrie: and no man ſhal hurt you, onlie on foot we wil paſſe. And they would not open vnto them. 49. And Iudas commanded proclamation to be made in the campe; that they ſhould approch euerie man in the place wherein he was. 50. and the men of ſtrength approched, and he aſſaulted that citie al the day, and al the night, and the citie was deliuered into his hand: 51. & they ſlew euerie male in the edge of the ſword, and he rooted it vp, and tooke the ſpoiles therof, & paſſed through al the citie vpon the ſlaine. 52. And they paſſed ouer Iordan in the great playne, againſt the face of Bethſan. 53. And Iudas gathered together (*i*) the hinmoſt, & he (*k*) exhorted the people throughout al the way, til they came into the land of Iuda: 54. and they went vp into mount Sion with ioy and gladnes, and offered holocauſts becauſe none of them was fallen til they returned in peace. 55. And in the dayes that Iudas & Ionathas were in the land of Galaad, & Simon his brother in Galilee againſt the face of Ptolomais, 56. (*l*) Ioſeph the ſonne of Zacharie heard, & Azarias, the Princes of the band, the things wel atcheiued, and the battels that were made, 57. and he ſayd: Let vs alſo make vs a name, and let vs goe fight againſt the heathen, that are round about vs. 58. And he commanded them that were in his armie, and they went to Iamnia. 59. And Gorgias went forth out of the citie, and his men to meete them into battel. 60. And Ioſeph and Azarias were chaſed in flight euen vnto the borders of Iurie: and there

Num 20.

g) The ſixth againſt the Carnaimites.

h) The ſeuenth againſt the Ephronites.

i) A good and pious captaine cheriſheth and comforteth the weake ſouldiars:
k) and encouraged al to ſhew their fortitude.
(*l*) Men that preſume of their owne ſtrength without commiſſion from lawful auctoritie haue not Gods aſſiſtance, and ſo fayle in their attempres, as not called of God amongſt thoſe men, *by whom ſaluation is made in Iſrael. v. 62.*

fel that day of the people of Iſrael about two thouſand men, and there was made a great tumult in the people: 61. becauſe they heard not Iudas, & his brethren, thinking that they ſhould doe manfully. 62. But they were not of the ſeed of thoſe men by whom ſaluation was made in Iſrael. 63. And the men of Iuda were magnified exceedingly in the ſight of al Iſrael, and of al nations where their name was heard. 64. And they came together vnto them, with acclamations for their good ſucceſſe. 65. And Iudas went out, and his brethren, and they expugned the children of (*m*) Eſau in the land, that is toward the South, and they ſtruck Chebron, and her daughters: and the wals therof and the towres he burnt with fyre round about. 66. And he remoued the campe to goe into the land of the aliens, and he walked through (*n*) Samaria. 67. In that day fel the Prieſts in battel, whiles they wil doe manfully, whiles they goe forth without counſel into battel. 68. And Iudas declined (*o*) to Azotus into the land of the aliens, and he threw downe their altars, and the ſculptils of their Gods he burnt with fyre: and he tooke the ſpoiles of the cities, and returned into the land of Iuda.

(*m*) The eight againſt the Idumeans, in Chebron.

(*n*) The ninth againſt the Samaritanes.

(*o*) The tenth againſt the Philiſtimes in Azotus.

CHAP. VI.

Antiochus repulſed from Elymais, 5. and hearing of the ouerthrow of his armie in Iurie, falleth vehemently ſick: 11. and acknowledging his calamities to haue happened for the euils he hath done againſt the Iewes, dyeth. 17. His yong ſonne Antiochus Eupator ſucceedeth. 18. Iudas beſieged the Macedonians fortreſſe. 21. Relapſed Iewes ſolicite the King, 28. and he commeth with a terrible huge armie. 32. Iudas therfore leauing the ſiege meeteth the enemie. 43. Eleazar going vnder an elephant killed him, and ſo himſelf is alſo ſlaine. 47. The King taketh Bethſura by compoſition, 51. and bendeth his forces againſt Ieruſalem. 55. By Lyſias aduice the King maketh peace with the Iewes; 62. but breaking his othe deſtroyeth the wal of Sion; 63. and returning recouereth Antioch from Philippe.

The ful hiſtoe of Antiochus Epiphanes his death is written in this chapter to the 16. v. and in al the 9. of the ſecond Book. Finally he returned into the countrie of Babylon.

AND King Antiochus walked through the higher countries, and he heard that there was a citie Elymais in Perſis, moſt noble, and plentiful in ſiluer & gold, 2. and a temple therin exceeding rich: and couerings thereof gold, and brigantines, and ſhields, which Alexander Philips ſonne the King of Macedonia that reigned firſt in Greece left there. 3. And he came, and ſought to take the citie, and to ſpoile it, and he could not, becauſe the word was knowen to them that were in the citie. 4. And they roſe vp into battel, and he fled from thence, and departed with great ſorow, and returned into Babylonia. 5. And there came

one

one that told him in Perſis, that the campes that were in the land of Iuda, were put to flight: 6. and that Lyſias went with great power with the firſt, and was put to flight before the face of the Iewes, and they grew ſtrong with armour, and force, and manie ſpoiles: which they tooke out of the campes, which they deſtroyed: 7. and that they threw downe the abominatiō which they had builded vpon the altar that was in Ieruſalem, and the ſanctification they compaſſed about as before with high wals, yea and Bethſura his citie. 8. And it came to paſſe as the King heard theſe words, he was ſore afrayd, and was moued exceedingly: and he lay downe vpon his bed, and fel into ſicknes for ſorow, becauſe it was not not chanced to him as he thought. 9. And he was there for manie dayes: becauſe there was renewed in him great ſorowfulnes, and he made account to dye. 10. And he called al his freinds, & ſayd to them: Sleep is departed from mine eyes, and I am fallen away, and my hart is gone for pēſifenes: 11. and I ſayd in my hart: Into how great tribulatiō am I come, & into what waues of ſorow, wherin now I am: who was pleaſant, and beloued in my power! 12. But (a) now I remember the euils, that I haue done in Ieruſalem, from whence alſo I tooke away al the ſpoiles of gold, and of ſiluer, that were in it, and I ſent to take away the inhabitants of Iewrie, without cauſe. 13. I know therefore that for this cauſe haue theſe euils found me: and loe I periſh with great ſorow in a ſtrange countrie. 14. And he called Philip, one of his friends, & he made him chiefe ouer al his Kingdom. 15. And he gaue him the crowne, and his robe, and ring, that he ſhould bring Antiochus his ſonne, and ſhould bring him vp to reigne. 16. And Antiochus the King died there in the yeare (b) an hundreth fourtie nine. *

17. And Lyſias vnderſtood that the King was dead, and he appoynted Antiochus his ſonne to reigne, whom he brought vp a yong man: and he called his name Eupator. *

18. And they that were in the caſtel, had incloſed Iſrael round about the holie places: and they ſought them euils alwayes, and the ſtreugthning of the Gentils. 19. And Iudas thought to deſtroy them: and he called together al the people, to beſiege them. 20. And they came together, and beſieged them in the yeare an hundredth fiftie, and they made baliſts and engins. 21. And certaine of them that were beſieged, wēt forth: and ſome impious men of Iſrael ioyned themſelues vnto them, 22. and they went to the King, & ſayd: How long doeſt thou not iudgements, & reuengeſt our brethren? 23. We decreed to ſerue thy father, and to walke in his precepts, and obey his edicts: 24. and the children of our people for this alienated themſelues from vs, & whoſoeuer were found of vs, they were ſlayne, and our inheritances were ſpoyled. 35. And not to vs only haue they extended the hand, but alſo into al our coaſts. 26. and behold they haue approched this day to the caſtel in Ieruſalem to take it, and they haue fortified a fortreſſe in Bethſura: 27. and vnles thou preuent thē more ſpeedely, they wil doe greater things then theſe,

* *li.1.c.9.v.1.* S

* *li.1 c.10.v.10.* V

But before he arriued there he heard the bad newes of his armie in Iurie, & fel into intolerable and deſperate diſeaſes. *v.8. and li.2. ch.9.v.5.*

(a) Al this was but feyned repentance. *li.2. ch.9.v.13.*

(b) Antiochus began to perſecute the Iewes in the yeare 143. ch. 1. v. 21. and dying this yeare 149. it appeareth that his perſecution dured about ſix yeares, or ſome-what more: agreable to the anſwer of the Angel *Dan.8.v.14.* that it ſhould indure 2300. dayes, which make ſix yeares, & almoſt foure months. Within which time Iudas by his valure obteyned & purged

the holie places, in the yeare 148. *ch.* 6. *v.* 52. some months before Antiochus death.

and thou ſhalt not be able to winne them. And the King was angrie, as he heard theſe things: & he called together al his freinds, & the Princes of his armie, and them that were ouer the horſemen. 29. Yea and of other realmes, and of the ilands by the ſea there came vnto him hyred armies. 30. And the number of his armie was an hundred thouſand foote men, and twentie thouſand horſemen, and elephants thirtie two, taught to battel. 31. And they came through Idumea, and approched to Bethſura, and fought manie dayes, and they made engins and came forth, and burnt them with fyre, and fought manfully. 32. And Iudas departed from the caſtel, & remoued the campe to Bethzacaram againſt the Kings campe. 33. And the King aroſe before it was light, and ſtirred the bands into fiercenes againſt the way to Bethzacaram: and the armies made themſelues readie to the battel, and they ſounded with trumpets: 34. and to the elephants they ſhewed (*c*) the bloud of the grape, and of the mulberie, to prouoke them to the battel. 35. And they diuided the beaſts by the legions: & there ſtood by euerie elephant a thouſand men in coates of maile, and helmets of braſſe on their heads: and fiue hundred horſemen ſet in order were choſen for euerie beaſt. 36. Theſe before the time wherſoeuer the beaſt was, there were they: & whither ſoeuer it went, they went, & they departed not from it. 37. Yea and vpon them were ſtrong woodden towres protecting euerie beaſt: and vpon them engins, and vpon euerie one thirtie two men of ſtrength which fought from aboue: and within the maſter of the beaſt. 38. And the reſidue of the horſemen he placed on this ſide and on that ſide into two parts, with trumpets to ſtir vp the armie, and to vrge them that ſtood thicke together in the legions therof. 39. And as the ſunne did ſhine vpon the bucklers of gold, and of braſſe, the mountaynes gliſtered therewith, & they gliſtered as lampes of fire. 40. And part of the Kings armie was ſeuered by the high mountaynes, & an other part by the low places; & they marched warely and orderly. 41. And al the inhabitants of the land were moued at the voice of the multitude of them, and the marching of the troupe, and the ratling of the armour, for it was an armie exceeding great and ſtrong. 42. And Iudas approched, and his armie into battel: and there fel of the Kings armie ſix hundred men. 43. And Eleazar the ſõne of Saura ſaw one of the beaſts harneſſed with the Kings harnes: & it was eminent aboue the other beaſts; & it ſeemed to him that the King was on it: 44. and he gaue himſelf to deliuer his people, and to get himſelf an euerlaſting name. 45. And he ranne to it boldly in the middes of the legion, killing on the right hand, & on the left, and they were ſlaine of him on this ſide and that ſide. 46. And (*d*) he went vnder the feet of the elephant, and put himſelf vnder him, and ſlew him: and it fel to the ground vpon him, and he died there. 47. And they ſeeing the Kings power, and the fircenes of his armie, turned themſelues aſide from them. 48. But the Kings campe went vp againſt them vnto Ieruſalem: and the Kings campe approched to Iurie and mount

(*c*) *Bloud of the grape* (wine *Deut.* 32. *v.* 14.) and iuyce of mulberies doe incite elephantes to fight. As ſome kinde of bloud or ſmel therof doth incite hounds to hunt. *Valeſius c.* 82. *ſacræ Philoſophiæ.*

(*d*) S. Ambroſe *li.* 1. *c.* 40. *Offic.* highly commendeth the fortitude of this ſouldiar, putting himſelf into preſent danger of death, fighting for religion.

Sion,

Sion. 49. And he made peace with them that were in Bethſura: & they came forth out of the citie, becauſe there were no victuals for thē there being ſhut vp, becauſe it was the ſabbath of the land. 50. And the King tooke Bethſura: and he placed there a garriſon to keep it. 51. And he turned the place of the ſanctification manie dayes: and he placed there arbaliſts, and engins, and inſtruments to caſt fyre, & pieces to caſt ſtones, and arrowes, & ſcorpions to ſhoote arrowes, and ſlings. 52. And they alſo mede engins againſt their engins, and they fought manie dayes. 53. But there were no victuals in the citie, for that it was the ſeuenth yeare: and they that had remayned in Iurie of the Gentils, had conſumed their remaynes, that had been layd vp. 54. And there remayned in the holies few men, becauſe famine had preuailed ouer them: and they were diſperſed euerie man into his place. 55. And Lyſias heard that Philip, whom King Antiochus when he liued, had appointed to bring vp his ſonne to reigne, 56. was returned from Perſis, and Media, and the armie that went with him, and that he ſought to take vpon him the affyres of the Kingdom: 57. and he haſtned to goe, and to ſay to the King, & to the Princes of the armie: We decay dayly, and there is litle victual for vs, and the place that we beſiege, is fenſed, and it lyeth vpon vs to take order for the Kingdom. 58. Now therfore let vs giue the right hands to theſe men, and make peace with them, and with al their nation. 59. And let vs decree for them, that they walke in their owne ordinances as before. For, becauſe of their ordinances which we diſpiſed, they haue been wrath, and haue done al theſe things. 60. And the word was liked in the ſight of the King, and of the Princes: and he ſent vnto them to make peace: and they receiued it. 61. And the King and the Princes ſware to them: & they came out of the fortreſſe. 62. And the King entred mount Sion, and ſaw the munition of the place: and he brake quickly the othe which he ſware, and commanded to deſtroy the wal round about. 63. And he departed in haſt, and returned to Antioche, and found Philip ruling ouer the citie: and he fought againſt him and wanne the citie. *

* *li. 2. c. 31. v. 1.*

CHAP. VII.

Demetrius commandeth to kil Antiochus and Lyſias being captiues. 5. Alcimus and other wicked Iewes ſolicite the King, 8. and he ſendeth a great armie into Iurie: appointeth Bacchides General, and Alcimus high-Prieſt: 19. who falſly pretending peace, Iudas doth not credite them, but the Aſidians are deceiued: 16. and manie are ſlayne. 23. Iudas reſiſting, the perſecuters depart. 26. Whereupon Nicanor is ſent with an other armie, fighteth, and loſeth manie men; 33. parteth in great rage, 39. aſſaulteth Bethoron, 42. is ſlayne; and his armie flying is al deſtroyed. 48. They celebrate that day with ioy, and haue peace for a while.

IN the yeare an hundreth fiftie firſt went forth Demetrius the ſonne (*a*) of Seleucus from the citie of Rome, and he aſcended with few men into a citie by the ſea ſide, & reigned there. 2. And it came to paſſe, as he entred into the houſe of the Kingdom of his fathers, the armie tooke Antiochus, and Lyſias, to bring them vnto him. 3. And the King was knowne to him: & he ſayd: Shew me not their face. 4. And the armie ſlew them. And Demetrius ſate vpon the ſeate of his Kingdom: 5. and there came to him the wicked and impious men of Iſrael: and Alcimus the captaine of them, who (*b*) would be made the Prieſt. 6. And (*c*) they accuſed the people to the King, ſaying: Iudas and his brethren haue deſtroyed al thy freinds, & vs. he hath deſtroyed out of our land. 7. Now therfore ſend a man, whom thou doeſt credite, that he may goe, and ſee al the deſtruction, that he hath done to vs, and to the Kings countries: and let him puniſh al his freinds, & their ayders. 8. And the King choſe of his freinds Bacchides, that ruled beyond the great riuer in the Kingdom, and was faythful to the King: & he ſent him 9. to ſee the deſtruction that Iudas hath made: and Alcimus the impious man he appointed to the Prieſt-hood, and gaue him in commandment to make reuenge vpon the children of Iſrael. 10. And they aroſe, and came with a great armie into the land of Iuda: and they ſent meſſengers, and ſpake to Iudas, and his brethren with peaceable words in guile. 11. And they attended not to their words: for they ſaw that they came with a great armie. 12. And there aſſembled to Alcimus and Bacchides a congregation of the ſcribes to require the things that are iuſt: 13. and (*d*) firſt, the Aſſideans that were in the children of Iſrael, and they ſought peace of them. 14. for (*e*) they ſayd: A man that is a Prieſt of the ſeed of

X

(*a*) This Seleucus was procher to Antiochus Epiphanes: & ſo Antiochus Eupator was Demetrius his coſin german.

(*b*) Alcimus was now in place of the high-prieſt, as Menelaus had been before him, ſet vp by Antiochus: & therfore is rightly here ſayd: *he would haue been the* chiefe *Prieſt*, but indeed was not. For the true high-prieſthood was amongſt the Machabees

(*c*) This vſurper with his complices deuiſed falſe accuſations againſt Iudas and the reſt, toincenſe the King againſt them And by great giftes gayned the kings fauour. *li.2.c.14.v 4.*

(*d*) Among the Scribes the Aſſideans were firſt conſulted, being as learned as the phariſes, or anie other, and indeed more ſincere, as we noted *ch.2.v 42.*

(*e*) And ſo Alcimus deceiuing

Aaron is come, he wil not deceiue vs. 15. And he ſpake with them peaceable words: and he ſware to them, ſaying: We wil doe you no harme, nor your freinds. 16. And they belieued him. And he tooke of them threeſcore men, & ſlew them in one day, according to the word that is
Pſal.78. written: 17. The fleſh of thy ſaints, and the bloud of them they haue ſhed round about Ieruſalem, and there was none to burie them. 18. And there fel feare, and trembling vpon al the people, becauſe they ſayd: There is no truth and iudgement in them: for they haue tranſgreſſed the appointment & the othe which they ſware. 19. And Bacchides remoued the campe from Ieruſalem, and approched to Bethzecha: and he ſent, and tooke manie of them that were fled from him, and certaine of the people he killed, & threw them into a great pitte. 20. And he committed the countrie to Alcimus, and left with him ayde to helpe him. And Bacchides went away to the King: 21. & Alcimus did what he could for the principalitie of his Prieſthood: 22. and there gathered together vnto him al that diſturbed their people, & they obteyned the lād of Iuda, & made a great plague in Iſrael. 23. And Iudas ſaw al the euils that Alcimus did, and they that were with him, to the children of Iſrael, much more then the Gentils. 24. And he went out into al the coaſts of Iurie round about, & did vengeance vpon the men that reuolted, & they ceaſed to goe forth any more into the countrie. 25. But Alcimus ſaw that Iudas preuailed, & they that were with him: & he knew that he could
**1i. 2. c. 14. v. 1.* not ſtand with them, and he went backe to the King, & accuſed them of manie crimes.* 26. And the King ſent (*f*) Nicanor, one of his nobler Princes: that practiſed emnities againſt Iſrael: and he commanded him to deſtroy the people. 27. And Nicanor came into Ieruſalem with a great armie, and he ſent to Iudas & to his brethren in peaceable words with guile, 28. ſaying: Let there be no fighting between me and you: I wil come with few men, to ſee your faces with peace. 29. And he came to Iudas, & they ſaluted one an other peaceably: & the enemies were readie to catch Iudas. 30. And the thing was knowne to Iudas that he was come with guile: and he was ſore afrayd of him, and would not ſee his face any more. 31. And Nicanor knew that his counſel was diſcloſed: and he went forth to Iudas into battel beſide Capharſalama. 32. And there fel of Nicanors armie almoſt fiue thouſand men, & they fled into the citie of Dauid. 33. And after theſe words Nicanor went vp into mount Sion: and there went forth of the Prieſts of the people to ſalute him in peace, and to ſhew him the holocauſts, that were offered for the King. 34. And ſcorning he contemned them, & polluted them: and he ſpake proudly, 35. and ſware with anger, ſaying: Vnles Iudas be deliuered, & his armie into my hands, incontinent when I ſhal returne in peace I wil burne this houſe. And he went out with great anger: 36. and the Prieſts entered in, and ſtood before the face of the altar and the temple: and weeping they ſayd: 37. Thou ô Lord haſt choſen this houſe for thy name to be inuocated therin, that it might be a houſe of prayer, and

them in a matter of fact, to-wit, that himſelf meant truly (as he did not) cruelly murdered three ſcore of them.

(*f*) This Nicanor was the moſt terrible enimie againſt Iudas, but was at laſt ſlaine by him. *v. 43. & hic 2. c. 15. v. 28.*

obſecration for thy people. 38. Take vengeance vpon this man, and his armie, and let them fal by the ſword: remember their blaſphemies, and grant not vnto them to be permanent. *

39. And (g) Nicanor went out from Ieruſalem, & moued the campe, neere to Bethhoron: and the armie of Syria mette him. 40. And Iudas approched in Adarſa with three thouſand men: and Iudas prayed, and ſayd: 41. They that were ſent by King Sennacherib, ô Lord, becauſe they blaſphemed thee, an angel came forth, and ſtruck of them an hundred eightie fiue thouſand: 42. ſo deſtroy this armie in our ſight to day, and let the reſt know that he hath ſpoken it vpon the holy places: and iudge thou him according to his malice. 43. And the armies ioyned battel the thirteenth day of the month Adar: and the campe of Nicanor was diſcomfited, & himſelf was ſlaine firſt in the battel. 44. And as his armie ſaw that Nicanor was ſlaine, they threw away their weapons, & fled: 45. and they purſued them one dayes iourney from Adazer, euen til ye come into Gazara, & with trumpets they ſounded after them with ſignifications. 46. And they went forth out of al the townes of Iurie round about, and they puſhed them with the hornes, and they turned againe to them, and they were al ſlaine with the ſword, and there was not left of them ſo much as one. 47. And they tooke the ſpoiles of them for a praye: and Nicanors head they cut off, and his right hand, which he had proudly ſtretched forth, & they brought it, & hung it vp againſt Ieruſalem. 48. And the people reioyced exceedingly, & they ſpent that day in great gladnes. 49. And he ordayned that this day ſhould be kept euerie yeare the thirteenth of the month Adar. 50. And the land of Iuda was quiet for (h) a few dayes. *

* li. 1. c. 14. v. 12.

B

4. Reg. 19.

g) This was the laſt conflict between Iudas and Nicanor, written more largely in the laſt chapter of the ſecond booke.

h) Whiles Iudas diſpoſed things perteyning to religion, and the common-wealth: Demetrius prepared for warres. ch. 9. v. 3.

* l. 2. c. 15. v. 1.

CHAP. VIII.

Iudas knowing the Romanes to be a moſt renowmed nation, reciting their worthie actes, 17. ſendeth Embaſſaders to enter league with them: 21. Wherto they agreeing confirme a perpetuall amitie with mutual conditions.

(a) Of the renowmed actes of the Romãs, other Hiſtoriographers haue alſo written largely: eſpecially *Liuius, Diodorus, Iuſtinus, Florus, Varro, Plutarchus*, and manie others. What places theſe were Ioſephus expreſſeth, *l. 12. c. 17.*

AND Iudas heard of (a) the name of the Romanes, that they are mightie of power, and agree vnto al things that are requeſted of them: and whoſoeuer haue come vnto them, they haue made amitie with them, and that they are mightie of power. 2. And they heard of their battels, and goodlie acts, which they did in Galatia, that they ouercame them, and brought them vnder tribute: 3. and how great things they did in the countrie of Spaine, & that they brought into their power the metals of ſiluer and gold, that are there, and poſſeſſed euerie place by their counſel and patience: 4. and deſtroyed the places that were very far off from them, and the Kings that came vpon them from the ends of the

D

earth,

earth, and ſtruck them with a great plague: and the reſt giue them tribute euerie yeare. 5. And Philip and Perſes the King of the Ceteans, & the reſt that had borne weapon againſt them, they diſcomfited in battel, and ouercame them: 6. and that Antiochus the great King of Aſia, who made battel againſt them, hauing (*b*) an hundred and twentie elephants, and horſemen, and chariots an armie exceeding great was diſcomfited by them: 7. and that they tooke him aliue, and appointed him that himſelf and they that ſhould reigne after him, ſhould giue a great tribute, and he ſhould giue hoſtages, and the thing appointed him. 8. and the region of the Indes, and the Medes, and the Lydians of their beſt countries: and the ſame being taken of them, they gaue to Eumenes the King. 9. And that they which were in Hellada, would haue gone to diſpatch them: and the word was knowen to them, 10. and they ſent vnto them one captayne, and they fought againſt them, and manie of them were ſlaine, and they led away their wiues captiue, and their children, and ſpoiled them, and poſſeſſed their land, and deſtroyed their wals, and brought them into bondage euen vntil this day: 11. and the reſidue of Kingdoms, and iles that ſome time had reſiſted them, they ſpoyled, and brought vnder their power. 12. But with their freinds, and thoſe that reſted in them, they kept amitie, and obteyned the Kingdoms, that were next, and that were far off: that whoſoeuer heard their name, feared them. 13. But ſuch as they would helpe to reigne, thoſe reigned: and whom they would, they depoſed from the Kingdom: and they were exalted exceedingly. 14. And in al theſe none bare a crowne, nor was clothed with purple, to be magnified therin. 15. And that they made themſelues a court, and conſulted dayly three hundred and twentie, that ſate in counſel alwayes for the multitude, that they might doe the things that were conuenient: 16. and they commit their gouerment (*c*) to one man euerie yeare to rule ouer al their land, and al they obey one, and there is no enuie, nor emulation amongſt them. 17. And Iudas choſe Eupolemus the ſonne of Iohn, the ſonne of Iacob, and Iaſon the ſonne of Eleazar, & he ſent them to Rome to make amitie and ſocietie with them: 18. and that they ſhould take from them the yoke of the Grecks, becauſe they ſaw that they preſſed the Kingdom of Iſrael vnto bondage. 19. And they went to Rome, a way exceeding great, and they entred into the court, and ſayd: 20. Iudas Machabeus, and his brethren, and the people of the Iewes haue ſent vs vnto you to make ſocietie and peace with you, and to write vs your felowes and freinds. 21. And the word was liked in their ſight. 22. And this is the reſcript that they wrot againe in tables of braſſe, and ſent into Ieruſalem, that it might be with them there a memorial of peace and ſocietie. 23. BE IT WEL TO THE ROMANES, and to the nation of the Iewes by ſea, and by land for euer: and ſword and enemie be far from them. 24. But and if warre be toward the Romanes firſt, or al their felowes in al their dominion: 25. the nation of the Iewes ſhal giue

(*b*) Polybius *li.* 5. writeth that Antiochus had 102. elephants in his warre againſt Ptolemeus, & therfore it is not to be merueled that he had 120. againſt the Romans.

(*c*) Though Rome was then gouerned by two conſuls: Yet one only ruled euerie day in their courſe, not both in one day, for ſo ſaith Liuius (*li.* 2. *hiſt.*) it ſhould haue bee more terrour of two rulers, then before it had been of one King.

ayde, according as the time ſhal appoint, with ful hart: 26. and to them fighting, they ſhal not giue nor allow wheate, armour, money, ſhippes, as it hath pleaſed the Romanes: & they ſhal keepe their charge, taking nothing of them. 27. In like manner alſo & if warre ſhal happen firſt to the nation of the Iewes, the Romanes ſhal helpe with al their hart, according as the time ſhal permitte them: 28. & to them helping ſhal not be giuen wheate, armour, money, ſhippes, as it hath pleaſed the Romanes: and they ſhal keepe their charge without guile. 29. According to theſe words did the Romanes agree to the people of the Iewes. 30. And if after theſe words theſe or they wil adde to theſe, or take away any thing, they ſhal doe it at their pleaſure: and whatſoeuer they ſhal adde, or take away, ſhal be ratified. 31. Yea and concerning the euils, that Demetrius the King hath done againſt them, we haue writen to him, ſaying: Why haſt thou aggrauated thy yoke vpon our freinds and felowes the Iewes? 32. If therfore they come againe vnto vs againſt thee, we wil doe iudgement for them, and wil fight with thee by ſea and land.

CHAP. IX.

Bacchides and Alcimus returning into Iurie make great ſlaughter. 5. More them two parts of Iudas ſmal troupe flying away, he with eight hundred, ſetteth vpon the enemie, 14. ouerthroweth the ſtrongeſt part of their armie: 16. but an other part comming at his back, with great ſlaughter on both parties, Iudas is ſlaine: 19. and moſt honourably buried. 23. Much euil encreaſeth in Iſrael. 28. Ionathas is made captaine general. 36. The children of Iambrie kil his brother, which he reuengeth. 43. Being enuironed by Bacchides chaceth him away to his fenſed places, killing manie. 54. Alcimus beginning to deface the temple, is ſtriken with a palſie, and dyeth miſerably. 57. So they haue peace two yeares. 58. Bacchides comming with a new armie, 62. Ionathas and Simon retyre into Bethbeſſen: 65. there defend themſelues, and annoy the enemie. 69. Who blaming his counſellers, maketh peace, and departeth.

a) This happened about a yeare after the death of Nicanor. ch. 7. v. 50. li. 2. c. 15. 38.

IN (a) the meane time as Demetrius heard that Nicanor was fallen and his armie in the battel, he added to ſend Bacchides and Alcimus againe into Iurie, and the right wing with them. 2. And they went the way, that leadeth into Galgal, and camped in Maſaloth, which is in Arbellis: and they wanne it, and ſlew of men manie ſoules. 3. In the firſt month of the yeare an hundreth and fiftie two they brought the armie nere to Ieruſalem: 4. and they aroſe, and went into Beræa twentie thouſand men, and two thouſand horſemen. 5. And Iudas had camped in Laiſa, and three

thouſand

thouſand choſen men with him: 6. and they ſaw the multitude of the armie that they were manie, and they feared exceedingly: and manie withdrew themſelues out of the campe, and there remayned of them but eight hundred men. 7. And Iudas ſaw that his armie ſhrunk away, and the battel preſſed vpon him, and (d) his hart was broken: becauſe he had not time to gather them together, and he was diſcouraged. 8. And he ſayd to them that were remayning: Let vs riſe, and goe to our aduerſaries, if we may be able to fight againſt them. 9. And they diſwaded him ſaying: We are not able, but let vs ſaue our liues now, and returne to our brethren, and then we wil fight againſt them: and we are few. 10. And Iudas ſayd: God forbid we ſhould doe this thing, to flye from them: & if our time be neere, let vs dye manfully for our brethren, and let vs not ſtayne our glorie. 11. And the armie moued out of the campe, and they ſtood to meet them: and the horſemen were diuided into two parts, and the ſlingers, and the archers went before the armie, & of the foreward al mightie. 12. And Bacchides was in the right wing, and the legion approched on two ſides, & they ſounded with trumpets: 13. and they alſo cried out that were on Iudas ſide, euen they alſo, & the earth was moued at the voice of the armies: and the battel was fought from morning euen vntil the euening. 14. And Iudas ſaw that that the ſtronger part of the armie was on the right hand, and al the ſtout of hart came together with him: 15. and the right ſide was diſcomfited of them, & he purſewed them euen to the mount of Azotus. 16. And they that were in the left wing, ſaw that the right wing was diſcomfited, and they folowed after Iudas, and them that were with him at the backe: 17. and the battel grew ſore, and there fel manie wounded of theſe and of them. 18. And Iudas was ſlaine, and the reſt fled. 19. And Ionathas and Simon tooke Iudas their brother, and buried him in the ſepulchre of their fathers in the citie Modin. 20. And al the people of Iſrael lamented him with great lamentation, and they mourned manie dayes, 21. and ſayd: (e) How is the mightie fallen, that ſaued the people of Iſrael! 22. And the reſt of the words of Iudas battels, and of the valient acts that he did, and of his greatnes are not deſcribed: for they were exceeding manie.

23. And it came to paſſe: (d) after the death of Iudas, there came forth the wicked men in al the coſts of Iſrael, & there aroſe al that wrought iniquitie. 24. In thoſe dayes was made an exceeding great famine, and al their countrie with themſelues yealded to Bacchides. 25. And Bacchides choſe the impious men, & appointed them Lords of the countrie: 26. and they ſought out, & ſearched for the freinds of Iudas, & brought them to Bacchides, and he tooke reuenge on them, and ſcorned them. 27. And there was made great tribulation in Iſrael, ſuch as was not ſince the day, that there was no Prophet ſeen in Iſrael. 28. And al the freinds of Iudas gathered, & ſayd to (e) Ionathas: 29. Since thy brother Iudas died, there is not a man like vnto him, to goe forth againſt the enemies, Bacchides,

(b) Strongeſt men are not free from firſt motiõs of perturbation, but reflecting vpõ their owne infirmitie, & confiding in Gods prouice, take courage in a good cauſe, being aſſured either of temporal victorie, or of eternal glorie. As now it happened to this moſt glorious Champion. v. 18.

c) The mightie may fal in the fight of mẽ, but Iudas his fortitude proued & confirmed by former heroical acts, with proſperous ſucceſſe, was now perfectly conſummate by this moſt glorious end. S. *Ambr. li. 1. c. 41. Offic.*

d) Where there is no gouernour the people ſhal fal. *Pro. 11.*

e) Ionathas the third general captaine of the Machabees was alſo high Prieſt after the death of Iudas. Though Alcimus by the Kings fauour vniuſtly vſurped the office. (ch 7. v. 5.) whiles Iudas yet liued, and vntil this time. v 54.

& them that are the enemies of our nation. 30. Now therfore thee haue we choſen this day to be for him our Prince, and captayne to wage our battel. 31. And Ionathas tooke vpon him at that time the princedom, & aroſe in the place of Iudas his brother. 32. And Bacchides vnderſtood it, and ſought to kil him. 33. And Ionathas vnderſtood it, and Simon his brother, and al that were with them: and they fled into the deſert of Thecua, and they pitched by the water of the lake Aſphar. 34. And Bacchides vnderſtood it, and in the day of the Sabbaths came himſelf, and al his armie ouer Iordan. 53. And Ionathas ſent his brother captaine of the people, to deſire the Nabutheians his freinds, that they would lend him their prouiſion, which was copious. 36. And the children of Iambri iſſued forth of Madaba, and (*f*) tooke Iohn, & al things that he had, and went away hauing them. 27. After theſe words, it was told Ionathas and Simon his brother, that the children of Iambri make a great mariage, & bring the bride out of Madaba, the daughter of one of the great Princes of Chanaan with great pompe. 38. And they remembred the bloud of Iohn their brother: and they went vp, and hid themſelues vnder the couert of the mountayne. 39. And they lifted vp their eyes, and ſaw: and loe a tumult, and great preparation: and the bridegrome came forth, and his freinds, and his brethren to meet them with timbrils, and muſical inſtruments, and manie weapons. 40. And they roſe vpon them out of the embuſhement, and ſlew them, and there fel manie wounded, & the reſt fled into the mountaines, and they tooke al the ſpoiles of them: 41. and the mariage was turned into mourning, and the voice of their muſical inſtruments into lamentation. 42. And they (*g*) tooke reuenge of the bloud of their brother: and they returned to the banke of Iordan. 43. And Bacchides heard it, and he came on the day of the Sabbaths euen to the brinke of Iordan with a great power. And Ionathas ſayd to his companie: Let vs ariſe, and fight againſt our enemies: for it is not to day as yeſterday, and the day before. 45. For loe battel directly againſt vs, and the water of Iordan on this ſide and on that ſide, and bankes, and marriſes, & foreſts: and there is no place to turne aſide. 46. Now therfore crie ye vnto heauen, that you may be deliuered out of the hand of your enemies. And battel was ioyned. 47. And Ionathas ſtretched forth his hand to ſtrike Bacchides, & he turned aſide from him backwards. 48. And Ionathas lept aſide, and they that were with him into Iordan, & they ſwame (*h*) ouer Iordan to them: 49. and there fel of Bacchides part that day a thouſand men: and they returned into Ieruſalem, 50. and built fenſed cities in Iurie, the fortreſſe that was in Iericho, and in Ammaum, and in Bethoron, and in Bethel, and Thamnata, and Phara, and Thopo with high wals, and gates, & lockes. 51. And he placed a garriſon in them, that they might exerciſe enmities againſt Iſrael: 52. and he fenſed the citie Bethſura, and Gazara, and the caſtel, and ſet garriſons in them, & proniſion of victuals: 53 & he tooke the ſonnes of the Princes of the countrie for hoſtages, and put them in

the

(*f*) They alſo killed him. v. 38. 42.

(*g*) To reuenge or puniſh faultes in due meaſure, & other right circumſtances, is a ſpecial vertue, moderating mans defence of his perſon, honour, or right, without crueltie, or remiſnes: and ſo the children ſometimes are temporally puniſhed, for their parents ſinnes, and the communitie for their leaders, either for their conſent before the fact or after; or to preuent that they doe not the like. S. Tho. 2. 2. q. 108.

(*h*) Ionathas and his men ſwame not to the other ſide, but to an other place on the ſame ſide: for other wiſe the armies had been parted by the riuer: and ſo there had been no conflict that time.

(*i*) Ioſephus *li.* 12. *c* 17. confeſſeth that Iudas was high-Prieſt, but erreth in ſaying he ſucceeded after Alci-

the caſtel in Ieruſalem into ward. 54. And in (*l*) the yeare an hundred fiftie three, the ſecond month, Alcimus cõmanded the wals of the inner holie houſe to be deſtroyed, and the works of the Prophets to be deſtroyed: & he begã to deſtroyed. 55. In that time was Alcimus ſtrucken: and his works were ſtayed, and his mouth was ſtopped, and he was diſſolued with the palſey, neither could he ſpeake a word any more, and giue commandement touching his houſe. 56. And Alcimus died at that time with great torment. 57. And Bacchides ſaw that Alcimus was dead: and he returned to the King, & the land was quiet for two yeares. 58. And al the wicked thought ſaying: Behold Ionathas, and they that are with him, dwel in ſilence ſecurely: now therfore let vs bring Bacchides, and he ſhal take them al in one night. 59. And they went, and gaue him counſel. 60. And he aroſe to come with a great armie: and he ſent ſecretly epiſtles to his felowes that were in Iurie, to take Ionathas, and them that were with him: but they could not, becauſe their counſel was knowen to them. 61. And he apprehended of the men of the countrie, that were the principal of the miſchife, fiftie men, and he ſlew them. 62. And Ionathas retyred aſide, and Simon, and they that were with him into Bethbeſſen, which is in the deſert: and he built vp the ruines therof, and they fortified it. 63. And Bacchides vnderſtood it, and gathered together al his multitude, and ſent word to them that were of Iurie. 64. And he came, and camped aboue Bethbeſſen, and aſſaulted it manie dayes, and made engins. 65. And Ionathas left Simon his brother in the citie, and went forth into the countrie, & came with a number, 66. and ſtruck Odares, and his brethren, and the children of Phaſeron in their tabernacles, and he began to ſlay, and to gtow in forces. 67. But Simon and they that were with him, went out of the citie, and burnt the engins, 68. and they fought againſt Bacchides, & he was diſdiſcomfited by them: and they afflicted him exceedingly, becauſe his counſel, and his conflict was in vayne. 69. And being angrie againſt the wicked men, that had giuen him counſel to come into their countrie, (*k*) he ſlew manie of them: but himſelf thought with the reſt to depart into their countrie. 70. And Ionathas vnderſtood it, and he ſent vnto him legates to make peace with him, and to render vnto him the captiues. 71. And he tooke it gladly, and did acccording to his words, and ſware that he would doe him no harme al the dayes of his life. 72. And he rendered vnto him the captiues, which he before had taken for a apraye, out of the land of Iuda: & returning he departed into his owne countrie, and he added no more to come into their coaſts. 73. And the ſword ceaſed out of Iſrael: and Ionathas dwelt in Machmas, and Ionathas began there to iudge the people, and he deſtroyed the impious out of Iſrael.

mus: neither conſidering that Alcimus was not indeed high prieſt, but an vſurper: nor that he liued after Iudas: who was ſlaine a yeare before this time. v. 36 & 18 Wherby, and by manie other ſuch errours, we ſee that Ioſephus is rather to be corrected by this booke then to diſallow this booke becauſe it diſſereth from Ioſephus, or other like auctors.

k) Euil counſel how ſoeuer it happeneth to them that follow it, is euer hurtful to them that giue it.

CHAP

CHAP. X.

Demetrius inuaded by Alexander, 3. ſeeketh helpe of Ionathas: 15. but he ioyneth with Alxander, a ſurer freind: 22. though Demetrius ſolicite him againe, offering rewards, with remiſsion of tributes, 31. and great priuiledges. 46. Al which he ſuſpecting to be feyned, perſiſteth with Alexander: 48. who in battel killeth Demetrius: 52. eſpouſeth the Kings daughter of Ægypt: 59. calleth Ionathas to the mariage: 62. and honoureth him as a King. 67. Demetrius (the ſonne) comming into Syria, ſendeth Apollonius againſt Ionathas: 70. prouoketh him, 74. and is ouerthrowen (79. notwithſtanding his ambuchment of a thouſand horſemen) 83. Ionathas burneth Aſotus, with their idol Dagon: 86. ſo returneth by Aſcalon to Ieruſalem with great glorie.

AND in the yeare an hundreth threeſcore came vp Alexander (*a*) the ſonne of Antiochus, that was ſurnamed Noble: and he tooke Ptolemais, and they receiued him, and he reigned there. 2. And Demetrius the King heard it, and he gathered together an exceeding great armie, and went forth to meet him into battel. 3. And Demetrius ſent an epiſtle to Ionathas in peaceable words, to magnifie him. 4. For he ſayd: Let vs preuent to make peace with him, before he make with Alexander againſt vs: 5. for he wil remember al the euils, that we haue done againſt him, and againſt his brother, and againſt his nation. 6. And he gaue him authoritie to gather an armie, and to make weapons, and to be himſelf his felow: and the hoſtages that were in the caſtel, he commanded to be deliuered to him. 7. And Ionathas came into Ieruſalem, and read the epiſtles in the hearing of al the people, and of them that were in the caſtle. 8. And they feared with great feare, becauſe they heard that the King gaue him authoritie to to gather an armie. 9. And the hoſtages were deliuered to Ionathas, and he rendered them to their parents. 10. And Ionathas dwelt in Ieruſalem, and began to build, & to renew the citie. 11. And he ſpake to them that made the works, that they ſhould build the wals, and mount Sion round about with ſquare ſtones for munition: and ſo they did. 12. And the Aliens fled that were in the holds, which Bacchides had built: 13. and euerie man left his place, & departed into his owne countrie: 14. onlie in Bethſura there remained ſome of them, that had forſaken the law, and the precepts of God: for this was for a refuge to them. 15. And Alexander the King heard of the promiſes, that Demetrius had promiſed to Ionathas: and they told him the battels, & the worthie acts that he did, and his bretheren, and the labours, that they endured: 16. and

(*a*) He falſely auoached that he was the ſonne of Antiochus Epiphanes: for he was indeed of very meane birth. *Iuſtinus. li. 35.*

he ſayd:

he ſayd: Why, ſhal we find any ſuch man? and now we wil make him a freind, and our felow. 17 And he wrote an epiſtle, and ſent it to him according to theſe words, ſaying: 18. KING Alexander to his brother Ionathas greeting. 19. We haue heard of thee, that thou art mightie of powre, and art meet to be our freind: 20. and now (*b*) we make thee this day high Prieſt of thy nation, that thou be called the Kings freind (& he ſent him purple, and a crowne of gold) & in our affaires thou be of one mind with vs, and keepe amitie towards vs. 21. And Ionathas put on him the holie ſtole the ſeuenth month, in the yeare an hundreth threeſcore in the ſolemne day of Scenopegia: and he gathered an armie, and made very manie weapons. 22. And Demetrius heard theſe words, and was exceeding ſorie, and ſayd: 23. What is this that we haue done, that Alexander hath preuented vs to take the frendſhippe of the Iewes for his ſtrength? 24. I alſo wil write to them words of requeſt, and dignities, and guifts: that they may be with me to ayde me. 25. And he wrote to them in theſe words: KING Demetrius to the nation of the Iewes greeting. 26. Becauſe you haue kept couenant towards vs, and haue continewed in our amitie, and haue not ioyned to our enemies, (*c*) we haue heard of it, and are glad. 27. And now perſeuere ſtil to keepe fidelitie towards vs, & we wil reward you with good things, for that you haue done with vs. 28. And we wil remitte you manie charges, and wil giue you manie guifts. 29. And now I releaſe you, and al the Iewes from tributes, & I pardon you the prices of ſalt, & remitte the crownes, & the thirds of the ſeed: 30. and the halfe of the fruit of trees, which is my portion, I leaue to you frō this day forward, that it be not taken of the land of Iuda, and of the three cities that are added therto of Samaria, & Galilee from this day & for euer: 31. & let Ieruſalem be holie, and free with the coaſts therof: & the tithes, & tributes be they to it. 32. I releaſe alſo the authoritie of the caſtel, that is in Ieruſalem, and I giue it to the High-Prieſt, to place therin men whomſoeuer he ſhal chooſe, that may keepe it. 33. And euerie ſoule of the Iewes, that is captiue from the land of Iuda in al my Kingdom, I diſmiſſe free for nothing, that al may be diſcharged alſo frō tributes of their cattel. 34. And al the ſolēne dayes, & the ſabbaths, & the new moones, & the dayes appointed, and three dayes before the ſolemne day, and three dayes after the ſolemne day let thē al be of immunitie & remiſſion, to al the Iewes that are in my Kingdom: 35. & no man ſhal haue powre to doe any thing, & to make buſineſſes againſt any of them in any cauſe. 36. And let there be enrolled of the Iewes in the Kings armie to the number of thirtie thouſand men: & allowance ſhal be giuen them as behoueth to al the Kings bands, & of them there ſhal be ordayned certaine, that ſhal be in the fortreſſes of the great King: 37. and of theſe there ſhal be appoynted ouer the affaires of the Kingdom, that are done of truſt, and let there be Princes of them, and let them walke in their owne lawes, as the King hath commanded in the land of Iuda. 38. And the three cities that are added to Iurie of

(*b*) It was no in the Kings powre to make Ionathas high-Prieſt but he being ſo before, the King from this time did ſo account him.

(*c*) This King Demetrius to get his deſired purpoſe, ſticked not to write a plaine lye, for he had heard that the Iewes had refuſed him and made league with his enimie Alexander. v. 12. 23.

the countrie of Samaria, let them be accounted with Iurie: that they may be vnder one, and obey no other powre, but the High-Prieſts: 39. Ptolomais, and the confines therof, which I haue giuen for a guift to the holies, that are in Ieruſalem, to the neceſſarie charges of the holie things. 40. And I giue euerie yeare fifteen thouſand ſicles of ſiluer of the Kings accounts, that belong to me: 41. & al that is aboue which they had not rendred, that were ouer the affaires the yeares before, frō this time they ſhal giue it to the works of the houſe. 42. And beſide theſe fiue thouſand ſicles of ſiluer, which they receiued of the account of the holies euerie yeare: & let theſe perteyne to the Prieſts, that execute the miniſterie. 43. And whoſoeuer flye into the tēple that is in Ieruſalē, and in al the coaſts therof, in the Kings danger for matter, let them be diſmiſſed, & al things, that they haue in my Kingdom, let them haue it free. 44. And to build or repaire the works of the holie places, the charges ſhal be giuen of the Kings account: 45. and to build the wals in Ieruſalem, and to fortifie them round about, the charges ſhal be giuen of the Kings account, and to build the wals in Iurie. 46. But as Ionathas, & the people heard theſe words, (*d*) they beleiued them not, nor receiued them: becauſe they remēbred the great miſchife, that he had done in Iſrael, and had afflicted them exceedingly. 47. And their liking was toward Alexander, becauſe he had been the firſt mouer of the words of peace vnto them, & him they ayded al dayes. 48. And King Alexander gathered a great armie, & moued the campe nere to Demetrius. 49. And the two Kings ioyned battel, and the armie of Dametrius fled, & Alexander purſued him, & vrged them ſore. 50. And the battel grew very ſore, til the ſunne went downe: & Demetrius was ſlaine in that day. 51. And Alexander ſent legates to (*e*) Ptolomee King of Ægypt according to theſe words, ſaying: 52. BECAVSE I am returned into my Kingdom, and am ſet in the ſeate of my fathers, & haue obteyned the princedom, & haue deſtroyed Demetrius, & poſſeſſed our countrie, 53. and haue ioyned battel with him, and he is deſtroyed himſelf, & his campe by vs, and we ſit in the ſeate of his Kingdom: 54. and now let vs make amitie one with an other: & giue me thy daughter to wife, and I wil be thy ſonne in law, & I wil giue thee guifts, and to her dignitie. 55. And King Ptolomee anſwered, ſaying: HAPPIE is the day wherin thou art returned to the land of thy fathers, and art ſet in the ſeate of they Kingdom. 56. And now I wil doe to thee that which thou haſt writen: but meet me at Ptolomais, that we may ſee one an other, and I may deſpouſe her to thee as thou haſt ſayd. 57. And Ptolomee went out of Ægypt, he & Cleopatra his daughter, & he came to Ptolomais in the yeare an hundred threeſcore and two. 58. And Alexander the King mette him, & he gaue him Cleopatra his daughter: and he made her mariage at Ptolomais, as Kings in great glorie. 59. And King Alexander wrote to Ionathas, that he ſhould come to meete him. 60. And he went with glorie to Ptolomais, & he met there the two Kings, & he gaue thē much ſiluer,

ch. 7. v. 11.

(*d*) Notwithſtanding the great offers of euil diſpoſed men, Ionathas and al prudent men conſidering their former wicked deeds do not giue credite to glorious wordes.

(*e*) This Prolomeus Philometor decided a controuerſie, that the Iewes had the true temple in Ieruſalem, and that the Samaritanes temple in Garizim was ſchiſmatical: which he iudged, becauſe albeit both pleaded antiquitie, yet only the Iewes proued by continual ſucceſſion of high prieſts from Aaron, and ſhewed that the other departed from them, firſt in the time of Ieroboam, and afterwards built that temple in Garizim, when

and

& gold,& guifts:& he found grace in their ſight. 61. And there aſſẽbled againſt him peſtilent men of Iſrael, wicked men ſoliciting againſt him: & the King attended not to them. 62. And he cõmanded Ionathas to be changed of his garments, & that he ſhould be clothed with purple: and ſo they did. And the King placed him to ſit with himſelf. 63. And he ſaid to his Princes: Goe ye out with him into the middes of the citie, & proclame, that no man ſolicite againſt him for any matter, & that no man be troubleſome vnto him for any cauſe. 64. And it came to paſſe, as they that ſolicited (*f*) ſaw his glorie that was publiſhed, & him couered with purple, they al fled: 65. & the King magnified him, & wrote him amongſt his chiefe freinds, & made him Duke, & partaker of the princedom. 66. And Ionathas returned into Ieruſalẽ with peace & ioy. 67. In the yeare an hundreth ſixtie fiue came Demetrius the ſonne of Demetrius from Crete into the land of his fathers. 68. And Alexander the King heard it, & he was verie ſorie, & returned to Antioche. 69. And Demetrius the King made Apollonius general, who was ruler of Cœleſiria: & he gathered a great armie, & came to Iamnia: & he ſent to Ionathas the High-Prieſt, 70. ſaying: Thou onlie reſiſteſt vs, & I am brought into deriſion, & into reproch, becauſe thou doeſt exerciſe powre againſt vs in the mountaines. 71. Now therfore if thou truſt in thy forces, come downe to vs in the plaine, let vs compare there one with an other: becauſe with me is the force of battels. 72. Aske, & learne who I am, & the reſt, that aide me, who alſo ſay that your foot can not ſtand before our face, becauſe twiſe haue thy fathers been put to flight in their owne land: 73. and now how wilt thou be able to abide the horſemen, & ſo great an armie in the plaine, where is no ſtone, nor rocke, nor place to flye? 74. But as Ionathas heard the words of Apollonius, he was moued in mind: & he choſe ten thouſand men, & went forth from Ieruſalem, & Simon his brother met him to aydẽ him. 75. And they moued the campe to Ioppe, & it ſhut him out of the citie: becauſe the gariſon of Apollonius was in Ioppe, & he aſſaulted it. 76. And they that were in the citie being put in great feare, opened to him, & Ionathas obteyned Ioppe. 77. And Apollonius heard it, & he tooke three thouſand horſemen, & a great armie. 78. And he went to Azotus as making iourney, and immediately he went forth into the plaine: becauſe he had a multitude of horſemen, and he truſted in them. And Ionathas purſued him vnto Azotus, and they ioyned battel. 79. And Apollonius left in the campe a thouſand horſemen behind them ſecretly. 80. And Ionathas vnderſtood that there was an embuſhement behind him, and they compaſſed his campe, and they threw dartes vpon the people from morning euen vnto euening. 81. But (*g*) the people ſtood, as Ionathas had commanded: and their horſes laboured. 82. And Simon put forth his armie, and ioyned it againſt the legion: for the horſemen were wearied: and they were diſcomfited by him, and fled. 83. And they that were ſcattered by the playne, fled into Azotus, and entered into Bethdagon their idol houſe,

ſome were returned from captiuitie: wherof Ioſephus writeth. *li. 11. c. 6. Antiquit.* Our Sauiour alſo iudged that the cauſe of the Iewes was better. *Ioan. 4. v. 22.*

(*f*) When calumniators ſee that the innocent is iuſtified and honoured, they faile in their hart to procede againſt him.

(*g*) Ionathas ſet his armie in that manner as on euerie ſide his men ſtood in front readie to reſiſt the force of the enemie comming towards them, al their backes ſo turned within their owne ſquadron, that the enemie could no way enter without preſent reſiſtance: and ſo thoſe of the embuſhment could only caſt dartes, but could not breake the aray of Ionathas cãp, nor make anie entrance without their owne preſent death.

there to saue themselues. 84. And Ionathas burnt Azotus, and the cities that were round about it, and he tooke the spoiles of them, and the temple of Dagon: and al that fled into it, he burnt with fire. 85. And there were slayne by the sword, with these that were burnt, almost eight thousand men. 86. And Ionathas remoued the campe from thence, and brought it to Ascalon: and they went out of the citie to meete him in great glorie. 87. And Ionathas returned into Ierusalem with his companie, hauing manie spoiles. 88. And it came to passe: as Alexander the King heard these words, he added yet to glorifie Ionathas. 89. And he sent him a chaine of gold, as the custome is to be giuen to the cousins of Kings. And he gaue him Accaron and al the borders therof in possession.

CHAP. XI.

Ptolomeus King of Ægypt deceitfully comming into Syria, 8. surpriseth certaine cities, and taking his daughter from Alexander giueth her to Demetrius. 15. Alexander flying away, 17. is treacherously slaine. 18. Ptolomeus dyeth the third day, and Demetrius reigneth. 20. Ionathas besiegeth the fortresse which resisted him in Ierusalem, 24. obtayneth of Demetrius remission of tributes, and other priuileges. 38. Demetrius dismissing his armie, the souldiars conspire with Tryphon against him. 43. Ionathas aydeth him with three thousand men, who kil an hundred thousand mutiners. 53. Demetrius breaking league with Ionathas, is ouerthrowen by Tryphon. 57. Yong Antiochus reneweth league with Ionathas: and he (65. as likewise his brother Simon) prospereth: 67. in great danger prayeth and preuaileth.

AND the King of Ægypt gathered an armie, (a) as the sand that is about the sea shore, and manie shippes: and he sought to winne the Kingdom of Alexander by guile, and to adde it to his owne Kingdom. 2. And he went out into Syria with peaceable words, & they opened to him the cities, and mette him: becausе Alexander the King had commanded them to goe forth to meete him, for that he was his father in law. 3. But when Ptolomee entered the cities, he put garrisons of souldiars in euerie citie. 4. And as he approched to Azotus, they shewed him the temple of dagon burnt with fyre, and Azotus, & the rest therof throwen downe, and the bodies cast forth, & the graues of them that were slaine in the battel, which they had made neere the way. 5. And they told the King that Ionathas did these things: to raise enuie against him: and the King held his peace. 6. And Ionathas came to meete the King into Ioppe with glorie, and they saluted one an other, and they slept there.

a) By this hyperbolical description (very frequent in holie scripture) is signified that Ptolomeus armie was exceeding great, yea greater then can be easily conceiued, and therfore is described by excessiue termes.

7. And

7. And Ionathas went with the King euen to the riuer, that was called Eleutherus, and he returned into Ieruſalem. 8. And King Ptolomee obteyned the dominion of the cities euen to Seleucia by the ſea ſide, and he purpoſed euil purpoſes againſt Alexander. 9. And ſent legates to Demetrius, ſaying: Come, let vs make a league between vs, and I wil giue thee my daughter that Alexander hath, and thou ſhalt reigne in the Kingdom of thy father. 10. For it repenteth me that I haue giuen him my daughter: for he hath ſought to kil me. 11. And he diſpraſed him, for that he coueted his kingdom, 12. and he tooke away his daughter, & gaue her to Demetrius, and alienated himſelf from Alexander, and his emnities were made manifeſt. 13. And Ptolomee entred into Antioch, & he put two crownes vpon his head, of Ægypt, & of Aſia. 14. But Alexander the King was in Cilicia at that time: becauſe they rebelled that were in thoſe places. 15. And Alexander heard it, and came to him into battel: and Ptolomee the King brought forth an armie, and mette him with a ſtrong power, and put him to flight. 16. And Alexander fled into Arabia, there to be protected: and King Ptolomee was exalted. 17. And Zabdiel an Arabian tooke off Alexanders head, & ſent it to Ptolomee. 18. And King Ptolomee died the third day: & they that were in the fortreſſes, periſhed by them that were within the campe. 19. And Demetrius reigned the yeare an hundreth ſixtie ſeuen. 20. In thoſe dayes Ionathas gathered together thē, that were in Iurie, to winne the caſtel in Ieruſalem: and they made engins againſt it. 21. And certaine (*b*) that hated their owne nation wicked men, went to King Demetrius, and told him that Ionathas beſieged the caſtel. 22. And as he heard it he was wrath: and forthwith be came to Ptolemais, and wrote to Ionathas, that he ſhould not beſiege the caſtel, but ſhould meet him to talke together in haſt. 23. But as Ionathas heard it, (*c*) he bade them beſiege it: and he choſe of the ancients of Iſrael, and of the Prieſts, and put himſelf in hazard. 24. And he tooke gold, & ſiluer, and rayments, & manie other preſents, & went to the King to Ptolomais, and he found grace in his ſight. 25. And certaine wicked men of his natiō ſolicited againſt him. 26. And (*d*) the King did to him, as they had done to him which had been before him: and he exalted him in the ſight of al his freinds, 27. and he eſtablished to him the chiefe Prieſthood, & whatſoeuer other things he had before precious, & he made him the chiefe of his freinds. 28. And Ionathas requeſted of the King that he would make Iurie free, & the three (*e*) toparchies, and Samaria, & the confines therof: and he promiſed him three hundred talents. 29. And the King conſented: and he wrote to Ionathas epiſtles of al theſe things, conteyning this tenure. 30. KING Demetrius to his brother Ionathas greeting, and to the nation of the Iewes. 31. A copie of the epiſtle, which we haue writen to Laſthenes our parent cōcerning you, we haue ſent to you that you might know it. 32. KING Demetrius to Laſthenes his parent greeting. 33. We haue determined to doe good to the nation of the Iewes our freinds, & that

b) When Paſtors endeuour to extirpate ſinne out of the minds of the people, thoſe that hate godlines, ſuggeſt to temporal princes that ſuch ſpiritual preaching is dangerous to their ſtate.

(*c*) But zelous men ceaſe not from ſo neceſſarie a worke, *becauſe Gods word is not tyed.* 2. *Tim.* 2.

(*d*) And wiſe Kings wil moſt eſteem of ſuch mē, knowing that their fidelitie towards God, is an aſſurance that they wil alſo be faithful to Princes.

(*e*) The King had before adioyned principal places to Iudea which were called *Toparchiæ*, that is places of principalitie, or principal gouernements: now he granted alſo immunities to them as to al Iudea and Samaria.

keep the things that are iuſt with vs, for their gentlenes which they beare towards vs. 34. We haue ordayned therfore vnto them al the coaſts of Iurie,& the three cities,Apherema, Lyda, & Ramatha, which are added to Iurie of Samaria,& al their confines,to be ſequeſtred to al them that ſacrifice in Ieruſalē,for theſe things, which the King receiued of them euerie yeare,and for the fruits of the land,and of the trees. 35. And other things,that perteined to vs of the tithes, and of the tributes, from this time we remitte to them: & the ſalt floores,and the crownes, that were preſented to vs,36. we grant al to thē,& nothing of theſe ſhal be broken from this time, and for euer. 37. Now therfore prouide to make a copie of theſe, and let it be giuen to Ionathas, & let it be layd in the holie mount, and in a ſolemne place. 38. And Demetrius the King ſeeing that the lād was quiet in his ſight,& nothing reſiſted him,he diſmiſſed al his armie, euerie man to his place, except the forren armie, which he brought from the iles of the Gentils: and al the bands of his fathers were enemies to him. 39. And there was one Tryphō of Alexanders part before: and he ſaw that al the armie murmured againſt Demetrius,& he went to Emalchuel the Arabian,that brought vp Antiochus the ſonne of Alexander: 40. And he lay vpon him,to deliuer this Antiochus vnto him, to reigne in his fathers place: and he declared vnto him what great things Demetrius did, and the emnities of his hoſts againſt him. And he taried there manie dayes. 41. And Ionathas ſent to Demetrius the King,that he would caſt out thē,that were in the caſtel in Ieruſalem, and that were in the holds: becauſe they impugned Iſrael. 42. And Demetrius ſent to Ionathas, ſaying: I wil not onlie doe theſe things for thee,& for thy nation,but with glorie I wil honour thee,& thy nation, when it ſhal be time conuenient. 43. Now therfore thou ſhalt doe wel if thou wilt ſend men to helpe me: becauſe al mine armie is departed. 44. And Ionathas ſent him (*f*) three thouſand valient men to Antioch: and they came to the King,& the King was delighted at their comming. 45. And there aſſembled they that were of the citie, an hundred twentie thouſand men,and they would haue ſlaine the King. 46. And the King fled into the court: & they that were of the citie kept the wayes of the citie,and began to fight. 47. And the King called the Iewes for ayde: & they came together to him al at once, & they were al diſperſed through the citie. 48. And they ſlew in that day an hundred thousād men,& they burnt the citie,& tooke manie ſpoiles in that day,& deliuered the King. 49. And they that were of the citie ſaw, that the Iewes had obteyned the citie as they would: and they were diſcomfited in their minde, and cried to the King with petitions, ſaying: 50. Giue vs the right hand,and let the Iewes ceaſe to oppugne vs & the citie. 51. And they threw away their weapons,& made peace,& the Iewes were glorified in the Kings ſight,& were renowmed in the ſight of al that were in his Kingdom, & returned into Ieruſalem with manie ſpoiles. 52. And King Demetrius ſate in the ſeat of his Kingdom: and the land was at reſt in his ſight. 53.

(*f*) Three thouſand faithful encountring with an hundred & twentie thouſand infidels, killed of them in one day an hundred thouſand.

53. And

53. And he feyned al things whatſoeuer he ſayd,& alienated himſelf frō Ionathas, and he requited him not according to the benefits,that he had giuen him,and he vexed him exceedingly. 54. And after theſe things Tryphon returned,& with him Antiochus the yong boy , who reigned, and put the crowne vpon him. 55. And there gathered vnto him al the bands,which Demetrius had diſperſed,and they fought agaynſt him:& he fled,and returned the backe. 56. And Tryphon tooke the beaſts, and wanne Antioch. 57. And Antiochus the yong man wrote to Ionathas, ſaying: I appoynt to thee the Prieſt-hood , & I place thee ouer the foure cities,that thou mayſt be of the Kings freinds.58.And he ſent him veſſels of gold for his ſeruice,and he gaue him leaue(g)to drinke in gold , and to be in purple,& to haue a cheyne of gold: 59. And he appointed Simon his brother gouerner from the borders of Tyre euen to the coaſts of Ægypt.60.And Ionathas went forth,& walked through the cities beyond the riuer : and al the band of Syria gathered vnto him to helpe him, and he came to Aſcalō, & they met him honourably out of the citie.61.And he went from thence to Gaza: and they that were in Gaza ſhut in themſelues: and he beſieged it,& burnt the things that were round about the citie,and he ſpoiled it. 62. And the men of Gaza beſought Ionathas,and he gaue them the right hand : and he tooke their ſonnes for hoſtages,& ſent them into Ieruſalem : and he walked through the countrie euen to Damaſcus.63.And Ionathas heard that the Princes of Demetrius preuaricated in Cades, which is in Galilee,with a great armie meaning to remoue him from the affayres of the Kingdō: 64.and he wēt againſt thē: but his brother Simon he left within the Prouince. 65. And Simon approched to Bethſura , and expugned it manie dayes , and incloſed them. 66.And they requeſted of him (h) to take the right hands , and he gaue it them : and he caſt them out from thence,and tooke the citie,& placed therin a garriſon. 67. And Ionathas and his campe approched to the water of Geneſar , and before it was liaht they watched in the plaine Aſor. 68. And loe the campe of the aliens mette him in the playne, and they layd embuſhments for him in the mountaines: but he went againſt them. 69.And the embuſhments roſe out of their places,& they ioyned battel. 70. And al fled that were on Ionathas part , and (i) none was left of them, but Mathathias the ſonne of Abſolom, and Iudas the ſonne of Calphi , chiefe captayne of the chilualrie of the hoſt. 71. And Ionathas rent his garments, and put earth vpon his head,and prayed. 72. And Ionathas returned to them into battel , and he put them to flight , and they fought. 73. And they of his part that fled ſaw , and returned to him,and purſued with him euen to Cades to their campe , and the came euen thither. 74. And there fel of the aliens in that day three thouſand men : and Ionathas returned into Ierufalem.

g) As to weare purple , and to bare a crowne, ſo to drinke in gold cuppes, and to weare a gold cheyne, was proper to Kings , and to whom they gaue licenſe.

(h) It is an ancient ceremonie in al nations, often mentioned in theſe Books, to confirme peace by giuing ech other the right hand.

(i) Only two capitaines remained , and with them ſome ſouldiars (as Ioſephus writeth , about 50) for it is not to be thought that Ionathas would haue returned to battel. v. 72. being but three men in al to begin a new aſſault.

CHAP.

CHAP. XII.

Ionathas confirmeth league with the Romanes and Spartiates, by letters: 19. with mention of letters receiued before. 24. By diligent guard he defendeth the countrie from the enimies inuasions, putting them to flight: 31. subdueth the Arabians, and returneth by Damascus (33. Simon prospering in other places.) fortifieth Ierusalem. 39. Finally is deceiued by Tryphon. 48. and al his men are slaine.

AND Ionathas saw that the time helped him, he chose men & sent them to Rome, to establish and to renew amitie with thē: 2. and to (*a*) the Spartiates, & to other places he sent epistles according to the same tenure. 3. And they went to Rome, and entered into the court, and sayd: Ionathas the high-Priest, and the nation of the Iewes haue sent vs to renew the amitie and societie according as before. 4. And they gaue them epistles vnto them by place and place, to conduct them into the land of Iuda with peace. 5. And this is a copie of the epistles which Ionathas wrote to the Spartiates: 6. IONATHAS the high Priest, and the ancients of the nation, and the Priests, and the rest of the people of the Iewes, to the Spartiates (*b*) their brethren greeting. 7. Long agoe were epistles sent to Onias the high-Priest from Arius who reigned with you, that you are our brethren, as the writing contayneth, that here beneath foloweth. 8. And Onias receiued the man that was sent with honour: and he receiued the epistles, wherein there was signification of the societie and amitie. 9. We wheras we needed none of these, hauing for our comfort the holie Books, that are in our hands, 10. chose rather to send vnto you to renew the fraternitie, lest perhaps we be made aliens from you: for much time is passed, since you sent to vs. 11. We therfore at al time without intermission in the solemne dayes, and the rest wherein we should, are mindful of you in the sacrifices, that we offer, and in the obseruances, as it is meet, and becommeth to remember brethren. 12. We reioyce therfore of your glorie. 13. But manie tribulations haue compassed vs, and manie battels, and the Kings that are round about vs, haue impugned vs. 14. We therfore would not be troublesome to you, nor to the rest our felowes & freinds in these battels. 15. For we haue had ayde from heauen, and we are deliuered, and our enemies are humbled. 16. We haue chosen therfore Numenius the sonne of Antiochus, and Antipater the sonne of Iason, and haue sent to the Romanes to renew with them the old amitie and societie. 17. We therfore haue commanded them that they come vnto you also, and salute you, and deliuer you our epistles, concerning the

(*a*) Sparta the chief citie of Lacedemonia called also Lacedemon, and Theramne.

(*b*) Spartians otherwise called Lacedemonians (by Iosephus and other writers) descended from Abraham, v. 21. and were in great league with the Iewes.

renewing

renewing of our fraternitie. 18. And now you shal doe wel in answering vs to these things. 19. And this (c) the rescript of the epistles, which he had sent to Onias: 20. ARIVS the King of the Spartians to Onias the grand Priest greeting. 21. It is found (d) in scripture of the Spartians, and the Iewes, that they are brethren, & that they are of the stocke of Abraham. 22. And now since we vnderstood these things, you doe wel in writing to vs of your peace. 23. Yea and we haue writen agayne to you, Our cattel, and our possessions, are yours: and yours, ours. We therefore haue commanded that these things be told you. 24. And Ionathas heard that the Princes of Demetrius were come againe with a great armie more then before to fight against him. 25. And he went out from Ierusalem, & mette them in the countrie of Amathis: for he gaue them not space to enter into his countrie. 26. And he sent spies into their campe, and they returning reported that they appointed to come vpon them in the night. 27. And when the sunne was set, Ionathas commanded his men to watch, and to be in armour readie to fight al night, and he set watchmen round about the campe. 28. And the aduersaries heard that Ionathas with his campanie was prepared to battel: & they feared & were afrayd in their hart: and they kindled fyres in their campe. 29. But Ionathas, & they that were with him, knew in not til the morning, and they saw light burning, 30. and Ionathas folowed them, & ouertooke them not: for they had passed the riuer Eleutherus. 31. And Ionathas turned aside to the Arabians, that were called Zabadeans, & he strucke them, & tooke the spoiles of them. 32. And he ioyned, & came to Damascus, & walked through al that countrie. 33. But Simon went forth, and came euen to Ascalon, and to the next holds, and he declined into Ioppe, and tooke it. (34. For he heard that they would deliuer the hold to Demetrius part) and he put a garrison there to keepe it. 35. And Ionathas returned, and called together the ancients of the people, & he consulted with them to build fortresses in Iurie, 36. & to build the wals in Ierusalem, and to reare a mount of a great height between the castel and the citie, to separate it from the citie, that it might be alone, and they might neither bye nor sel: 37. And they came together to build the citie: and the wal fel that was vpon the torrent toward the rising of the sunne, and he repayred it, which is called Caphetetha: 38. and Simon built Adiada in Sephela, and fortified it, and hanged on gates & locks. 39. And when (e) Tryphon had purposed to reigne ouer Asia, and to take the crowne, and to extend his hand against Antiochus the King: 40. fearing lest perhaps Ionathas would not permit him, but would fight against him, he sought to take him and to kil him. And rising vp he went into Bethsan. 41. And Ionathas went forth to meete him with fourtie thousand chosen men into battel, and came to Bethsan. 42. And Tryphon saw that Ionathas came with a great armie, to extend his hands vpon him: and he feared: 43. and receiued him with honour, & commanded him to al his freinds, and gaue him guifts: and he commanded

(c) The Spartianes had written this epistle before Onias writte to thē, though it be here placed after.

(d) There remained with the Spartiates old writes of genealogies, as Iosephus supposeth. *li. 12. c. 5. & li. 13. c. 9.*

(e) Morally in Tryphon is noted the practise of the diuel: who intending to ouerthrow a King or a Kingdom, first seeketh to deceiue the pastours, and to destroy them especially by errour or other sinne. For (as S. Gregorie teacheth. *ho. 38.*) if the pastours life be corrupted, his doctrine wil be contemned.

manded his hoſts to obey him, as himſelf. 44. And he ſayd to Ionathas: Why haſt thou troubled al the people, wheras we haue no warre? 45. And now ſend them backe to their houſes, but chooſe thee a few men, that may be with thee, and come with me to Ptolomais, and I wil deliuer it to thee, and the other holds, and the armie, and al the ouerſeers of the affaires, and returning I wil depart: for therfore I came. 46. And Ionathas belieued him, and did as he ſayd: and diſmiſſed his armie, and they departed into the land of Iuda: 47. but he retayned with him three thouſand men: of whom he ſent backe two thouſand into Galilee, and a thouſand came with him. 48. But as Ionathas entered into Ptolemais, they of Ptolemais ſhut the gates of the citie, and they tooke him, and al that had entered with him they ſlew with the ſword. 49. And Tryphon ſent an armie and horſemen into Galilee, and into the great playne to deſtroy al Ionathas felowes. 50. But they when they vnderſtood that Ionathas was taken, & was periſhed, and al that were with him, they encouraged themſelues, and went forth readie to battel. 51. And theſe that had purſued, ſeeing that the matter ſtood vpon their life, they returned. 52. But they came al with peace into the land of Iuda. And they lamented Iouathas, & them that were with him exceedingly: and Iſrael mourned with great mourning. 53. And al the heathen that were round about them, ſought to deſtroy them, for they ſayd: 54. They haue no Prince, and helper: now therfore let vs expugne them, and take away from men the memorie of them.

CHAP. XIII.

Simon exhorteth the people to defend themſelues, and religion: 7. is made general captaine. 14. Tryphon demandeth an hundred talents of ſiluer, and hoſtages for Ionathas, 17. which are ſent (to ſatisfie the people.) Tryphon receiueth the ranſom, 23. killeth Ionathas, and his ſonnes. 25. Simon erecteth a memorie to his parents and brethren. 31. Tryphon murdereth his yong King. 33. Simon fortifieth the countrie, obteyneth peace, and liberties of Demetrius: 42. ſubdueth the citie Gaza, and the rebellious caſtle within Ieruſalem.

(a) Simon the fourth generał captaine of the Machabees, & high-prieſt excelled his bretheren in wiſdome, by the teſtimonie of his father, c. 2. v. 65.

AND (a) Simon heard that Tryphon gathered a very great armie, to come into the land of Iuda, and to deſtroy it. 2. Seeing that the people was in dread, and in feare, he went vp to Ieruſalem, and aſſembled the people: 3. and exhorting he ſayd: You know what great battels I and my brethren, and the houſe of my father haue made for the lawes, and the holies, and the diſtreſſes that we haue ſeen: 4. by reaſon of theſe are al my brethren periſhed for Iſrael, and I onlie am left. 5. And now let it not fal to me to ſpare my life in al time of tribula-

tion

tion for I am not better then my brethren. 6. I wil (b) auenge therfore my nation and the holies, our children alſo, and wiues: becauſe al the heathen are gathered together to deſtroy vs of emnitie. 7. And the ſpirit of the people was kindled as ſoone as they heard theſe words: 8. and they anſwered with a loud voice, ſaying: Thou art our captayne in the place of Iudas, and Ionathas thy brother: 9. fight thou our battel, and we wil doe al things whatſoeuer thou ſhalt ſay to vs. 10. And gathering together al the men of warre, he haſtened to finiſh al the wals of Ieruſalem, and fortified it round about. 11. And he ſent Ionathas the ſonne of Abſalom, and with him a new armie into Ioppe, and they that were in the caſtel being caſt out, he remayned there. 12. And Tryphon remoued from Ptolemais with a great armie, to come into the land of Iuda, and Ionathas with him inward. 13. But Simon pitched in Addus againſt the face of the plaine. 14. And as Tryphon vnderſtood that Simon was riſen in the place of his brother Ionathas: and that he would ioyne battel with him, he ſent legats to him, 15. ſaying: For the ſiluer, that thy brother Ionathas owed in the Kings account, for the affaires which he had, we haue ſtayed him. 16. And now ſend an hundred talents of ſiluer, and his two ſonnes for hoſtages, that being dimiſſed he flye not from vs, and we wil releaſe him. 17. And Simon knew that with guile he ſpake with him, (c) neuertheles he commanded the ſiluer, and the children to be giuen: leſt he ſhould get great emnitie with the people of Iſrael, ſaying: 18. Becauſe he ſent not the ſiluer, and the children, therfore is he periſhed. 19. And he ſent the children, and the hundred talents: and he lyed, and diſmiſſed not Ionathas. 20. And after theſe things came Tryphon within the countrie, to deſtroy it, and they compaſſed by the way that leadeth to Addar, and Simon, & his campe marched into euerie place whither ſoeuer they went. 21. And they that were in the caſtel ſent legats to Tryphon, that he ſhould haſten to come through the deſert, and ſhould ſend them victuals. 22. And Tryphon prepared al the horſemen to come that night: but there was an exceeding great ſnow, and he came not into the countrie of Galaad. 23. And when he had approched to Baſcama, he ſlew Ionathas and his ſonnes there. 24. And Tryphon returned, and went into his countrie. 25. And Simon ſent and tooke the bones of Ionathas his brother, and buried them in Modin the citie of his fathers. 26. And al Iſrael lamanted him with great lamentation: and they mourned for him manie dayes. 27. And Simon (a) built ouer the ſepulcher of his father and of his brethren a building high to behold, of ſtone poliſhed behind and before: 28. and he erected ſeuen ſpyres one againſt one, to his father and mother, and to his foure brethren: 29. and about theſe he ſet great pillers: and vpon the pillers armour for an eternal memorie: and by the armour ſhips grauen, which might be ſeen of al that ſayled the ſea. 30. This is the ſepulcher, that he made in Modin euen vntil this day. 31. But Tryphō when he iourneyed with Antiochus the King, being but a yong man,

(b) He vndertooke by al his endeauour to defend and deliuor his nation from danger and to reſtore their former libertie.

(c) Simon being wiſe choſe the leſſe euil, and leſſe danger. For if he had not ſent that was demanded, it was very like and almoſt certaine, that Ionathas ſhould be ſlaine. and it would haue bene imputed to Simon, that he had not taken iuſt care of his brothers life, wherby the people would haue bene alienated from him, and perhaps haue reuolted from him, and alſo from religion S. *Tho. in hunc locum.*

(d) This was not vaine glory, but true gloria, to kepe memorie of ſ great vertue therby to ſ vp

by guile he ſlew him. 32. And he reigned in his place, & put the crowne of Aſia vpon himſelf, and made a great plague in the land. 33. And Simon built the fortreſſes of Iurie, fortifying them with high towres, & great wals, and gates, and locks: and he put victuals in the fortreſſes. 34. And Simon choſe men & ſent to Demetrius the King, that he would make a releaſe to the countrie: becauſe al Tryphons actes had been done by ſpoile. 35. And Demetrius the King according to theſe words anſwered him, and wrote an epiſtle in this manner: 36. KING Demetrius to Simon the High-Prieſt, and the freind of Kings, and to the ancients, and to the nation of the Iewes, greeting. 37. The crowne of gold, and * the bahem, which you ſent, we haue receiued: and we are readie to make with you great peace, and to write to the Kings chiefe officers to releaſe you the things that we haue releaſed. 38. For whatſoeuer things we haue decreed vnto you, ſtand in force. The holdes that you haue built, let them be to you. 39. We remitte alſo the ignorances, and offences euen vntil this day, and the crowne which you owed: and if any other thing was tributarie in Ieruſalem, now let it not be tributarie. 40. And if anie of you be fit to be enrolled among ours, let them be enrolled, and let there be peace between vs. 41. In the yeare an hundreth ſeuentie was the yoke of the Gentils taken away from Iſrael. 42. And the people of Iſrael began to write in the tables, and publique inſtruments. The firſt yeare vnder Simon the High-Prieſt, the great Duke, and the Prince of the Iewes: 43. In theſe dayes Simon approched to Gaza, and compaſſed it with campes, and he made engins, and ſet them to the citie, and he ſtruck one towre, and tooke it. 44. And they that were within the engin, brake out into the citie: and there was made a great ſturre in the citie. 45. And they that were in the citie went vp with their wiues and children vpon the wal their coates rent, and they cried with a lowd voice, deſyring of Simon that the right hands might be giuen them, 46. and they ſayd: Requite vs not according to our malices, but according to thy mercies. 47. And Simon yealding deſtroyed them not: but (e) yet he caſt them out of the citie, and cleanſed the houſes, wherein there had been idols, and then he entred into it with hymes bleſſing our Lord: 48. and al filthines being caſt out of it, he placed in it men that ſhould doe the law: and he fortified it, and made it his habitation. 49. But they that were in the caſtel of Ieruſalem, were prohibited to goe out and to come into the countrie, and to bye and ſel: and they were exceeding hungrie, and manie of them periſhed for famine, 50. and they cried to Simon to receiue the right hands, and he gaue it them: and he caſt them out from thence, and cleanſed the caſtel from the contaminations: 51. and they entred into it the three and twentith day of the ſecond month, the yeare and hundreth ſeuentie one, with prayſe, and boughes of palme trees, and harpes, and cymbals, and nables, and hymnes, and canticles, becauſe the great enemie was deſtroyed out of Iſrael. 52. And he ordayned

* a precious chaine.

(e) By how much more, that mercie is admixed with iuſtice, ſo that iuſtice be not deſtroyed, and that religion be aduanced, the better it pleaſeth God, and edifieth the wel diſpoſed.

Imitation. *He that loueth honour* (ſaith S. Auguſtin. *li. cent. Secun. lin. c. 17.*) *imitateth God. But humble ſoules deſire honour in God, proud men will be honoured more then God*, or without God. O how manie Epitaphes are of wicked men, nothing els but perpetual monuments of their ambition, vaintie, iniuſtice, cruelkie, & other vices, but thoſe that are of true vertues, are to Gods more honour: the auctor of al vertus.

ordayned that euerie yeare theſe dayes ſhould be kept with gladnes. 53. And he fortified the mount of the temple, that was by the caſtel, and he dwelt there himſelf, & they that were with him. 54. And Simon ſaw (*f*) Iohn his ſonne, that he was a valient man of warre: and he made him captayne of al the hoſts: and he dwelt in Gazara.

(*f*) This Iohn Hyrcanus defended the countrie againſt inuaders. *ch.* 16.

CHAP. XIIII.

Demetrius inuading Media is taken captiue: 4. and Iurie is in peace. 14. Simon cherisheth the godlie, and punisheth the wicked: 16. receiueth freindlie letters from the Romanes and Spartiates: 20. whereof the copie is recited: 24. ſendeth a legate to Rome with a preſent. 25. And is eſtablished high-Prieſt and gouernour by publique conſent.

IN the yeare an hundreth ſeuentie two, King Demetrius gathered his armie, and went into Media to get him aydes to expugne Tryphon. 2. And Arſaces the King of Perſia, and Media heard, that Demetrius was entred his confines, and he ſent one of his Princes to take him aliue. 3. And he went, and ſtruck the campe of Demetrius: and tooke him, and brought him to Arſaces, and he put him into ward. 4. And (*a*) al the land of Iuda was at reſt al the dayes of Simon, and he ſought good to his nation: & his power, and his glorie pleaſed them al dayes. 5. And with al his glorie he tooke Ioppe for an hauen, and made it an entrance vnto the iles of the ſea. 6. And he enlarged the borders of his nation, and obteyned the countrie. 7. And gathered a great (*b*) captiuitie, and had the dominion of Gazara, and of Beſura, and of the caſtle: and tooke away the vncleanes out of it, and there was none that reſiſted him. 8. And euerie man tilled his land with peace: and the land of Iuda yealded her fruits, and the trees of the fields their fruit. 9. The ancients ſate al in the ſtreets, and treated of the good things of the land, and the yongmen did on them glorie, and the ſtoles of warre. 10. And he gaue victuals to the cities, and he appointed them that they ſhould be veſſels of munition, til the name of his glorie was renowmed euen to the end of the earth. 11. He made peace vpon the land, and Iſrael reioyced with great ioy. 12. And euerie man ſate vnder his vine, and vnder his figtree: and there was none to make them afrayd. 13. There was none left that impugned thē vpon the earth: Kings were diſcomfited in thoſe dayes. 14. And he confirmed al the humble of his people, and ſought the law, & tooke away euerie wicked and euil man: he glorified the holies, and multiplied the

(*a*) Simon had now gouerned the people two yeares, beginning with great difficulties, but henceforth enioyed peace til Antiochus Sedetes brake the league, & inuaded Iurie *ch.* 15. *v.* 27. *&* 39.

(*b*) He reduced manie Iewes from captiuitie.

veſſels of the holie places. 16. And it was heard at Rome that Ionathas was dead, & euen vnto the Spartiats: and they were very ſorie. 17. But as they heard that Simon his brother was made the High-Prieſt in his place, and he obteyned al the countrie, and the cities therein; 18. they wrote to him in braſen tables, to renew the amities and ſocietie, which they had made with Iudas, & with Ionathas his brethren. 19. And they were read in the ſight of the Church in Ieruſalem. And this is a copie of the epiſtles, that the Spartiates ſent. 20. THE PRINCES and (c) the cities of the Spartians to Simon the grand Prieſt, & to the ancients, and the Prieſts, and the reſt of the people of the Iewes their brethren, greeting. 21. The legates, that were ſent to our people, haue told vs of your gloric, and honour, and ioy: and we reioyced at their entrance. 22. And we wrote that, which was ſayd of them in the counſels of the people, thus: Numenius the ſonne of Antiochus, and Antipater the ſonne of Iaſon, legates of the Iewes, came to vs, renewing with vs old amitie. 23. And it pleaſed the people to receiue the men glorioufly, and to put a copie of their words in the ſeuered Book of the people, to be for a memorie to the people of the Spartiats. And a copie of theſe we haue written to Simon the grand Prieſt. 24. And after theſe things Simon ſent Numenius to Rome, hauing a great buckler of gold, of the weight of thouſand pounds, to eſtabliſh amitie with them. But when the people of Rome had heard 25. theſe words, they ſayd: What thanks giuing ſhal we render to Simon & his children? 26. For he hath reſtored his brethren, and hath expugned the enemies of Iſrael from them: and they decreed him libertie, & regiſtred it in tables of braſſe, & put it in titles in mount Sion. 27. And this is a copie of the writing. THE EIGHTEENTH day of the month Elul, in the yeare an hundreth ſeuentie two, the third yeare vnder Simon the grand-Prieſt in Aſaramel, 28. in a great aſſemblie of the Prieſts, and of the people & the Princes of the nation, and the ancients of the countrie, theſe things were notified: that there haue often been battels made in our countrie. 29. But Simon the ſonne of Mathathias of the children of Iarib, & his brethren put themſelues in danger, and reſiſted the aduerſaries of their nation, that their holies and law might ſtand: and with great glorie haue they glorified their nation. 30. And Ionathas gathered together his nation, & was made their grand Prieſt, & he was layd to his people. 31. And their enemies would conculcate, and deſtroy their countrie, and extend their hands againſt the holies. 32. Then Simon, reſiſted and fought for his nation, and beſtowed much money, and armed the valient men of his nation, and gaue them wages: 33. and he fortified the cities of Iurie, and Bethſura, that was in the borders of Iurie, where the armour of the enimies was before: and he placed there Iewes for a garriſon. 34. And he fortified Ioppe, which was by the ſea: and Gazara, which is in the borders of Azotus, wherin the enemies dwelt before, and he placed Iewes there: and whatſoeuer was fitte for their correption, he

(c) Sparta being the chief citie of Lacedemonia, had manie cities ſubiect & depending as vpon their Metropolitane.

(d) When peace was eſtabliſhed in al Iurie, and freindſhippe confirmed with the Romanes, & Lacedemonians, the whole nation of the Iewes in gratitude towards Simon, who onlie now remained of Mathathias ſonnes, confirmed him in the office of high-prieſt prepetually or *for euer*, v 41 that is, during his life, & to his progenie, v 49.

put

put in them. 35. And the people ſaw the fact of Simon, and the glorie that he meant to doe to his nation, and they made him their duke, and grand Prieſt, for that he had done al theſe things, and for the iuſtice, and fayth, which he kept to his nation, and for that he ſought by al meanes to aduance his people. 36. And in his dayes it proſpered in his hands, ſo that the heathen were taken away out of their countrie, and they that were in the citie of Dauid in Ieruſalem in the caſtel, out of which they came forth, and contaminated al things that were round about the holies, and they brought great plague vpon chaſtitie: 37. and he placed in it men of Iurie to the defence of the countrie, and of the citie, and he rayſed the wals of Ieruſalem. 38. And King Demetrius appointed him the high-Prieſt-hood. 39. According to theſe things he made him his freind, and glorified him with great glorie. 40. For he heard that the Iewes were called of the Romanes, freinds, & felowes, & brethren, & that they receiued Simons legats glorioufly: 41. and that the Iewes, and their Prieſts cõſented that he ſhould be their duke, & high-Prieſt (e) for euer, til there riſe the faithful Prophet: 42. and that he be duke ouer them, and that he ſhould haue the care of the holies, and that he ſhould appoint rulers ouer their works, and ouer the countrie, and ouer the armour, and ouer the holds. 43. And that he haue care of the holies; and that he be heard of al, and that al writings in the countrie be writen in his name: and that he be clothed with purple and gold: 44. and that it be not lawful for any of the people, and of the Prieſts to diſanul anie of theſe, and to gainſay thoſe things, that are ſayd of him, or to cal together an aſſemblie in the countrie without him: & to be clothed with purple, & to weare a cheyne of gold. 45. But he that ſhal doe beſide theſe things, or ſhal make fruſtrate any of theſe, he ſhal be guiltie. 46. And it pleaſed al the people to appoint Simon, and to doe according to theſe words. 47. And Simon tooke it vpon him, and it pleaſed him to execute high Prieſt-hood, and to be duke & Prince of the nation of the Iewes, and of the Prieſts, and to be chiefe ouer al. 48. And this writing they bad them put in tables of braſſe, and to ſet them in the circuite of the holies, in a famous place: 49. and to put a copie therof in the treaſurie, that Simon may haue it, and his children.

(e) The high-Prieſt-hood continewed in this familie of the Machabees vntil Herod tooke it from them, ſelling it for money, and then ſhortly came Chriſt *the faithful Prophet.*

CHAP.

CHAP. XV.

Antiochus by his letters graunteth great priuileges to Simon: 10. purſueth Thryphon, and inuironeth him. 15. The Romanes commend the Iewes to other nations. 25. Antiochus refuſing ayde ſent by Simon, breaketh league, 30. and exacteth certaine cities, and tribute. 37. Thryphon eſcapeth, and other of the Kings forces inuade and ſpoile Iurie.

AND King Antiochus (*a*) the ſonne of Demetrius ſent epiſtles from the iles of the ſea to Simon the Prieſt, and Prince of the nation of the Iewes, and to al the nation: 2. and they conteyned this tenure: KING Antiochus to Simon the grand-Prieſt, and to the nation of the Iewes greeting. 3. Becauſe certaine peſtilent men haue obteyned the Kingdom of our fathers, and I meane to chalenge the Kingdom, and to reſtore it as it was before: and I haue choſen a great armie, and haue made ſhips of warre. 4. And I wil march through the countrie, that I may take reuenge of them, that haue deſtroyed our countrie, and that haue made manie cities deſolate in my realme. 5. Now therfore I eſtabliſh vnto thee al the oblations, which al the Kings before me remitted vnto thee, & what other guifts ſoeuer they remitted thee: 6. and I permitte thee to make a coyne of thy owne money in thy countrie: 7. and Ieruſalem to be holie and free, and al the armour that is made, and the fortreſſes which thou haſt built, and which thou doſt hold, let them remayne to thee. 8. And al that is dew to the King, and the things that are to be the Kings hereafter, from this preſent and for al time, they are remitted to thee. 9. And when we ſhal haue obteyned our Kingdom, we wil glorifie thee, and thy nation, & the temple with great glorie, ſo that your glorie ſhal be made manifeſt in al the earth. 10. In the yeare an hundreth ſeuentie foure went forth Antiochus into the land of his fathers, and al the hoſts aſſembled vnto him, ſo that there were few left with Tryphon. 11. And Antiochus the King purſued him, and he came to Dora flying by the ſea coſt. 12. For he knew that euils were heaped vpon him, and the armie forſooke him. 13. And Antiochus camped vpon Dora with an hundred twentie thouſand men of warre, & eight thouſand horſemen: 14. and he compaſſed the citie, and the ſhips approched to the ſea: & they vexed the citie by land & by ſea, and ſuffered none to come in, or to goe out. 15. And (*b*) Numenius came, and they that had been with him, from the citie of Rome, hauing epiſtles written to Kings, and countries, wherein were conteyned theſe words: 16. LVCIVS the Conſul of the Romanes, to Ptolomee the King greeting. 17. The Ambaſ-

(*a*) This Antiochus Sedetes ſonne of Demetrius Soter, was brother to Demetrius the ſecond, who was now captiue in Perſia. *ch.* 14. *v.* 3.

(*b*) This legate was ſent almoſt two yeares before to Rome. *ch.* 14. *v.* 24 and now brought letters, not only to the Iewes, but alſo to ſundrie Kings and peoples in their behalf.

ſadours of the Iewes our freinds came to vs, renewing the old amitie, and ſocietie, being ſent from Simon the Prince of the Prieſts, and the people of the Iewes. 18. And they brought alſo a buckler of gold of a thouſand pownds. 19. It hath pleaſed vs therfore to write to the Kings, & countries, that they doe them no harme, nor impugne them, & their cities, and their countries: and that they giue no ayde to them that fight againſt them. 20. And it hath ſeemed good vnto vs to take the buckler of them. 21. If therfore anie peſtilent men are fled out of their countrie to you, deliuer them to Simon the Prince of the Prieſts, that he may punith them according to their law. 22. Theſe ſelf ſame things were written to Demetrius the King, and to Attalus, and to Ariarathes, and to Arſaces, 23. and into al countries: and to Lampſaces, & to the Spartiats, and to Delus, and to Myndus, and to Sicyon, & to Caria, and to Samus, & Pamphilia, and Lycia, and Alicarnaſſus, and Coo, & Siden, & Aradon, and Rodes, and Phaſelis, & Gortyna, and Gnidus, and Cypres, & Cyrenee. 24. And a copie therof they wrote to Simon the Prince of the Prieſts and people of the Iewes. 25. But King Antiochus moued his campe vnto Dora the ſecond time, ſetting hands alwayes vpon it, and making engins: & he ſhut vp Tryphon, that he could not goe forth. 26. And Simon ſent vnto him two thouſand choſen men for ayde, and ſiluer, & gold, and aboundance of furniture. 27. And he would not take them, but brake al things that he couenanted with him before, and alienated himſelf frō him. 28. And he ſent to him Athenobius one of his freinds, to treate with him, ſaying: You hold Ioppe, and Gazara, and the caſtel, that is in Ieruſalem, cities of my Kingdom: 29. their borders you haue made deſolate, and you haue made a great plague in the land, and haue ruled in manie places in my Kingdom. 30. Now therfore deliuer the cities, that you haue taken, and the tributes of the places, wherin you haue ruled without the borders of Iurie. 31. But if not, giue you for thē fiue hundred talents of ſiluer, and for the deſtruction, that you haue made, & the tributes of cities other fiue hundred talents: but if not, we wil come and expugne you. 32. And Athenobius the Kings freind came into Ieruſalem, and ſaw the glorie of Simon, and his magnificence in gold, and ſiluer, and furniture aboundant, and he was aſtonished, & told him the Kings words. 33. And Simon anſwered him, and ſayd to him: Neither haue we taken other mens land, neither do we hold that is other mens: but the inheritance of our fathers, which was a certaine ſeaſon vniuſtly poſſeſſed of our enemies. 34. But we hauing oportunitie challenge the inheritance of our fathers. 35. For concerning Ioppe, and Gazara, that thou complayneſt (c) they made a great plague among the people, and in our countrie: for theſe (c) we giue an hundred talents. And Athenobius anſwered him not a word. 36. But with anger returning to the King, he reported vnto him theſe words, and the glorie of Simon, and al things that he ſaw, and the King was wrath with great anger. 37. And Tryphon fled by ſhippe to Orthoſias. 38. And the King appoin-

(c) Simon ſubdued theſe two townes becauſe they annoyed the Iewes: but becauſe they otherwiſe perteyned not to Iurie he payed for them an hundred talentes.

appointed Cendebæus captaine by the ſea coſt, and gaue him an armie of foot men and horſemen. 39. And he commanded him to moue the campe againſt the face of Iurie: and he commanded him to build (*a*) Cedron, and to fortifie the gates of the citie, and to conquer the people. But the King purſued Tryphon. 40. And Cendebæus came to Iamnia, and began to prouoke the people, and to conculcate Iurie, & to take the people captiue, and to kil, and to build Cedron. 41. And he placed there horſemen, and an hoſt: that going forth they might walke by the way of Iurie, as the King appointed him.

a) By the riuer of Cedron (ouer which Dauid paſſed 2. Reg 15. v. 23. and our Sauiour. *Ioa.* 18.) a citie was now built, or rather repared being decayed before.

CHAP. XVI.

Simon ſendeth two of his ſonnes to fight againſt Cendebæus, 8. whom they ouerthrow. 11. Ptolemee Simons ſonne in law, inuiting him to a feaſt treacherouſly killeth him, and his ſonnes Iudas and Mathathias: 19. ſendeth alſo men to kil Iohn, but he being warned of the treaſon, killeth them: 23. and ſucceedeth to his father in the gouernment.

AND (*a*) Iohn went vp from Gazara, and told Simon his father what Cendebæus did among their people. 2. And Simon called his two elder ſonnes, Iudas and Iohn, and he ſayd to them: I and my brethren, and the houſe of my father, haue expugned the enemies of Iſrael from our youth euen to this day: and it hath proſpered in our hands to deliuer Iſrael oftentimes. 3. And now I am old, but be you in place of me, and my brethren, and going forth fight for our nation: and the helpe from heauen be with you. 4. And he choſe out of the countrie twentie thouſand fighting men and horſemen, and they went forth to Cendebæus: and they ſlept in Modin. 5. And they aroſe in the morning, and went into the plaine field: and loe a mightie great armie comming to meete them of foot men, and horſemen, & there was a running riuer between them. 6. And he camped againſt the face of them, himſelf and his people, and he ſaw the people fearful to paſſe through the torrent, and he paſſed through firſt: and the men ſaw him, and they paſſed ouer after him. 7. And he diuided the people, and the horſemen in the middes of the footemen: and the horſemen of the aduerſaries were exceeding manie. 8. And they ſounded with the holie trumpets: and Cendebæus was put to flight, and his campe: and there fel manie of them wounded, & the reſt fled into the hold. 9. Then was Iudas Iohns brother wounded: But Iohn purſued them, til he came to Cedron, which he built: 10. and they fled euen to the towres, that were in the fields of Azotus, and he burnt them with fyre. And there fel of them two thouſand men, and he returned into Iurie in peace. 11. And Ptolomee the ſonne of Abobus was

a) After Simons death, his eldeſt ſõne Iohn, ſurnamed Hyrcanus, ſucceeded him in gouernment ſpiritual and temporal. *v.* 24.

appointed

appointed captayne in the plaine of Iericho, and he had much ſiluer, & gold. 12. For he was the ſonne in law of the high-Prieſt. 13. And his hart was exalted, and he would gayne the countrie, and he purpoſed treacherie againſt Simon and his ſonnes to diſpatch them. 14. And Simon walking through the cities, that were in the countrie of Iurie, and being careful of them, went downe into Iericho, he and Mathathias his ſonne, and Iudas, the yeare an hundreth ſeuentie ſeuen, the eleuenth month: this is the month Sabath. 15. And the ſonne of Abobus receiued them with guile into a litle fortreſſe, that is called Doch, which he built, and he made them a great feaſt, and hid men there. 16. And when Simon was (*b*) inebriated & his ſonnes, Ptolomee aroſe with his companie, and they tooke their weapons, and entered into the feaſt, and ſlew him, and his two ſonnes, and certain of his ſeruants. 17. And he did great deceite in Iſrael, and rendered euil for good. 18. And Ptolomee wrote theſe things, and ſent to the King that he ſhould ſend him an armie for ayde, and he would deliuer him the countrie, and their cities, and tributes. 19. And he ſent others into Gazara to diſpatch Iohn: and to the tribunes he ſent epiſtles, that they ſhould come to him, and he would giue them ſiluer, and gold, and guifts. 20. And he ſent others to take Ieruſalem, and the mount of the temple. 21. And one running before told Iohn in Gazara, that his father was periſhed, and his brethren, and that he hath ſent that thou alſo mayſt be ſlayne. 22. But as he heard it, he was exceedingly afrayd: and he apprehended the men, that came to deſtroy him, and he ſlew them: for he knew that they ſought to deſtroy him. 23. And the reſt concerning the words of Iohn, and his battels, and the valient actes, which he did manfully, and the building of the wals, which he built, and the things that he did: 24. Ioe theſe are writen in (*c*) the Book of the dayes of his prieſthood, from the time that he was made Prince of the Prieſts after his father. *

* *li. 2. c. 1. v. 1.*

(*b*) He beginning to gouerne in the yeare 170. *ch.* 13. *v.* 41. 42. had difficulties the firſt & laſt yeares, in the reſt they had peace. To be *inebriated* ſignifieth no more but to be repleniſhed with drinke competently, or aboundātly, without exceſſe. As *Pſal.* 64. *v.* 10. *the earth inebriated*, and *v.* 11. *riuers inebriated*. That is, aboundātly repleniſhed without exceſſe. *S. Auguſt q.* 144. *in Gen.*

(*c*) Out of the booke here mentioned ſome thinke the fourth booke of Machabees was tranſlated. *See Sixtus Senen. li. 1. Biblioth. pag.* 87.

THE SECOND BOOK OF MACABEES.

CHAP. I.

The Iewes in Ieruſalem write to the Iewes in Ægypt, 7. ſignifying that they had writte before of manie afflictions paſt: 9. and now write againe, rendering thankes to God for their deliuerie from Antiochus: 18. exhorting their bretheren to keep the feaſt of Scenopegia: reciting the miracle of water returning into fire 24. when Nehemias prayed: 33. and that the King built a temple in memorie therof.

This Appendix cõcerning two epiſtles of the Iewes was added to the hiſtorie of the firſt booke by him that writte this ſecond.

a) As they had written before in their afflictions, ſo now they exhorte their bretheren to be thankful to God, and amongſt other meanes to ſhew their grateful minde by celebrating the feaſt of dedication of the new altar.



O the brethren, the Iewes that are throughout Ægypt, the brethren, the Iewes that are in Ieruſalem, and that are in the countrie of Iurie, ſend health, & good peace. 2. God doe good to you, and remember his teſtament, that he ſpake to Abraham, and Iſaac, and Iacob, his faithful ſeruants: 3. and giue he vnto you al an hart to worſhip him him, and to doe his wil with a great hart, and a wil ing minde. 4. Open he your hart in his law, and in his precepts, and make peace. 5. Heare he your prayers, and be he reconciled vnto you, neither forſake he you in the euil time. 6. And now here we are praying for you. 7. When Demetrius reigned, in the yeare one hundreth ſixtie nine, (a) we Iewes wrote vnto you in the tribulation, and violence, that came vpon vs in theſe yeares, ſince Iaſon reuolted

(a) li 2. c. 4. v. 7.

from the holie land, and from the Kingdom. 8. They burnt the gate' and shed innocent bloud: and we prayed to our Lord,& were heard,& we offered sacrifice, and fine floore,and lighted the lamps, and set forth there breads. 9. And now celebrate ye the dayes of Scenopegia of the month Casleu. 10. In the yeare one hundreth eightie eight, the people that is at Ierusalem, and in Iurie, and the senate, and (*b*) Iudas, to Aristobolus the maister of Ptolomee the King, who is of the stock of the annointed Priests, and to those Iewes that are in Ægypt, health and welfare. 11. Being deliuered by God out of great dangers, we giue him thankes magnifically,as who haue fought against such a King. 12. For he made thē swarme out of Persis, that haue fought against vs, & the holie citie. 13. For whē he was captaine in Persis,& with him a very great armie, he fel in the temple of Nania,being deceiued by the counsel of Naneaes Priests. 14. For Antiochus, and his freinds came to the place as to dwel with her,& that he might receiue much money vnder the title of a dowrie 15. And when Naneaes Priests had layde it forth,and he with a few was entred within the cōpasse of the temple,they shut the tēple, 16. when Antiochus was entred in: & a secrete entrāce of the temple being opened,casting stones they struck the duke, and them that were with him, and diuided them in pieces,and cutting of their heads they threw them forth. 17. Blessed be the God in al things, who hath deliuered vp the impious. 18. We therfore meaning to keep the purification of the temple the fiue and twentith day of the month Casleu, thought it necessary to signifie vnto you: that you also may keep the day of Scenopegia, and the day of the fire that was giuen, when Nehemies, after the temple was built & the altar,offered sacrifice 19. For when our fathers were caryed(*c*)into Persis,the Priests that then were the worshippers of God, taking the fire from the altar, hid it secretly in a valley where there was a pitte deep, & dry, &therin they saued it,sot hat the place was vnknowne to al men. 20. But when manie yeares had passed,and it peased God that Nehemias should be sent of the King of Persis: he sent the nephewes of those Priests, that had hid it, to seeke out the fire: and as they told vs, they found not fire, but (*d*) thicke water. 21. And he bad them draw, and bring vnto him: and the sacrifices, that were layd on, the Priest Nehemias commanded to be sprinkled with the same water, and the wood, and the things that were layde therupon. 22. And as this was done, and the time was come that the sunne shone forth, which before was in a cloude, there (*e*)was kindled a great fire, so that al merueiled. 23. And al the Priests made prayer, whiles the sacrifice was consuming, Ionathas beginning, and the rest answering. 24. And the prayer of Nehemias was in this manner: O LORD God creatour of al,dreadful,& strong,iust,& merciful,which only art the good King, 25. only giuer,only iust,and omnipotent,and eternal: which deliuerest Israel from al euil, which madest the fathers elect, and didst sanctifie them. 26. Receiue the sacrifice for al thy people Israel,& keep thy

(*b*) It seemeth that either this Iudas was the first sonne of Iohn Hyrcanus (otherwise called Aristobolus) or rather Iudas Essenus, of whom ch.2 v.14.and of whom Iosephus writeth, *li.13,c.19.*

(*c*) Chaldea being nere to Persis, is sometimes comprehended vnder the same name so Mamertinus, *in Panegirica ad Iulia.* reciteth *Tigris and Euphrates* amongst the riuers of Persis,& S Chrysostom. *ho. 6. in Math.* saith the Iewes were deliuered *from captiuitie of Babylon*, meaning Babylon.

(*d*) In this fire were foure miracles. First it was not changed into ayre but into water, v. 20.

(*e*) Secondly this water being cast on the hostes of sacrifice was kindled as fire v.22.

part, and ſanctifie it. 27. Gather together our diſperſion, deliuer them, that ſerue the Gentils, and regard the contemned & abhorred: that the Gentils may know that thou art our God. 28. Afflict them that oppreſſe vs, and that doe contumelie in pride. 29. Place thy people in thy holie place, as Moyſes ſayd. 30. And the Prieſts ſang hymnes, til the ſacrifice was conſumed. 31. And when the ſacrifice was conſumed, of the reſt of the water Nehemias commanded the greater ſtones to be throughly waſhed. 32. Which thing as it was done, out of them (*f*) was kindled a flame: but (*g*) by light alſo, that ſhined from the altar, it was conſumed. 33. And as the thing was made manifeſt, it was told the King of the Perſians, that in the place, wherin thoſe Prieſts that were tranſported, had hid fire, there appeared water, with the which Nehemias, and they that were with him, purified the ſacrifices. 34. And the King conſidering, and diligently examining the matter, made a temple for it, that he might approue that which was done. 35. And when he had approued it, he gaue to the Prieſts manie good things, and diuerſe guifts, and taking them with his owne hand, he gaue to them. 36. And Nehemias called this place (*h*) Nephthar, which is interpreted purification. But it is called with manie Nephi.

b *f*) Thirdly, it burned alſo being caſt vpon ſtones. v. 32.

(*g*) Fourthly, it was extinguiſhed by the light that came from the altar. *v.* 32.

h) *Nephthar*, ſignifieth *deliuerie*, which is the effect of purification, for the temple & other holie things being purified, were deliuered from prophane vſe.

CHAP. II.

Holie fire, and the Booke of the law were conſerued by Ieremie the Prophet, in the tranſmigration into Babylon. 4. *Likewiſe the Tabernacle of Moyſes, the Arke, and Altar of inceeſe in a ſecrete place.* 8. *As Moyſes had dedicated the Tabernacle, and Salomon the Temple:* 14. *ſo Iudas Machabeus clenſing the Temple, and making a new Altar, inſtituted a feaſt of the Dedication therof.* 20. *The Preface of the Author abridging the hiſtorie of the Machabees written by Iaſon in fiue Bookes.*

AND it is found in the deſcriptions of Ieremie the Prophet, that he commanded them that went in tranſmigration, to take (*a*) the fire, as it was ſignified, and as he commanded them that were caried away in tranſmigration. 2. And he gaue them a law that they ſhould not forget the precepts of our Lord, and that they ſhould not erre in their minds, ſeeing the idols of gold, & ſiluer, & the ornaments of them. 3. And ſaying other like things, he exhorted them that they would not remoue the law from their hart. 4. And it was in the ſame writing, how the Prophet commanded by the diuine anſwer made to him, that (*b*) the tabernacle, and the arke ſhould folow in company with him, til he came forth into the mount in which Moyſes aſcended, and ſaw the inheritance of God. 5. And Ieremie comming thither

Epiſt. Iere. Baruc. 6.

a) S. Ambroſe. *li.* 3. *c.* 14. *Offic.* writeth at large of this miracle.

b) Neither the tabernacle nor the arke were caried away by Nabuchodonoſor, but were preſerued by ſome meanes: and moſt like (beſides the auctoritie of this ſcripture) by Ieremie the Prophet, who had ſpecial fauour of the Babylonians, when Ieruſalem was taken. *Iere.* 39 *v.* 11.

found

found a place of a caue: and he brought the tabernacle, and the arke, & the altar of incenſe in thither and ſtopped the doore. 6. And there came certaine withal, that folowed, to marke the place for themſelues: and they could not finde it. 7. And as Ieremie vnderſtood it, blaming them he ſayd: that the place ſhalbe vnknowne, til God gather together the congregation of the people, and become propicious: 8. and then our Lord wil ſhew theſe things, and the maieſtie of our Lord ſhal appeare, and there ſhal be a cloude as it was alſo made manifeſt to Moyſes, and as when Salomon prayed that the place might be ſanctified to the great God, he did manifeſt theſe things. 9. For he handled wiſedom magnifically: as hauing wiſedom, did he offer the ſacrifice of the dedication, and of the conſummation of the temple. 10. As Moyſes alſo prayed to our Lord, and as Salomon prayed, and fire came downe from heauen, and conſumed the holocauſt. 11. And Moyſes ſayd: Becauſe that which was for ſinne, was not eaten, it was conſumed. 12. In like manner Salomon alſo eight dayes celebrated the dedication. 13. And theſe ſelfe ſame things were put in the deſcriptions and commentaries of Nehemias: & after what ſorr he making a librarie gathered together Books of the Prophets, and of Dauid, and the epiſtles of the Kings, and concerning the donaries. 14. And in like manner (c) Iudas alſo ſuch things as were fallen away by the warre that happened to vs, gathered them al together, and they are with vs. 15. If therfore you deſire things, ſend ſome that may fetch them vnto you. 16. We therfore meaning to keep the purification haue written vnto you: You ſhal doe wel then, if you keep theſe dayes. 17. And God that hath deliuered his people, and rendered the inheritance to al, the Kingdom, and the Prieſt-hood, and the ſanctification, 18. as he promiſed in the law, we hope that he wil quickly haue mercie vpon vs, and wil gather vs together from vnder heauen into the holie place. 19. For he hath deliuered vs out of great perils, and hath purged the place. *

20. (d) Concerning Iudas Machabeus, and his brethren, and of the purification of the great temple, and of the dedication of the altar, 21. Yea and of the battels that perteyne to Antiochus the Noble, and his ſonne Eupatour: 22. and of the apparitions, that were made from heauen to them, that did manfully for the Iewes, ſo that being few they reuenged the whole countrie, and put to flight the barbarous multitude: 23. and repayred the moſt famous temple in al the world, and deliuered the citie, and the lawes that were aboliſhed, were reſtored, our Lord with al clemencie being made propicious vnto them. 24. Alſo the things which by Iaſon the Cyrenean are compriſed in fiue Books, we haue attempted to abridge in one volume. 25. For conſidering the multitude of Books, & the difficultie to them, that wil attempt the natrations of hiſtories, becauſe of the multitude of matters: 26. we haue been careful for them that are willing to reade, that there might be delectation of the minde: and for the ſtudious, that they may more

2 Mac. 2. 1 Reg. 8.

Leuit. 9. v. 24.

* li. 2. c. 15. v. 38.

A

c] This ſeemeth to be the ſame Iudas Eſſenus who with others writte this epiſtle. ch. 1. v. 10.

d) After the author had written this Appendix to the former Book, he reſolued alſo to adde an abridgement of the whole hiſtorie, wherunto he maketh this Preface, ſignifying the matter wherof he wil write. v. 20. in what manner. v. 24. and why, v. 15. auouching his diligence. v. 26. with breuitie. v. 29.

e) God aſſiſting the writers of diuine hiſtories, doth not alwayes deliuer them from labour in ſeeking to know the ſame of ſuch as knew particular things. So S. Luke writte the Goſpel *hauing diligently attained to al things.* Luc. 1. v. 3.

more eaſily committe it to memorie: and that profite might enſue to al that read it. 27. And to our owne ſelues indeed, which haue taken vpon vs this worke, to make an abridgement, we haue taken in hand no eaſie labour, yea rather a buſines ful of watching and ſwette. 28. As they that prepare a feaſt, & ſeeke to condeſcend to other mens wil: for manie mens ſakes we doe willingly ſuſteyne the labour. 29. The * veritie certes concerning euery particular leauing to the auctours, & our ſelues according to the forme that is giuen, ſtudying to be briefe. 30. For as the builder of a new houſe muſt haue care of the whole building: but he that hath the care to paint muſt ſeeke out the things that are apt for garniſhing: ſo muſt it be eſteemed alſo in vs. 31. For to gather together the vnderſtanding, to order the ſpeach, and curiouſly to diſcuſſe euerie particular part, agreeth to the auctour of an hiſtorie: 32. but to purſew the breuitie of ſpeach, and to auoyde the exact declarations of things, is to be granted to him that abridgeth. 33. From hence then wil we begine the narration: of the preface let it be ſufficient to haue ſayd thus much. for it is a fooliſh thing before the hiſtorie to flow ouer, and in the hiſtorie to be ſhort. *

* exact declaration.

* li. 1. c. 1. v. 1.

CHAP. III.

When Ieruſalem was in peace, and good order, by the care of Onias high Prieſt, and King Seleucus fauoured pious works, 4. Simon a wicked churchwarden, betrayeth the treaſure of the Sanctuarie: 7. Wherupon Heliodorus ſent by the King, and after curteous entertainment, declaring that he muſt carie al the money to the King, is reſiſted by Onias with others, deuoutly commending the cauſe to God. 23. He neuertheles attempting the ſacriledge, is terrified by a viſion, ſore beaten, and in deſperate miſerie. 31. By Onias ſacrifice and prayers is reſtored to health: 31. and returning home confeſſeth the power of God.

The firſt part The perſecution of the Church by Antiochus.

a) Three things make a common wealth to be in good ſtate.

1. Good agreement of principal men amongſt themſelues, & with the commonaltie.

2. Exact obſeruation of good lawes.

3. And eminent vertue of the ſupreme gouernour with exercife of pietie and hate of ſinnes.

(b) Other three things doe trouble the ſtate: Obſtina-

THEREFORE when the holie (a) citie was inhabited in (1.) al peace, (2.) the lawes alſo as yet were very wel kept, becauſe of Onias (3.) the high Prieſt his pietie, and minde that hated euils, 2. it came to paſſe that Kings alſo thēſelues, and Princes eſteemed the place worthie of high honour, & glorified the tēple with verie great guifts: 3. ſo that Seleucus the King of Aſia of his reuenewes allowed al the charges perteyning to the miniſterie of the ſacrifices. 4. But (b) Simon of the tribe of Beniamin, being appointed ouerſeer of the temple, (c) contended, the Prince of the Prieſts reſiſting him, to worke ſome wicked thing in the citie. 5. And (2.) when he could not ouercome Onias, he came to Appollo-

nius

nius the ſonne of Tharſæas, who at that time was gouernour of Cæleſyria, and Phænicia: 6. and told him, that the treaſurie at Ieruſalem was ful of innumerable deale of money, and the common ſtore to be infinite, which perteyne not to the account of the ſacrifices: and that it is poſſible al might fal into the Kings powre. 7. And (3.) when Appollonius had made relation to the King, concerning the money that he was told of, he calling for Heliodorus, who was ouer his affaires, ſent him with commiſſion to tranſport the foreſayd money. 8. And forthwith Hliodorus began to take his iourney, in ſhew indeed as if he would goe viſite the cities throughout Cæleſyria and Phænicia, but in very deed to accompliſh the Kings purpoſe. 9. But when he was come to Ieruſalem, and was curteouſly receiued in the citie by the high-Prieſt, he told of the aduertiſment giuen of the money: and opened for what cauſe he was come: and asked if theſe things were ſo in very deed. 10. Then the high-Prieſt ſhewed that theſe were depoſita, and the liuelihoods of widowes & pupils: 11. but certaine of them to belong vnto Hircanus of Tobie a very noble man, among theſe things, which impious Simon had promoted, and the whole to be of ſiluer foure hundred talents, and of gold two hundred. 12. And that they ſhould be deceiued which had committed it to the place, and the temple, that is honoured throughout the whole world, to be a thing, for the reuerence and holines therof altogether vnpoſſible. 13. But he by reaſon of thoſe things, which he had in commiſſion of the King, ſayd in any wiſe that they muſt be caried to the King. 14. And on a day appointed, Heliodorus entered in to take order concerning theſe things. But there was no ſmal trembling throughout the whole citie. 15. And the Prieſts caſt themſelues before the altar with their Prieſts ſtoles, and inuocated him from heauen, which made the law of depoſita, that he would keepe the things ſafe, from them that had depoſed them. 16. But now he that ſaw the countenance of the high-Prieſt, was wounded in minde: for his face and colour being changed declared the inner ſorow of the minde. 17. For there was a certaine penſiuones powred about the man, and horrour of the bodie, wherby the ſorow of his hart was made manifeſt to them that beheld him. 18. Others alſo came flocking together out of their houſes: praying with publike ſupplacation, for that the place was to come into contempt. 19. And the women hauing their breaſt girded with haire-clothes, came together through the ſtretes. Yea and the virgins (c) that were shut vp, came forth to Onias, and ſome to the wals, but ſome looked through the windowes: 20. and al ſtretching forth their hands vnto heauen, prayed. 21. For the expectation of the confuſe multitude, and of the grand Prieſt being in an agonie, was miſerable. 22. And theſe certes inuocated almightie God, that the things committed to them, might be performed with al integritie for them that had commited the ſame of truſt. 23. But Heliodorus exerciſed that which he had decreed in the ſame place himſelf preſent with his gard

(b) Other three things do trouble the ſtate: Obſtinacie in offenders, not content to be corrected. 2 Inueterate malice ſeeking reuenge againſt iuſt Superiours. 3. and auarice of princes, to robbe the holie or common treaſure.

(c) Theſe virgins remained in places nere to the temple, brought vp in exerciſes of pietie, faſting and praying, til they were deſpouſed. 1. *Reg.* 1. v. 22. *S. Amb. li.* 1 *de virgin. S. Greg. Niſſen: Orat. de Chriſti. Natiuit. S. Damaſ. li.* 4. *c.* 13.

gard about the treasurie. 24. But the spirit of almightie God made great euidence of his appearing, so that al which had presumed to obey him, falling by the vertue of God, were turned into dissolution and feare. 25. For (d) there appeared to them a certaine horse hauing a terrible rider, adorned with very rich harnesse: and he with fiercenes struck Heliodorus with his forefoote, and he that sate vpon him, seemed to haue armour of gold. 26. There appeared also two other yong men comely for strength, excellent of glorie, and beautiful in attyre: which stood about him, and on both sides whipped him, beating him with manie stripes without intermission. 27. And Heliodorus sodenly fel on the ground, and they tooke him being couered round about with much darknes, and being set in a seate portatiue, they thrust him forth. 28. And he that with manie currers, and men of his garde entered into the foresayd treasurie, was caried no man giuing him succourse, the manifest powre of God being knowne. 29. And he indeede by the powre of God lay dumbe, and depriued of al hope, and health. 30. But they blessed our Lord, because he magnified his place: and the temple, that a litle before was ful of feare and tumult, almightie God appearing, was filled with ioy and gladnes. 31. And then certaine of the freinds of Heliodorus forthwith desired Onias, that he would inuocate the highest to giue him life, who was at the very last gaspe. 32. And the high-Priest considering least perhaps the King might suspect some malice on the Iewes part done about Heliodorus, offered for the health of the man an healthful host. 33. And when the high-Priest by prayer obteyned, the selfe same yong men, clothed with the same garments, standing by Heliodorus, sayd: Giue thanks to Onias the Priest: for him hath our Lord giuen thee life. 34. But thou being scourged of God, declare vnto al men the great workes and the powre of God. And these things being sayd, they appeared no more. 35. And Heliodorus hauing offered an host to God, and hauing promised great vowes to him, that granted him to liue, and giuing thankes to Onias, taking his armie againe returned to the King. 36. And he testified to al men those works of the great God, which he had seen before his owne eyes. 37. And when the King had asked Heliodorus; who was meete to be sent yet once more to Ierusalem, he sayd: 38. If thou haue anie enemie, or traitour to thy Kingdome, send him thither, and thou shalt receiue him againe scourged, if yet he escape: because there is vndoubtedly in the place a certaine powre of God. 39. For he that hath his dwelling in the heauens, is the visiter, and helper of that place, and them that come to doe euil, he striketh, and destroyeth. 40. Therefore concerning Heliodorus, and the keeping of the treasurie so the matter standeth.

(d) 4. Reg. 2. v. 11. A firie chariot and firie horses caried Elias from Elizeus. 4. Reg. 6. v. 17. And the mountaine appeared ful of horses, and of firie chariots round about *Elizeus*, no lesse strange then this vision. See S. Ambrose *li. 2. c. 29. Offic.* discoursing vpon this historie.

CHAP. IIII.

Onias defamed and moleſted by Simon, repayreth to the King to procure peace. 7. Seleucus dying, and Antiochus reigning, Iaſon by promiſing money to the King, getteth the office of high-Prieſt from his brother Onias: 10. and peruerteth religion: 12. ſetteth vp a wicked ſchoole, wherby manie are corrupted: 18. ſendeth money for ſacrifice to be offered to Hercules, which is employed in making gallees. 21. Antiochus is receiued with great pompe into Ieruſalem. 23. Menelaus by promiſe of more money getteth the high prieſthood from Iaſon. 29. He alſo is depoſed, and his brother Liſimachus put in the place. 32. Andronicus trayterouſly murdereth Onias, 36. and for the ſame is ſlaine by the Kings commandment: 39. and Lyſimachus by the people. 43. Menelaus iuſtly accuſed eſcapeth by bribing, and the innocent are ſlaine.

BVT Simon the foreſayd betrayer of the money and of his countrie, (*a*) ſpake il of Onias, as though he had ſtirred vp Heliodorus to theſe things, and had been the mouer of the euils: 2. and the prouider for the citie, and defender of his nation, and the emulatour of the law of God, he preſumed to cal a ſecret betrayer of the Kingdom. 3. But when the emnities proceeded ſo far, that murders alſo were committed by certaine of Simons familiars: 4. Onias conſidering the peril of the contention, and that Appollonius being gouernour of Cæleſyria, & Phænicia, was outragious, which encreaſed the malice of Simon, (*b*) went to the King, 5. not as an accuſer of the citizens, but conſidering with himſelf the common profite of the whole multitude. 6. For he ſaw that without the Kings prouidence it was vnpoſſible that peace ſhould be made in thoſe matters, and that Simon would not ceaſe from his follie. * 7. But after Seleucus departure out of life, when Antiochus that was called the Noble, had taken the Kingdom vpon him, Iaſon the brother of Onias ambiciouſly ſought the high-prieſthood: 8. going to the King, promiſing him three hundred three ſcore talents of ſiluer, & of other reuenewes foure ſcore talents, 9. aboue this he promiſed alſo an hundred fiftie more, if leaue might be granted him to make a ſchole, and a place for youth, and to intitle them, that were at Ieruſalem, Antiochians. 10. Which when the King had granted, and he had obteyned the princedom, forthwith he began to tranſport his countrie men to the heathen rite. 11. And theſe things being taken away, which of fauoure had been decreed by Kings vnto the Iewes, and through Iohn the father of the Eupolemus, who was embaſſadour with the

(*a*) It is the common practiſe of al traytors to calumniate and defame good gouerners.

(*b*) And the beſt remedie againſt ſuch ſeducers is by auctoritie of Superiour powre, not by the people, who are commonly more prone to fauour faction then iuſtice.

* *li. 1. c. 1. v. 11.*

E

Romans concerning amitie and ſocietie, he diſanulling the lawful rites of the citizens, made wicked ordinances. 12. For he preſumed vnder the verie caſtle to ſet vp a ſchoole, and to put al the goodlieſt youthes in brothel houſes. 13. And this was not the beginning, but a certaine encreaſe, and going forward of the heathen and ſtrange conuerſation, through the abominable neuer heard before, of Iaſon the impious and not a Prieſt. 14. So that the Prieſts were not now occupied about the offices of the altar, but (c) the temple being contemned, & the ſacrifices neglected, they haſtened to be pertakers of the gamme of wraſtling, & of the vniuſt maintenance therof, & in the exerciſe of the coyte. 15. And ſetting nought by the honours of their fathers, they eſteemed the Greeke glories for the beſt: 16. by reaſon wherof they had dangerous contention, & they had emulation toward their ordinances, and in al things they coueted to be like to them, whom they had enemies & murderers. 17. For to doe impiouſly againſt the lawes of God eſcapeth not vnpunished, but this the time folowing wil declare. 18. And when the game vſed euerie fifth yeare was kept at Tyre, & the King was preſent, 19. the wicked Iaſon ſent frō Ieruſalem ſinful men, carying three hundred didrachmaes of ſiluer for the ſacrifice of Hercules, which they that caryed it, requeſted that it might not be beſtowed on the ſacrifices, becauſe it ought not, but that it might be deputed for other charges. 20. And theſe were offered indeed by him that ſent them, vnto the ſacrifice of Hercules: but becauſe of them that were preſent they were giuen to the making of gallees. *

21. And Apollonius the ſonne of Mneſtheus being ſent into Ægypt becauſe of the nobles of Ptolomee Philometor the King, (d) when Antiochus vnderſtood that himſelf was made an alien from the affaires of the Kingdom, prouiding for his owne commodities, departing thence he came to Ioppe, and from thence to Ieruſalem. 22. And being magnifically receiued of Iaſon, and the citie, entered in with torch lights, and with prayſes: and from thence he turned his armie into Phœnicia. 23. And after the time of three yeares Iaſon ſent Menelaus brother of the foreſaid Simon, carying money to the King, and to bring anſwers of neceſſarie affaires. 24. But he being commended to the King, when he had magnified the preſence of his power, wreſted the high-Prieſthood vpon himſelf, ouer bidding Iaſon three hundred tolents of ſiluer. 25. And hauing receiued commiſſion from the King, he came, hauing in deed nothing worthie of the Prieſthood: but bearing the mind of a cruel tyrant, and the wrath of a wilde beaſt. 26. And Iaſon indeede, who had circumuented his owne brother, being himſelf deceiued was driuen out a fugitiue into the countrie of the Ammanites. 27. And (e) Menelaus obteyned the princedom: but concerning the money promiſed to the King he did nothing, whēras Soſtratus that was gouernour of the caſtel exacted it. 28. For to him perteyned the exacting of the tributes: for which cauſe they were both called out to the King. 29. And

Mene-

(c) Where true Religion is abolished, moſt men neglect al new of religion, and rather applie themſelues to vanities, or worſe ſinnes.

(d) This King falſly pretended to reſtore his kinſman (his ſiſters ſōne) to the kingdom, being depriued by his yonger bro- (*Liuius li.* 44) but the true cauſe of his ſending Apollonius into Ægypt, was to ſubdue that kingdom to himſelf. *Mac.* 1. *v.* 17.

(e) Menelaus brother of Simon (*v.* 23) of the tribe of Beniamin (*ch.* 3. *v.* 4.) was not by the law capable of the Prieſthood, which only perteined to the progenie of Aaron of the tribe of Leui. So in this troubleſome time the right ſucceſſion of high-Prieſts was intermitted, and reſtored in Matharhias. *h.* 21.. .2

* *li.* 1. *c.* 1. *v.* 17.

G

Menelaus was remoued from the Prieſt-hood, Lyſimachus his brother ſucceeding: and Soſtratus was made gouernour of the Cyprians. 30. And when theſe things were a doing, it chanced the Tharſians, and the Mallotians to moue ſedition, becauſe they were giuen for a guift to King Antiochus concubine. 31. The King therfore came in haſt to pacifie them, one of his companions Adronicus being left ſubſtitute. 32. But Menelaus ſuppoſing that he had taken a conuenient time, ſtealing certaine veſſels of gold out of the temple, gaue them to Adronicus, and others he had ſould at Tyre, and in their neere cities: 33. Which thing when Onias vnderſtood moſt certainly, he rebuked him, keeping himſelf in a ſafe place at Antioche beſide Daphne. 34. Wherupon Menelaus cõming to Andronicus, deſired him to kil Onias. Who when he was come to Onias, and right hands being giuen with an oath (although he was ſuſpected of him) had perſwaded him to come out of the ſanctuarie, immediately he ſlew him, not reuerencing iuſtice. 35. For which cauſe not only the Iewes, but alſo other natiõs likewiſe were offẽded, & tooke it grieuouſly for the vniuſt murder of ſo great a man. 36. But when the King was returned out of the places of Cilicia, the Iewes went vnto him at Antioch, and alſo (*f*) the Greeks: complayning of the vniuſt murder of Onias. 37. Antiochus therfore was ſorie in his minde for Onias, & being inclined to pitie, he ſhed teares, remembring the ſobrietie and modeſtie of the deceaſed. 38. And his hart being incenſed, he commanded Andronicus being ſpoiled of the purple, to be led about al the citie: and that in the ſame place, wherin he had committed the impiety vpon Onias, the ſacrilegious perſon ſhould be depriued of his life, our Lord repaying him worthie puniſhment. 39. And manie ſacrilegies being committed of Lyſimachus in the temple by the counſel of Menelaus, and the rumour being bruited abrode, the multitude gathered together againſt Lyſimachus, much gold being now caryed out. 40. But the multitudes making inſurrection, & their minds repleniſhed with anger, Lyſimachus arming almoſt three thouſand began to vſe vniuſt hands, a certaine tyrãt being captaine farre growne in age, and alſo in madnes. 41. But as they vnderſtood the endeauour of Lyſimachus, ſome tooke ſtones, ſome ſtrong clubbes, & certaine threw aſhes. 42. And manie indeed were wounded, and certaine alſo throwne to the ground, but al were put to flight: the ſacrilegious perſon alſo himſelf they ſlew beſide the treaſurie. 43. Concerning theſe things therfore iudgement began to be cõmenced againſt Menelaus. 44. And when the King was come to Tyre, three men ſent from the ancients, put vp the matter vnto him. 45. And when Menelaus was ouercome, he promiſed Ptolomee to giue much money to perſwade the King. 46. Ptolomee therfore went to the King being in a certaine courte, as it were to coole himſelf, and brought him from his purpoſe: 47. and Menelaus certes being guiltie of al the euil was quitted of the crimes: and the poore wretches, who if they had pleaded the cauſe euen before Scythians ſhould be iudged innocent, them he

f) True and ſolide vertue moued the cõmon people to compaſſion, the King himſelf to teares, the Tyrians to honour the bodies of the innocent with coſtllie burial. v. 49.

ommanded to death. 48. Quickly then did they vniuſtly ſuffer, which proſecuted the cauſe for the citie, and the people, and the ſacred veſſels. 49. For the which thing the Tyriãs alſo beind offẽded, were very liberal towards the burial of them. 50. But Menelaus becauſe of their auarice that were in power, continued in authoritie, increaſing in malice to the betraying of the citizens.

CHAP. V.

Viſions of armies fighting in the ayre appeare in Ieruſalem fourtie dayes. 5. Iaſon with a thouſand men ſurpriſeth the citie, killeth manie citizens, but is expulſed and dyeth myſerably. 11. Antiochus perſecuteth the Iewes, 15. ſpoyleth the temple, and prophaneth halie things. 27. Iudas with others flye into the deſert.

AT the ſame time Antiochus prepared a ſecond iorney into Ægypt. 2. And it came to paſſe: that throughout the whole citie of Ieruſalem were (*a*) ſeen for fourtie dayes in the ayre horſemen running hither and thither, hauing golden ſtoles, and ſpeares, as it were companies armed, 3. and courſing of horſes ſet in orders by rankes, & that there were encounterings together neere hand, and ſhakings of ſheildes, and a multitude of men in helmets with ſwords drawen, & throwing of darts, & the glittering of golden armour, and of al kind of harnes. 4. Wherfore al prayed that the wonders might be turned to good. 5. But when there was a falſe rumour gone forth, as though Antiochus had been parted this life, Iaſon taking vnto him no leſſe then a thouſand men, ſuddenly ſet vpon the citie: and the citizens flying together to the wal, at the laſt the citie being taken, Menelaus fled into the caſtel. 6. But Iaſon ſpared not his citizens in murder, nor conſidered, that proſperitie againſt kinſmen is a verie great euil, ſuppoſing that he ſhould take the victorious ſpoiles of the enemies, and not of his citizens. 7. And the princedom verily he obteyned not, but receiued confuſion, the end of his treacherie, and went againe a fugitiue into the countrie of the Ammanites. 8. At laſt to his owne deſtruction being incloſed of Aretas the tyrant of the Arabians, flying from citie to citie, odious to al men, as an apoſtata from the lawes, and execrable, as an enemie of his countrie and citizens, he was thruſt out into Ægypt: 9. and he that had expelled manie out of their countrie, periſhed in a ſtrange place, going to the Lacedemonians, as being like (*b*) for kindred ſake to haue refuge there: 10. but he that caſt away manie vnburyed, himſef both vnlamented, and vnburyed is caſt forth, neither enioying forrein buryal, nor pattaker of the ſepulcher of his fathers. *

(*a*) Strange things aboue the ordinarie courſe of nature doe euer ſignifie Gods wrach, for mens tranſgreſſion, and are admonitions to turne from ſinne, with ſpeed, that we may eſcape the heauie hand of Gods iuſtice. So the Emperour Charles the Great interpreted the apparition of a great Comete, as witneſſeth *Aſſirienſes tem-porum.*

(*b*) Lacedemonians, otherwiſe called Spartians, deſcended from the ſtocke of Abraham. *li.* 1. c. 12. 2 t

* *li.* 1. c. 1. v. 11.

11. Theſe

1 11. Theſe things therfore being doue, the King ſuſpected that the Iewes would forſake the ſocietie: & for this departing out of Ægypt with a furious mind, he tooke the citie by armes. 12. And he bad the ſouldiers kil, and not ſpare them that came in their way, to murder thē that went vp into the houſes. 13. Slaughters therfore were made of yong men & old, and deſtructions of women and children, & murders of virgins and litle ones. 14. And there were in the whole three dayes foure ſcore thouſand ſlaine, fourtie thouſand priſoners, and no leſſe ſold. 15. But neither doe theſe things ſuffice, he preſumed alſo to enter into the temple, in al the earth the moſt holie, Menelaus being his leader, who was betrayer of the lawes, and his countrie. 16. And with wicked hands taking the holie veſſels, which by other Kings & cities were ſet for the ornament and the glorie of the place, he vnworthily handled and contaminated them. 17. So Antiochus being alienated in minde, conſidered not, that for the ſinnes of thē that inhabite the citie, God had been angrie a litle: for the which alſo hapned the contempt about the place: 18. otherwiſe vnles it had chanced them to haue been wrapped in manie ſinnes, as Heliodorus, who was ſent of Seleucus the King to ſpoile the treaſurie, this man alſo immediatly as he came had been ſcourged, and repelled verily from his boldnes. 19. But (c) not the nation for the place, but the place for the nation hath God choſen. 20. And therfore the place aſo it ſelf is made partaker of the peoples euils: but afterward it ſhal be partaker of the good things, and it that was forſaken in the wrath of almightie God, ſhal be exalted againe with great glorie in the reconciliation of the great Lord. 21. Therfore Antiochus hauing taken away out of the temple a thouſand & eight hundred talents, ſpeedily went backe to Antioch, thinking through pride, that he might bring the land to ſayle vpon, & the ſea to goe vpon, through haughtines of minde. 22. And he left alſo rulers to afflict the natiō: at Ieruſalem, Philip a Phrygian borne, more cruel of manners then he himſelf by whom he was appointed: 23. and in Garizim Andronicus & Menelaus, who lay more grieuouſly vpon the citizens then the reſt. 24. And wheras he was ſet againſt the Iewes, he ſent the odious Prince Apollonius with an armie of two and twentie thouſand, commanding him to kil al of perfect age, to ſel the woman and the yong ones. 25. Who when he was come to Ieruſalem, feyning peace, reſted vntil the holie day of the Sabbath: and then the Iewes keeping holie day, he commanded his men to take weapons. 26. And he murdered al that were gone forth to behold the gammes: and running through the citie with armed men, he ſlew a very greate multitude. 27. But Iudas Machabeus, who was (d) the tenth, was retired into a deſert place, and there amongſt wilde beaſts he led his life in the mountaines with his companie: and they abode eating meate of graſſe, that they might not be partakers of the contamination.

ch. 3. v. 23. 27.

(c) Al rites of religion with temples and other holie things are ordayned to the Seruice of God, and for mens ſpiritual good: & therfore when men ceaſe to ſerue God, as holie things are deſtroyed, or taken away.

(d) Iudas was the tenth lawful highprieſt from the Monarchie of the Grecians.

CHAP.

CHAP. VI.

The law of God is abolished, the temple prophaned, and named of Iupiter Olympius. 7. The feast of Bacchus is kept, 10. women with their circumcised children are slaine, 11. others for celebrating the sabbath. (12. an admonition to the reader) 18. old Eleazarus constantly obseruing the law suffereth glorious death.

BVT not long after the King sent a certaine ancient man of Antioch, that should compel the Iewes to remoue themselues from the lawes of their fathers and of God: 2. to contaminate also the temple that was in Ierusalem, & to call it by the name of Iupiter Olympius: and in (a) Garizim, according as they were that inhabited the place, of Iupiter Hospitalis. 3. And the inuasion of the euils was sore & grieuous to al: 4. for the temple was ful of the lecherie & glottonie of the Gentiles: & of thē that played the harlots with whoores. And women thrusting thēselues of their owne accord into the sacred houses, bringing in those things which were not lawful. 5. The altar also was ful of vnlawful things which were forbidden by the lawes. 6. And neither were the Sabaths kept, nor the solēne dayes of the fathers obserued, neither plainely did anie man confesse himselfe to be a Iewe. 7. But they were led with bitter necessitie in the Kings birth day to sacrifices: & when the feast of Bacchus was kept, they were cōpelled to goe about crowned with Iuie vnto Bacchus. 8. And there went forth a decree into the next cities of the Gentiles, the Ptolomeans giuing the aduise, that they also in like manner should doe against the Iewes, that they might sacrifice: 9. and them that would not passe to the ordinances of the heathen, (b) they should kil. A man thē might see the miserie. 10. For (1.) two womē were accused to haue circuncided their children: whom, the infants hanging at their breasts, when they had openly led them about through the citie, they threwe downe headlong by the wals. 11. And others comming together to the next caues, and secretly (2.) keeping the day of the Sabath, when they were discouered to Philip, were burnt with fyre, because they feared for religion and obseruance, to helpe themselues with their hand.

12. But I beseech them that shal read this Book, that they abhorre not for the aduersities, but that they account those things, which haue happned, not to be for the destruction, but for the chastening of our stocke. 13. For not to suffer sinners a lōg time to doe as they wil, but forthwith to punish, is a token of a great benefite. 14. For, not as in other nations

our

(a) Sanaballat in the time of Alexander the great procured a temple to be built in Garizim like to that in Ierusalem. An other was built in Ægypt by Ananias in the time of Ptolomee Philometor both schismatical. *Iosephus l. 11. c. & 13. c. 6.*

(b) Besides former great maisacker. c. 5. foure most notorious martyrdomes are here related.

1. Women with their circumcised children.

2. Other people for keeping the sabbath.

A necessarie admonition to the weake in time of persecution.

nations our Lord patiently expecteth, that when the day of iudgement ſhal come, he may punish them in the fulnes of ſinnes: 15. ſo alſo doth he determine in vs, that our ſinnes being come to the end, ſo at length he may punish vs. 16. For which cauſe he neuer certes remoueth away his mercie from vs: but chaſtening his people by aduerſitie, he forſaketh them not. 17. But let theſe things be ſayd of vs in few words for an admonition of the readers. And now we muſt come to the ſtorie.

18. Therfore 3. Eleazarus one (c) of the chief of the Scribes, a man ſtriken in age, and comely of countenance, with open mouth gaping was compelled to eate ſwines fleſh. 19. But he embracing rather a moſt glorious death then an hateful life, went before voluntarily to the punishment. 20. And conſidering how he ought to come patiently ſuſteyning, he determined not to committe vnlawful things for loue of life. 21. But they that ſtood by, moued with vnlawful pitie, for the old freindſhipe of the man, taking him in ſecrete, deſired that fleſh might be brought, which it was lawful for him to eate, that he (d) might feyne to haue eaten, as the King had commanded, of the fleſh of the ſacrifice: 22. that by this fact he might be deliuered from death: and for the old freindſhipe of the man, they did him this courteſie. 23. But he begane to thinke vpon the worthie preeminence of his age and ancientnes, and the hoare haires of natural nobilitie, and his doings from a childe of very good conuerſation, and according to the ordinances, and the holie law made of God, he anſwered quickly, ſaying: that he would rather (e) be ſent vnto hel. 24. For it is not meete, quoth he, for our (f) age to feyne: that manie yong men thinking, that Eleazarus of foure ſcore yeare and tenne is paſſed to the life of Aliens: 25. they alſo through my diſſimulation, and for a litle time of corruptible life, may be deceiued, and hereby I may purchaſe a ſtayne, and a curſe to mine old age. 26. For although at this preſent time I be deliuered from the punishments of men, yet neither aliue nor dead ſhal I eſcape the hand of the Almightie. 27. Wherfore in departing manfully out of this life, I ſhal appeare worthie of mine old age: 28. & to yong men I ſhal leaue a conſtant example, if with readie mind and ſtoutly I ſuffer an honeſt death, for the moſt graue and moſt holie lawes. Theſe things being ſpoken, forthwith he was drawen to execution. 29. And they that led him, and had been a litle before more milde, were turned into wrath for the words ſpoken of him, which they thought were vttered through arrogancie. 30. But when he was now in killing with the ſtroks, he groned, and ſayd: O Lord, which haſt the holie knowledge, thou knoweſt manifeſtly that wheras I might be deliuered from death, I doe ſuſteyne ſore paines of the bodie: but according to the ſoule, for thy feare I doe willingly ſuffer theſe things. 31. And this man certes in this manner departed this life, leauing not only to yong men, but alſo to the whole nation the memorie of his death for an example of vertue and fortitude.

3. Eleazrus ninetie yeares old. cruelly ſlaine

(c) He was excellently learned in holie Scriptures and in al diuine and humane knowledge.

(d) To feyne or make outward ſhew of conſent to falſe religion, is neuer lawful.

(e) In the old teſtament none could enter into heauen, but the moſt iuſt went to *Limbus* when they died.

(f) Old age (ſaith S. Ambroſe *lib. 2. c. 10. de Iacob & vita*) ought to be the hauen, not the ſhipwrake of they former life.

CHAP. VII.

The noble Martyrdome of ſeuen brethren, refuſing to eate ſwines flesh: and boldly admonishing King Antiochus of his damnable ſtate. 41. Laſtly the mother (hauing encouraged her ſonnes) likewiſe dyeth gloriouſly.

4 The fourth Martyrdom was of ſeuen brethren and their mother. Whoſoeuer pleaſe to read more of theſe glorious Martyres, may ſee the large diſcourſes of Flauius Ioſephus in his booke *de Machabæis*. And of ſundrie ancient Fathers: S. Cyprian *li. 4. Epiſt. ep. 6.* S. Chryſoſtom, *homilia de natiuitate ſeptem Machabæorum.* S. Amproſe. *li. 1. Offic. c. 40. & c. li. 11. de Iacob. c. 9.* S. Auguſtin, *de origine animæ. Tract. 8. in Epiſt i. Ioan. & Ser. 110. de diuerſis.* S. Proſper *li. de prædict. par. 2. c. 40.* S. Prudentius *hymno de Romano Martyre.* S. Leo. *Ser. de Nat. ſeptem fratrum. Machab.* S. Gaudentius *Brixanus Tractatu de Machabeis.* S. Ephrem *Ser. de morte.* S. Victorinus Afer *Carmine de ſeptem Machabeis.*

AND it came to paſſe, (4) that ſeuen brethren together with their mother being apprehended, to be compelled by the King to eate againſt the law ſwines fleſh, were tormented with whips and ſcourges. 2. But one of them which was the firſt, ſayd thus: What ſeekeſt thou, and what wilt thou learne of vs? we are readie to dye rather then to tranſgreſſe the lawes of God, comming from our fathers. 3. The King therfore being wrath commanded frying pannes, and braſen pots to be heated: 4. the which forthwith being heated, he commanded his tongue, that had ſpoken firſt, to be cut out: and the skinne of his head being drawen off, the ends alſo of his hands and feet to be chopped off, the reſt of his brethren, and his mother looking on. 5. And when he was now made in al parts vnprofitable, he commanded fire to be put vnto him, and that breathing as yet he ſhould be fried in the frying panne: wherin when he was long tormented, the reſt together with the mother exhorted one an other to dye manfully, 6. ſaying: Our Lord God wil behold the truth, and wil take pleaſure in vs, as Moyſes declared in the profeſſion of the Canticle: And in his ſeruants he wil take pleaſure. 7. That firſt therfore being dead in this manner, they brought the next to make him a mocking ſtocke: & the skinne of his head with the haires being drawen off, they asked if he would eate, before that he were puniſhed throughout the whole bodie in euerie member. 8. But he anſwering in his countrie ſpeach, ſayd: I wil not doe it. Wherfore this alſo in the next place, receiued the torments of the firſt: 9. and being at the verie laſt gaſpe, thus he ſaid: Thou indeed, ô moſt wicked man, in this preſent life deſtroyeſt vs: but the King of the world wil raiſe vs vp which dye for his lawes, in the reſurrection of eternal life. 10. After him the third is had in deriſion, and being demanded his tongue, he quickly put it forth, and conſtantly ſtretched out his hands: 11. & with confidence he ſaid: From heauen doe I poſſeſſe theſe, but for the lawes of God now doe I contemne theſe ſelfe ſame, becauſe I hope that I ſhal receiue them againe of him. 12. So that the King, and they that were with him merueiled at the yong mans courage, becauſe he eſteemed the torments as nothing. 13. And this being thus dead, the fourth they vexed in like manner tormenting him. 14. And when he was now euen to dye, thus he ſaid: It is better for them that are put to death by men to exſpect hope of God, that they ſhal be rayſed vp againe by him. For to

Deut. 32. v. 43.

thee

thee there shal not be resurrection vnto life. 15. And when they had brought the fifth, they tormented him. But he looking vpon him, 16. sayd: Thou hauing power among men, wheras thou art corruptible doest what thou wilt: but thinke not that our stock is forsaken of God. 17. And doe thou patiently abide, and thou shalt see his great power, in what sort he wil torment thee, and thy seed. 18. After him they brought the sixth, and he beginning to dye, sayd thus: Be not deceiued vainely: for we suffer this for our owne sakes, sinning against our God, and things worthie of admiration are done in vs: 19. but doe not thinke that thou shalt escape vnpunished, for that thou hast attempted to fight against God. 20. But the mother aboue measure meruelous, & worthie of good mens memorie, which beholding her seuen sonnes perishing in one dayes space, bare it with a good hart, for the hope that she had in God: 21. exhorted euerie one of them in their countrie language manfully, being replenished with wisedome: and ioyning a mans hart to a womans cogitation, 22. she sayd to them: I know not how you appeared in my wombe: for neither did I giue you spirit and soule and life, and the members of euerie one I my selfe framed not. 23. But indeed the Creator of the world, that hath formed the natiuitie of man, and that inuented the origine of al, and he wil restore againe with mercie vnto you spirit and life, as now you despise your selues for his lawes. 24. But Antiochus thinking himself contemned, and withal despising the voice of the vpbrayder, when the yonger was yet aliue, he did not only exhort with words, but also with oth he affirmed that he would make him rich and happie, & being turned from the lawes of his fathers, he would account him a freind, & giue him things necessarie. 25. But when the yong man was not enclined to these things, the King called the mother, and counselled her to deale with the yong man to saue his life. 26. And when he had exhorted her in manie words, (a) she promised that she would counsel her sonne 27. Therfore bending towards him, (b) mocking the cruel tyrant, she sayd in her countrie language: My sonne haue pitie on me which haue borne thee in my wombe nine months, and gaue thee milke for three yeares, and nourished thee, and brought thee vnto this age. 28. I beseech thee my sonne, that thou looke to heauen and earth, and to al things that are in them: and vnderstand that God of nothing made them & mankind: 29. so shal it come to passe, that thou wilt not feare this tormenter, but being made a worthie partaker with thy brethren, take thou death, that in that mercie I may receiue thee againe with thy brethren. 30. When she as yet was saying these things the yong man sayd: For whom stay you? I obey not the commandment of the King, but the commandment of the law, which was giuen vs by Moyses. 31. But thou that art become the inuenter of al malice against the Hebrewes, shal not escape the hand of God. 32. For we for our sinnes doe suffer these things. 33. And if the Lord our God hath been angrie with vs a litle for rebuke & correction: yet he wil be reconciled againe

(a) A promise is properly of a good thing, & bindeth the promiser to doe that which is in deed good. In so much that whosoeuer promiseth, sweareth, or voweth to do euil, is bond not to doe it. And to do it, is a distinct sinne beside the former.

(b) In that this godlie woman deceiued the tyrant, she did wel, lawfully vsing aequiuocation.

to his ſeruants. 34. But thou ô wicked, and of al men moſt flagicious, be not in vaine extolled with vaine hopes, inflamed againſt his ſeruants. 35. For thou haſt not yet eſcaped the iudgement of the almightie God, and him that beholdeth al things. 56. For my brethren hauing now ſuſteyned ſhort payne, are become vnder the teſtament of eternal life: but thou by the iudgement of God ſhalt receiue iuſt puniſhmēt for thy pride. 37. And I as alſo my brethren doe yeald my life and my bodie for the lawes of our fathers: inuocating God to be propicious to our nation quickly, and that thou with torments and ſtripes maiſt confeſſe that he onlie is God. 38. But in me and in my brethren ſhal the wrath of the Almightie ceaſe, which hath iuſtly been brought vpon al our ſtocke. 39. Then the King incenſed with anger, raged againſt him more cruelly aboue al the reſt, taking it grieuouſly that he was mocked. 40. And this ſame therfore died vnſpotted, wholy truſting in our Lord. 41. And laſt of al after the ſonnes the mother alſo was conſumed. 42. Therfore of the ſacrifices, and of the exceeding cruelties there is enough ſayd.* * *li.* 1. *c.* 2. *v.* 1.

CHAP. VIII.

The ſecond part of the hiſtorie. The warres of the Machabees begun by Mathathias. *li.* 1. *c.* 2. and proſecuted by Iudas.

Iudas Machabeus with ſix thouſand men, commending their cauſe to God, 6. proſpereth in battel. 8. Philippe ſoliciting for more helpe, Nicanor and Gorgias are ſent with twentie thouſand men againſt Iudas. 12. Whoſe men beginning to feare, and ſome flying, he encourageth the reſt, 19. reciting manie examples of Gods aſſiſtance: 22. diſpoſeth his armie, and preuayleth, 30. killing manie of Timothees and Bacchides men. 34. The principal hardly eſcaping by flight, acknowledge that God protecteth the Iewes.

BVT Iudas Machabeus and they that were with him, went in ſecretly into the townes: and calling together their kinſemen and taking vnto them thoſe that continued in Iudaiſme, they brought out to them ſix thouſand men. 2. And (*a*) they inuocated our Lord, that he would haue reſpect vnto his people that was troden of al, and would haue mercie on the temple, that was contaminated of the impious: 3. he would haue pitie alſo vpon the deſtruction of the citie, which was forthwith to be made flat with the ground, and would heare the voice of the bloud crying to him: 4. he would remember alſo the moſt vniuſt deaths of innocent children, & the blaſphemies done to his name, and would take indignation for them. 5. But Machabeus hauing gathered a multitude, became intolerable to the heathen: for the wrath of our Lord was turned into mercie. 6. And comming vpon the caſtels and cities vnlocked for, he burnt them: and

(*a*) In al good attempts deuout prayer is the firſt preparation. And no where more neceſſary then in battel. As wel for good ſucceſſe (ſuppoſing alwayes a good cauſe) as alſo that euerie one pray for his owne ſoul, that it be in ſtate of grace.

taking

taking commodious places, he made not few ſlaughters of the enemies: 7. and eſpecially in the nights he was caried to ſuch excurſions, and the fame of his manlines was ſpred abrode euerie where.*

* *li.1.c.3.v.10.*

8. But (*b*) Philip ſeeing the mā to come forward by litle & litle, & that things for the more part ſucceeded with him proſperouſly, wrote to Ptolomee the gouernour of Cœleſyria & Phœnicia, to giue ayde to the Kings affaires. 9. And he with ſpeede sēt Nicanor the sōne of Patroclus, of the principals of his freinds, giuing him of the nations mingled together, no leſſe then twentie thouſand armed men, to deſtroy vtterly al the ſtock of the Iewes, adioyning alſo vnto him Gorgias a man of warre, and in martial affayres of very great experience. 10. And Nicanor appointed, that he would ſupplie vnto the King the tribute that was to be giuen to the Romanes, two thouſand talents out of the captiuitie of the Iewes: 11. and forthwith he ſent to the cities by the ſea ſide, calling men together to the buying of the Iewiſh ſlaues, promiſing that he would ſel ninetie ſlaues for a talent, not looking to the vengence, which was to folow him from the Almightie. 12. But Iudas when he vnderſtood it, ſhewed to thoſe Iewes that were with him, the comming of Nicanor. 13. Of whom certaine fearing, and not crediting the iuſtice of God, fled away: 14. and others if they had any thing left ſold it, & withal beſought our Lord, that he would deliuer them from the impious Nicanor who had ſold them before he came neere them: 15. and if not for them, yet (*c*) for the teſtament that was with their fathers, & for the inuocation of his holie & magnifical name vpon them. 16. But Machabeus calling together ſeuen thouſand, that were with him, deſired that they would not be reconciled to the enemies, nor feare the multitude of the enemies cōming againſt them vniuſtly, but would fight manfully: 17. hauing before their eyes the contumelie, that was vniuſtly done by them to the holie place, & moreouer the iniurie alſo of the citie being made a laughing ſtock, beſides alſo the ordinances of the anceſters broken. 18. For they indeed truſt to their weapons, ſayd he, and to their boldnes alſo: but we truſt in the Almightie Lord, who can vtterly deſtroy both them, comming againſt vs, and the whole world with one beck. 19. And he admoniſhed them alſo of the aydes of God, that were giuen to their fathers: & that vnder Sennacherib an hundred foure ſcore fiue thouſand periſhed. 20. And of the battel, that they had againſt the Galatians in Babylonia, how al they, when it came to the point, the Macedonians their felowes ſtaggering, being only ſix thouſand ſlewe an hundred twentie thouſand, by reaſon of the ayde giuen them from heauen, and for theſe things obteyned verie manie benefits. 21. With theſe words they were made conſtant, & readie to dye for the lawes, and their countrie. 22. He appointed therfore his brethren captains ouer both orders, Simon, and Ioſeph, and Ionathas, vnder euerie one putting a thouſand and fiue hundreth. 23. Beſide this alſo the holie Booke being read vnto them by Eſdras, 24. and a ſigne of Gods helpe being giuen, in the foreward the

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4. *Reg.* 19.

b) This Philip a Phrygian was left in Ieruſalem by Antiochus to afflict the Iewes. *ch.* 5. *v.* 22.

c) A iuſt and religions cauſe is the very beſt helpe, that can be in warres.

Of this battel with the Galatians there is no other mention in holy ſcripture: but it ſeemeth to be that, wherin they aſſiſted Antiochus the firſt called Soter,

when he repelled the Galatians inuading Asia: wherof Appianus writeth in *bellis Syriacis*. And Iosephus testifieth *li* 12. *c* 3. that Antiochus Magnus (sonne of Soter) much fauoured the Iewes for their explottes done in his fathers dayes.

duke himself ioyned battel with Nicanor. And the Almightie being made their helper, they slew aboue nine thousand men: and the greater part of Nicanors armie being made weake with woundes, they forced to flye. 25. And taking away their money that came to buy them, they pursued them on euerie hand, 26. but they returned being taken short with the time: for it was the day before the Sabbath: for the which cause they continewed not pursewing them. 27. But gathering together the armour and spoiles of them, they kept the Sabbath: blessing our Lord that deliuered them this day, distilling the beginning of mercie vpon them. 28. But after the Sabath they diuided the spoyles to the feeble and to orphans, & to widowes: and the rest themselues had with their felowes. 29. These things therfore being done, and obsecration being made in common of al, they desired our merciful Lord, that he would be reconciled to his seruants vnto the end. 30. And of them that were with Timothee and Bacchides fighting against them, they slew aboue twentie thousand, and wanne the high holds: and they diuided manie prayes, making equal portion to the feeble, pupils, and widowes, yea and to the elder men. 31. And when they had diligently gathered together their armour, they layd al together in conuenient places, and the residue of the spoiles they caried to Ierusalem: 32. and Philarches that was with Timothee, they slew, a wicked man, which in manie things had afflicted the Iewes. 33. And when they kept the feast of victorie in Ierusalem, him that had burnt the holie gates, that is, Callisthenes, when he was fled into a certaine house, they burnt, a worthie reward being repayed him for his impieties: 34. But the most impious Nicanor, who had brought a thousand merchants to the the sale of the Iewes, 35. being humbled through the helpe of our Lord by them, whom he esteemed no bodie, laying aside his garment of glorie, flying by the midland, came alone to Antioch, hauing gotten great infelicitie by the destruction of his armie. 36. And he that had promised that he would render tribute to the Romanes of the captiuitie of Ierusalem, now professed that the Iewes had God their protectour, and that for him they could not be wounded, becausse they folowed the lawes appointed by him. *

*li. 1. c. 4. v. 28.

CHAP.

CHAP. VI.

Antiochus repulſed from Perſepolis, 3. and hearing that his armie is ouerthrowne in Iurie: 9. wormes iſſuing from his bodie intolerably ſtincking: 11. acknowlegeth his wicked deſerts: 14. promiſeth amendment, 18. writeth to the Iewes, praying them to obey him, and his ſonne, 28. and dyeth miſerably.

R AT that time Antiochus returned out of Perſis diſhonourably. 2. For he had entered into the citie which is called (a) Perſipolis, and he attempted to ſpoile the temple, and to oppreſſe the citie: but the multitude running together to armes, they were put to flight: and ſo it chanced that Antiochus after his flight returned with diſhonour. 3. And when he was come about Ecbatana, he vnderſtood the things that were done to Nicanor and Timothee. 4. And ſwelling in anger, he thought that he might wreake the iniurie of them, that had put him to flight, vpon the Iewes. And therfore he commanded his chariot to be driuen, iorneying without intermiſſion, the heauenlie iudgement vrging him forward, becauſe he ſpoke ſo proudly, that he would come to Ieruſalem, & make it an heape of the ſepulcher of the Iewes. 5. But he that ſeeth al things our Lord the God of Iſrael, ſtruck him with an vncurable and inuiſible plague. For as he ended this verie ſpeach, a cruel plague of the bowels tooke him, and bitter torměts of the inner parts: 6. and indeed very iuſtly, as who had tormented the bowels of others with manie & new torments, albeit he by no meanes ceaſed frō his malice. 7. And beſide this repleniſhed with pride, breathing fire in his minde againſt the Iewes, & commanding the matter to be haſtened, it chanced him going with violence to fal frō the chariot, & his limmes to be vexed with a greeuous bruiſing of the bodie. 8. And he that ſeemed to himſelf to rule euen ouer the waues of the ſea, repleniſhed with pride aboue the meaſure of man, & to weye the heights of mountaines in a balance, now being humbled to the ground was carried in a portatiue ſeate, teſtifying the manifeſt power of God in himſelf: 9. ſo that out of the bodie of the impious mă, wormes crawled aboundantly, and his liue fleſh fel off for paynes, with his ſmel alſo & ſtinke the armie was annoyed. 10. And he that a litle before thought to touch the ſtarres of heauen, him no man could carie for the intolerable ſtinke. 11. Hereby therfore he began, being brought from his great pride, to come to the knowledge of himſelf, admoniſhed by the plague of God, his paines increaſing euerie moment. 12. And when neither himſelf now could abide his owne ſtinke, thus he ſayd: It is reaſon to

(a) Achief citie of Perſis, called Elymais, *li. 1. c. 6. v. 1.*

be

be ſubiect to God, and a mortal man not to thinke of himſelf equally with God. 13. And this wicked man prayed to our Lord, (b) of whom he was not to obteyne mercie. 14. And the citie to the which he came in haſt to haue brought it to the ground, and to haue made it a ſepulchre of bodies heaped together, now wiſheth to make it free: 15. And the Iewes whom he ſayd the would not vouchſafe worthie, no not of burial, but would giue them to birds and wilde beaſts to be ſpoiled, and deſtroy them with the litle ones, now he promiſeth to make them equal with the Athenians. 16. The holie temple alſo, which before he had ſpoiled, he would adorne with goodlie donaries, & would multiplie the holie veſſels, and of his reuenewes would allow the charges perteyning to the ſacrifices. 17. Beſides theſe things, that he would be a Iew alſo, and would walke through euerie place of the earth, & would declare the power of God. 18. But the paines ceaſing not (for the iuſt iudgement of God was come vpon him) deſpayring he wrote to the Iewes by the manner of a ſupplication an epiſtle conteyning theſe words: 19. TO HIS VERY GOOD SVBIECTS the Iewes the King and Prince Antiochus, much health, and welfare, and to be happie. 20. If you and your children farewel, and if things be with you to your mind, we giue very great thankes. 21. And I being in infirmitie, & mindful of you benignely, being returned out of the places of Perſis, & taken with a grieuous infirmitie, haue thought it neceſſarie to haue a care for the common profite: 22. not deſpayring of myſelf, but hauing great hope to eſcape the ſickneſs. 23. But cõſidering that my father alſo, at what times he led his armie in the higher places, he ſhewed who ſhould take the princedom after him: 24. that if any mishap ſhould chance, or hard tydings be told, they that were in the countries, knowing to whom the whole gouernement was committed, might not be troubled. 25. Beſides this, conſidering that al the poteſtates, and bordering neighbours wayte for times, and expect the euent, I haue appointed my ſonne Antiochus King, whom I hauing recourſe oftentimes to the higher Kingdoms did commend to manie of you: and I haue writen to him that which is ſet downe here beneath. 26. I pray you therfore, and deſire you mindful of the benefits both publike and priuate, that euerie one keep his fidelitie to me, and to my ſonne. 27. For I truſt that he wil deale modeſtly and gently, and folowing my purpoſe, and that he wil be common vnto you. 28. Therfore (c) the murderer and blaſphemer being very ſore ſtrucken, & as himſelf had handled others in a ſtrange countrie among the mountaynes, with a miſerable death departed this life. 29. But Philip his foſter brother remoued his bodie: who fearing the ſonne of Antiochus, went to Ptolomee Philometor into Ægypt. *

(b) Antiochus was indeed really and ſeriouſly grieued, and truly acknowledged that his affliction was for his ſinnes, *li.* 1. *c.* 6 *v.* 11. but he was not truly penitent for the offence committed againſt God & his neighbour, but only for his owne calamitie & miſerie: & therfore could not obteyne *mercie* to remiſſion of his ſinnes, nor releaſe of the puniſhment. So alſo the damned in hel, know & confeſſe that they are puniſhed for their ſinnes, but haue not true repentance for their offence againſt God.

(c) Of this tyrant S. Cyprian giueth this cenſure: *li. de exhort. Martyrij*: *King Antiochus an inueterate enimie* to al the good, *Nay, in Antiochus Antichriſt is expreſſed.*

li. 1. *c.* 6. *v.* 5.

CHAP. X.

Iudas Machabeus clenseth the temple, and instituteth the feast of dedication. 10. Yong Antiochus Eupator reigning, Ptolomeus of disgust killeth himself with poyson. 14. Iudas resisteth great forces of Gorgias, taketh certaine holdes from the Idumeans, punisheth traytours, and killeth manie enemies. 24. In his battel against Timothee is miraculously assisted from heauen: 37. and finally killeth him.

P

BVT Machabeus. & they that were with him, our Lord protecting them, (*a*) recouered the temple and the citie againe: 2. but the altars, which the aliens had set vp through the streets, and also the temples he threw downe. 3. And hauing purged the temple, they made an other altar: and out of fyred stones taking fire they offered sacrifices after two yeares, and set incense, and lampes, & the breads of proposition. 4. Which things being done, they besought our Lord prostrate on the ground, that they might no more fal into such euils: but and if they had sometime sinned, that they might be chastned of him more mildly, & not be deliuered to barbarous, & blasphemous men. 5. And what day the temple had been polluted of the aliens, it happened that on the same day was made the purification, the fiue & twentith of the month, which was Casleu. 6. And with ioy eight dayes they kept in manner of tabernacles, remembring that a litle before they had kept the solemne day of Tabernacles in the mountaynes, & in dennes after the manner of beasts. 7. For the which cause they bare before them stalkes of herbs, & greene boughs, and palmes to him, that gaue successe to clense his place. 8. And " they decreed by cómon precept & decree to al the nation of the Iewes euerie yeare to keepe these dayes. 9. And Antiochus that was called the Noble, his departure out of life was after this sort. * 10. But now of Eupator the sonne of Antiochus the impious, we wil tel the things that haue been done, abbridging the euils that were done in the warres. 11. For he hauing taken vpon him the Kingdom, appointed ouer thy affaires of the King one Lysias general of the host of Phœnicia and Syria. 12. For Ptolomee who was called Macer, determined to be a keeper of iustice towards the Iewes, & especially for the iniquitie, that was done against them, and to deale peaceably with them. 13. But being accused for this of frie. ds to Eupator, when he was called oftentimes traytour, because he had left Cypres commited vnto him by Philometor, and remoning to Antiochus the Noble, had reuolted also from him, he

li. 2. c. 4. v. 5.

** li. 1. c. 5. v. 1.*

a] This recouering and clensing of the temple was after the fourth battel of Iudas, which was against Lysias one of Antiochus chiefe captaines, as appeareth. *li. 1. c. 4* and so was before the death of Antiochus, written here. *ch. 9.*

(b) made an end of his life with poyſon. 14. But (c) Gorgias being captayne of the places, taking vnto him ſtrangers often warred againſt the Iewes. 15. And the Idumeans that kept the commodious holds, receiued them that were chaſed from Ieruſalem, and attempted to make battel. 16. And they that were with Machabeus, beſeeching our Lord by prayers that he would be their helper, made an aſſault vpon the holds of the Idumeans: 17. and ſticking to it with great force, they wanne the places, killed them that came in the way, & ſlew altogether no leſſe then twentie thouſand. 18. And wheras certaine were fled into two towres very ſtrong, hauing al prouiſion to make reſiſtance, 19. Machabeus for the expugning of them, leauing Simon and Ioſeph, & alſo Zachæus, and ſuch as were with them very manie, himſelf turned to thoſe battels which forced more. 20. But they that were with Simon, being led with couetouſnes, were perſuaded with money by certaine that were in the towres: and taking ſeuentie thouſand didrachmaes, they let certayne eſcape. 21. But when it was told Machabeus what was done, aſſembling the Princes of the people he accuſed them, that they had ſold their brethren for money, their aduerſaries being let goe. 22. Theſe therfore being become traytours he ſlew, and forthwith he tooke the two towres. 23. And with weapons and hands doing al things proſperouſly, in the two holds he ſlew more then twentie thouſand. 24. And (d) Timothee, who before had been ouercome of the Iewes, hauing called together an armie of foren multitude, and gathering horſemen of Aſia, came as to take Iurie by armes. 25. But Machabeus and they that were with him, when he approched, beſought our Lord, ſprinkling their head with earth, and being girded about the loynes with haircloths, 26. lying flatte at the brimme of the altar, that he would be propicious to them, and an enemie to their enemies, and an aduerſarie to their aduerſaries, as the law ſaith. 27. And ſo after prayer taking weapons, going forth ſomewhat far out of the citie, & being come very neere the enemies they pitched. 28. And at the very firſt riſing of the ſunne both ioyned battel: theſe indeed hauing our Lord the ſuretie of victorie, & proſperitie with vertue: but they had courage for the captayne of the battel. 29. But when there was a ſore fight, there appeared to the aduerſaries from heauen fiue men vpon horſes, comelie with golden bridles, conducting the Iewes: 30. of whom two hauing Machabeus between them, compaſſing him round about with their armour, kept him ſafe: and againſt the aduerſaries they threw darts, and fire bals, wherby both confounded with blindnes, and filled with perturbation they fel. 31. And there were ſlaine twentie thouſand fiue hundred, and horſemen ſix hundred. 32. But Timothee fled into Gazara a ſtrong hold, wherof Chæreas was the captayne. 33. And Machabeus, and they that were with him ioyfully beſieged the hold foure dayes. 34. But they that were within, truſting to the place, blaſphemed aboue meaſure, & caſt forth abominable words. 35. But whē the fifth day appeared, (e) twentie

yong

(b) It is neuer an act of fortitude, but of extreme paſillanimity, when one in temporal miſerie killeth himſelfe to be ridde herof. But is a moſt heroical act to dye willingly for gods glorie.

(c) Againſt this Gorgias Iudas had a victorie before in the time of Antiochus Epiphanes. *li.1.c.4.*

(d) Timothee the ſecond captaine general of Antiochus with Bacchides was once before ouerthrowne. *li.1.c.8.v.30.*

(e) Ioſephus Gorion *li.3. c.13.* ſaith theſe twentie zelous yong men were of the the *Aſidians*, who profeſſed a certaine religious forme of life: of whom mention is made before. *li.1.ch. 2. v.42. & c.7. v.13.*

yong men of them that were with Machabeus, incenſed in their minds becauſe of the blaſphemie, went manfully to the wal, and with fierce courage going on, they ſcaled to the top: 36. Yea and the others alſo mounting vp, attempted to ſet the towres and the gates on fire, and to burne the blaſphemers themſelues aliue. 37. And the hold being ſacked for two dayes together, they ſlew Timothee that was found hyding himſelf in a certaine place: and his brother Chæreas, and Apollophanes they killed. 38. Which things being done, they bleſſed our Lord in hymnes and confeſſions, who did great things in Iſrael, and gaue them the victorie.

ANNOTATIONS. CHAP. X.

8. *They decreed.*] Beza in his Annotations (*in Ioan.* 10. *v.* 22.) ſet forth in Engliſh in the yeare 1603. confeſſeth that the feaſt which our Sauiour obſerued, *was inſtituted by Iudas Machabeus, and his brethren, after the reſtoring of Gods true religion by caſting out Antiochus his garriſon.* It is alſo cleare that this feaſt *was in winter, ibidem*, agreable to the text, *in the month of Caſleu*, which is Nouember, whereas the feaſt of tabernacles was in September, before winter; and the feaſt of reſtauration of the temple after the captiuitie of Babylon, was in *Adar* (1. *Eſd.* 6.) which is Februarie, between which time and middes of March, was not competent ſpace for thoſe things which Chriſt did after this feaſt, before his Paſſion. And therfore it is very ſtrange that Beza, or other Proteſtants wil denie theſe Books to be Canonical: which haue ſo excellent a teſtimonie by the Euangeliſt of our Sauiours owne fact.

Proteſtantes confeſſe that Iudas inſtituted this feaſt. It is diſtinct from other feaſtes.

v. 5.

CHAP. IX.

Lyſias ſuppoſing with his armie of foureſcore thouſand footmen, and a great band of horſemen to ſubdue Ieruſalem: 6. Iudas with his few praying God, and going to fight, an Angel, in forme of an horſemen, goeth before them: 10. ſo they ſetting vpon the enemies kil manie, and the reſt flye. 13. Lyſias perceiuing Gods powre, offereth to procure peace. 22. Wherto the King agreeth, writing to him, 27. and to the Iewes. 34. The Romanes alſo write to the Iewes.

BVT a litle after (*a*) Lyſias the Kings procuratour, and coſin, and chiefe ouer the affaires, being greatly offended with theſe things, that had hapened, 2. hauing gathered foure ſcore thouſand, & al the horſemen, came againſt the Iewes, thinking that taking the citie, he ſhould make it an habitation for the Gentils: 3. and he ſhould haue the temple to make gayne of money, as the reſt of the temples of the Gentils, & euerie yeare the prieſthood to be ſold: 4. neuer recounting the powre of God, but furious in minde,

(*a*) This Lyſias alſo had bene vanquiſhed before. *li.* 1. *c.* 4. *v.* 28.

he truſted in the multitude of foot men, and thouſands of horſemen, & in foure ſcore elephants. 5. And he entred into Iurie, and approching to Bethſura, which was in a narrow place from Ieruſalem the ſpace of fiue furlongs, he expugned that hold. 6. But as Machabeus, and they that were with him, vnderſtood that the holds were expugned, they beſought our Lord with weeping and teares, and al the multitude together, (b) that he would ſend a good Angel to the ſauing of Iſrael. 7. And Machabeus himſelf firſt taking weapons, exhorted the reſt together with him, to aduenture, and to giue ayde to their brethren. 8. And when they went forth together with prompt courage, at Ieruſalē there appeared going before them an horſeman in white clothing, with armour of gold, ſhaking a ſpeare. 9. Then al they together bleſſed our merciful Lord, and tooke great courage: being readie to penetrate not only men, but alſo moſt fierce beaſts, and wals of yron. 10. They went therfore promptly hauing an helper from heauen, and our Lord hauing pitie vpon them. 11. And like lyons running violently vpon the enemies, they ouerthrew of them eleuen thouſand footmen, and of horſemen a thouſand ſix hundred: 12. and they put to flight al, & very many of them being wounded ſcaped away naked. Yea and Lyſias him ſelf ſhamefully flying eſcaped. 13. And becauſe he was not ſenſeleſſe recounting with himſelf, the diminution made on his ſide, & vnderſtanding the Hebrewes to be inuincible, becauſe they reſted vpon the helpe of the almightie God, he ſent vnto them: 14. & promiſed that he would conſent to al things, that are iuſt, and that he would force the King to be their freind. 15. And Machabeus granted to Lyſias requeſtes, in al things hauing reſpect to the commonwealth and whatſoeuer Machabeus wrote to Lyſias, concerning the Iewes, the King granted it. 16. For there were epiſtles written to the Iewes from Lyſias, conteyning this tenure: LYSIAS to the people of the Iewes health. 17. Iohn and Abſalom that were ſent from you, deliuering the wrytings, requeſted that I would accompliſh thoſe things which by them were ſignified. 18. Therefore whatſoeuer might be brought to the King I declared vnto him: & that which the matters permitted I granted. 19. If therfore you keepe fidelitie in the affaires & henceforward, alſo wil endeauour to be a cauſe of doing you good. 20. And concerning the reſt, word for word I haue giuen commandement both to theſe, and to them that are ſent of me, to commune with you. 21. Fare ye wel. In the yeare an hundred fourtie eight, of the month Dioſcorus the foure and twentith day. 22. But the Kings epiſtle conteyned theſe things: King Antiochus to Lyſias (c) his brother, health. 23. Our father being tranſlated amongſt the Gods, we being willing that they that are in our Kingdom ſhould liue without trouble, and employ diligence to their owne matters, 24. we haue heard that the Iewes conſented not to my father to turne to the rite of the Greeks, but that they would keepe their owne inſtitution, and therfore that they requeſt vs their rites to be granted them.

(b) Knowing that the Patriarches Abraham, Iſaac, Iacob, likewiſe Moyſes Ioſue and manie others were ſingularly aſſiſted by Angels, theſe Machabees in their good cauſe prayed for Angelical helpe, and had it: but ioyntly with their owne endeauour, although ſome times God giueth ſuch victories without cooperation of men. *Exo.14. 4. Reg.19.*

(c) Lyſias was in dede the Kings coſin. *v. 35.* but he calleth him brother for honour ſake.

25. Being

25. Being therfore desirouse that this nation also be quiet, ordayning we haue decreed, that the temple be restored vnto them, that they might doe according to the custome of their ancestours. 26. Thou shalt doe wel therfore if thou send to them, & giue the right hand, that our pleasure being knowē they may be of good cheere, & looke to their owne commodities. 27. But to the Iewes the Kings epistle was in this manner:

KING Antiochus to the senate of the Iewes, and to the rest of the Iewes health. 28. If you fare wel, you are so as we would: yea our selues also fare wel. 29. Menelaus came to vs, saying that you would come downe to your countrie men, that are with vs. 30. To them therfore that come & goe, vntil the thirtith day of the month Xanthicus, we giue the right hands of securitie, 31. that the Iewes may vse their owne meates, & their owne lawes, as also before: & that none of them by any meanes suffer molestatiō for these things, which haue been done by ignorance. 32. And we haue sent also Menelaus to speake to you. 33. Fare ye wel. In the yeare an hundred fourtie eight, of the month Xanthicus the fiftenth day. 34. And the Romans also sent an epistle, which is thus:

QVINTVS Memmius, and Titus Manilius legats of the Romans, to the people of the Iewes health. 35. Concerning these things which Lysias the Kings cosin hath granted you, we also haue granted. 36. But touching the things which he thought good to be referred to King, send ye forthwith some bodie, conferring diligently among your selues, that we may decree as is couenient for you: for we goe to Antioch. 37. And therfore make hast to write agayne, that we also may know of what minde you are. 38. Fare ye wel. In the yeare an hundred fourtie eight the fiftenth day of the month Xanthicus.

CHAP. XII.

Whiles the Iewes haue peace with the King, others stil persecute them: 5. which Iudas reuengeth: 13. and in Caspin maketh great slaughter, and repaseth in Characa. Ten thousand of Timothees men are slayne. 20. whom Iudas pursuing killeth manie in Carnion: 34. taketh him, but releaseth him againe: 27. the like in Ephron. 32. Some Iewes are slaine in battel against Gorgias. 38. Iudas and his men are purified, and gathering the dead bodies, finde that some had taken vnlawful spoiles. 42. For whose soules he prayeth, and causeth sacrifice to be offered.

THESE couenants being made, Lysias went foreward to the King, and the Iewes gaue themselues to husbandrie. 2. But they that stayed there, (*a*) Timothie and (*b*) Apollonius the sonne of Gennaius, & also Ierom, & Demophon, besides these also Nicanor the gouerner of Cyprus, did not suffer them to liue in rest and quietnes. 3. And the Ioppites committed a certaine

(*a*) An other Timothee was slaine. *ch.* 10. *v.* 17.

(*b*) Also an other Apollonius was slayn before, *li.* 1. *c.* 3. *v.* 11.

taine flagicious fact, which was this: They desired the Iewes with whō they dwelt, to goe into the botes, which they had prepared, with their wiues & children, as though no secret emnities were between them. 4. Therfore according to the cōmon decree of the citie, & they agreeting therto, & becausse of the peace suspecting nothing: whē they were gone forward into the depth, they drowned no lesse then two hundred. 5. Which crueltie Iudas as he vnderstood to be done vpon the men of his nation, commanded the men that were with him: and inuocating God the iust iudge, 6. he came against the murderers of his brethren, & the hauen he set on fire in the night, the botes he burnt, & them that were fled frō the fire he slew with the sword. 7. And when he had thus done these things, he departed as to returne againe, & to roote out al the Ioppites. 8. But when he vnderstood that they also, which were at Iamnia, would doe in like māner to the Iewes dwelling with thē, 9. he came vpō the Iamnites also by night, & set the hauen on fyre with the ships, so that the light of the fire appeared at Ierusalem (c) two hvndred fourtie furlongs off. 10. When they were now departed thence nine furlongs, and made their iourney towards Timothee, the Arabians fiue thousand men, & fiue hundred horsemen ioyned battel with them. 11. And when there was a mightie battel, and by the helpe of God it had succeeded prosperously, the rest of the Arabians that were ouercome, besought Iudas that the right hand might be giuen them, promising that they would giue pastures, and profite them in other things. 12. And Iudas thinking in very deed that they might be profitable in manie things, promised peace: and right hands being taken, they departed to their tabernacles. 13. And he set also vpon a certaine citie strong with bridges, & enuironed with wals, which was inhabited with multitudes of heathen of al sortes, the name wherof is Caspin. 14. But they that were within, trusting in the firmenes of the wals, and the prouision of victuals, dealt the more slackly, with reuiling words prouoking Iudas, & blaspheming, & speaking such things as is not lawful to speake. 15. But Machabeus inuocating the great Prince of the world, who without rammes & engines in Iesus time threwe downe Ierico, fiercely assaulted the wals. 16. And the citie being takē by the wil of our Lord he made innumerable slaughters, so that the poole adioyning of two furlongs in bredth, seemed to runne died with bloud. 17. Frō thence they departed seuen hundred fiftie furlōgs, & they came to Characa to those Iewes, that are called (d) Tubianeiās: 18. and in those places they tooke not Timothee, & nothing being done he went backe, hauing left in a certaine place a very strong garrison. 19. But Dositheus and Sosipater, who were captayns with Machabeus, slew them that were left of Timothee in the hold, then thousand men. 20. And Machabeus ordayning about him six thousand, & placing them by bands, went forth against Timothee, who had with him an hundred twenty thousand foote men, and of horsemen two thousand fiue hundred. 21. And the comming of Iudas being knowen, Timothee

(c) A furlong is about the eight part of a myle: so this fire was seen thirty miles off, others count a furlong to conteyne a thousand foot, the fifth part of a myle: so it was sene 48. myles distant.

Iosue. 6.

(d) *Tubianei*, or *Tubirni*, signifie religiously good, it is probable that these were *the Assidians li. 2. m. 42. c. 7. v. 13.*

sent

ſent the women and children, and the other baggage before into the forteſſe, that is called Carnion: for it was inuincible, and hard to come by, by reaſon of the ſtraits of the places. 22. And when the firſt band of Iudas had appeared, feare was ſtrucken into the enemies, by the preſence of God, who ſeeth al things, and they were put to flight one of an other, ſo that they were rather ouerthrowen of their owne companie, and were weakened with the ſtroks of their owne ſwords. 23. But Iudas was exceeding earneſt puniſhing the prophane men, and he ouerthrewe of them thirtie thouſand men. 24. And Timothee himſelfe fel into the hands of Doſitheus & Siſipaters partes, & with manie prayers he beſought that he might be let go aliue, becauſe he had parents & brethren of manie of the Iewes, whom it might happen by his death to be deceiued. 25. And when he had giuen his faith that he would reſtore them according to the appointment they let him goe without harme, for the ſafetie of their brethren. 26. And Iudas came backe from Carnion, hauing ſlayne twentie fiue thouſand. 27. After the flight & ſlaughter of theſe, he moued his armie to Ephron a ſtrong citie, wherin a multitude dwelt of diuerſe nations: and ſtrong yong men ſtanding before the wals reſiſted manfully, & in this were manie engins, and prouiſion of dartes. 28. But when they had inuocated the Almightie, who with his power breaketh the forces of the enemies, they tooke the citie: and of them that were within they ouerthrew twentie fiue thouſand. 29. From thence they departed to a citie of the Scythians, which was diſtant from Ieruſalem ſix hundred furlongs. 30. But thoſe Iewes that were with the Scythopolitans teſtifying that they were vſed curteouſly of them, euen in the times of miſerie that they dealt modeſtly with them: 31. giuing them thankes, and exhorting them alſo thence forward to be fauourable toward their ſtock, they came to Ieruſalem the ſoléne day of the weeks approching. 32. And after Pentecoſt they went againſt (e) Gorgias the gouernour of Idumea. 33. And he wēt forth with footemē three thouſand, and horſemen foure hundred. 34. Who buckling together, it chanced few of the Iewes to be ſlayne. 35. But Doſitheus one of the Bacenors an horſeman, a valiant man, held Gorgias: and wheras he would haue taken him aliue, a certayne horſeman of the Thracians came vpon him, and cut off his ſhoulder: and ſo Gorgias eſcaped into Mareſa. 36. But they that were with Eſdrin, fighting long, and being wearied, Iudas inuocated our Lord to be their helper, and captayne of the battel: 37. beginning in his countrey language and with hymmes raiſing a crie, draue Gorgias ſouldiers into flight. 38. And Iudas hauing gathered an armie came into the citie Odollam: and when the ſeuenth day came on, being purifyed according to the cuſtome, they kept the Sabbath in the ſame place. 39. And the day folowing Iudas came with his companie, to take away the bodies of them that were ouerthrowen, and with their kinſmen to lay them in the ſepulchers of their fathers. 40. And they found vnder the coates of the ſlayne ſome

(e) Iudas had the victorie twiſe before againſt this Gorgias. li. 1. c. 4. v. 1. li. 2. c. 10. v. 14.

(f) of

(*f*) of the donaryes of the idols, that were in Iamnia, from wich the law forbiddeth the Iewes: therfore it was made playne to al, that for that cause they were slayne. 41. Al therfore blessed the iust iudgemēt of our Lord, who had made manifest the hidden things. 42. And so turning to prayers, they besought him, that the same offence, which was committed, might be forgotten. But the most valient Iudas exhorted the people to keep themselues without sinne, seeing before their eyes what was done, becaus of the sinnes of them that were ouerthrowen. 43. And making a gathering, he sent twelue thousand dracmes of siluer to to Ierusalem for sacrifice to be offered for sinne, wel and religiously thinking of the resurrection. (44. For vnles he hoped that they that were slaine should rise againe, it should seem superfluous and vaine to pray for the dead.) 45. And becaus be considered that they, which had taken their sleepe (*g*) with godlines, had very good grace layd vp for them. 46. It is therfore (*h*) a holie, and healthful cogitation to pray for the dead, that they may be loosed from sinnes. *

* *li. 1. c 6. v. 18*

f) It was commanded *Deut. 7. v. 25.* not to couet nor take anie thing perteyning to idols, but to destroy al. See this sinne punished. *Iosue. 7. 1. Reg. 15. &c.*

g) Vnles it had been the doctrine & practise of the Church to pray for the dead, Iudas could neuer haue thought of anie such matter.

h) It is only profitable for those that dye penitent.

ANNOTATIONS.

CHAP. XII.

46. It is a holie and healthful cogitation to pray for the dead.) The Catholike belief, doctrine, and practise of praying for the dead, is so euidently confirmed by this place, that our aduersaries haue no better shift to auoide the same, then by denying these Books to be Canonical Scripture. Which being authentically proued, it may here suffice to adde, that albeit the Greeke text (as in other innumerable places) differeth from the Latin, yet it is no lesse cleere for this doctrine. Which in English is thus *v. 45. Regarding* (or considering) *that grace is layde vp for them that sleep* (or dye) *in pietie*: to wit in true faith and repentance; in the next verse (46.) inferreth thus: *Wherupon he* (Iudas Machabeus) *made reconciliation* (or expiation) *for the dead, that they might be delinered* (or loosed) *from their sinne*, that is, from punishment for sinne.

This text is clere for praying for the dead. Likewise the Greeke.

in the argument

Omitting therfore multitude of other proofes, we wil here only cite two great Doctours, who with others teach that the denial of this particular point of religiō is a condemned heresie. S. Augustin *li. de Hæresib. her.* 53. noteth this for a special heresie, saying: Aerians are named of one Aerius, who being a Priest, and taking it greuously that he could not be ordained a Bishop, falling into the heresie of the Arrians, added some proper doctrines of his owne, saying: *that we ought not to pray, nor offer sacrifice for the dead.* Likewise S. Bernard, *Ser. 66. in Cantica* in plaine termes saith they are *heretikes*, which *beliene not that there is purgatorie fire* after death, but that the soule departing from the bodie, goeth forthwith either to rest or to dānation. Let thē then (saith he) aske of him who saide: There is some sinne that shal not be forgiuen, neither in this *world*, *nor in the future* why he sayd this, if there remaine no remission and purgation of sinne in the future world? He therfore aduiseth al to beware of such seducers, saying: See the detracters, see the doggs. They deride vs, becaus we baptize infants, for that *we pray for the dead.*

Denial of this doctrine is heresie.

S. Aug. ep. 62. ad Dul. ii. l. 1. c. 23. de morib. li. de cura pro mort. c. 1. & Enchir. 110.

It is also most worthie of consideration, that Iudas Machabeus (who did this charitable act for his souldiers slaine in the holie warres) was the High-

Mat. 12.

Iudas was high

Priest.

Prieſt, or chief Biſhop of the Church at that time, and defender of true faith & Religion. Finally we may alſo obſerue that he did not anie new thing, but practiſed the vſual cuſtome of the whole Church. For ſo it appeareth by their ſet forme of Office for the dead, called HASCHABAH, that is, *Reſt*, or prayer for reſt, in their Book MAHZOR, tranſlated and ſet forth by Biſhop Genebrard, in the yeare of our Lord 1569. Where are theſe expreſſe ſupplications: *Requieſcat anima ipſius in cubili ſuo: ineat in pace: dormiat in pace*, His (or her) *ſoule reſt in his bed: lye, and ſleepe in peace.* Againe, *Ye Angels of peace come forth to meete him, &c.* And that the Iewes this day vſe to pray for the dead, is a cleare thing, and confeſſed by Proteſtants, namely Munſterus, and Fagius in their Annotations vpon the 14. *of Deut.* and M. Whitaker, in his firſt Booke againſt F. Dureus, fol. 81.

when he cauſed prayers and ſacrifice to be offered for the dead.

It was the general practiſe of the Church. And is yet obſerued by the Iewes.

CHAP. XIII.

Menelaus a fugitiue Iewe is put to death. 9. Antiochus with his great armie is defeated twiſe, with loſſe of manie men. 23. Philippe rebelling, peace is renewed. 24. And Iudas is made Lord of Ptolemais.

IN the yeare an hundred fourtie nine Iudas vnderſtood, that Antiochus Eupator came with a multitude againſt Iurie, 2. and with him Lyſias the procuratour, and chiefe ouer the affaires hauing with him of footmen (*a*) an hundred ten thouſand, and of horſemen fiue thouſand, and elephants twentie two, chariots with hooks three hundred. 3. And Menelaus alſo ioyned himſelf with them: & with much deceite beſought Antiochus, not for the weale of his countrie, but hoping that he ſhould be appointed to the principalitie. 4. But the King of Kings ſtirred vp Antiochus mind againſt the ſinner, and Lyſias ſuggeſting that he was the cauſe of al the euils, he cõmanded (as the cuſtome is with thẽ) that being apprehended he ſhould be killed in the ſame place. 5. And there was in the ſame place a tower of fiftie cubites, hauing an heape of aſhes on euerie ſide: this had a proſpect ſteepe downe. 6. From thence he commanded the ſacrilegious perſon to be throwne downe into the aſhes, al thruſting him forward to death. 7. And by ſuch law it chanced the tranſgreſſour of the law to dye: and Menelaus not to be put into the earth. 8. And in deede very iuſtly, becauſe he committed manie offences toward the altar of God, the fyre and aſhes wherof was holie: himſelf was condemned into the death of aſhes. 9. But the King furiouſe in mind, came to ſhew himſelf worſe to the Iewes then his father. 10. Which things when Iudas vnderſtood, he commanded the people that day and night they ſhould inuocate our Lord, that as alwayes now alſo he would helpe

(*a*) In the firſt booke, *ch. 6. v.* 30 the number of this armie differeth from the number here recorded, the cauſe is for that ſometimes thoſe only are counted which were permanent, ſometimes others are alſo counted which came vncertainly. The like difficulties of differences occurre often in the books of Kings and Paralipomenon.

them: 11. as who were afrayd to be depriued of the law, and their countrie, and the holie temple: and that he would not suffer the people that had of late taken breath a litle while, to be againe subdued to the blasphemous nations. 12. Al therfore doing it together, and craving mercie of our Lord with weeping and fastings, being prostrate for three dayes continually, Iudas exhorted them to prepare themselues. 13. But he with the ancients consulted, before the King should bring his armie to Iurie, and winne the citie, to goe out, and to commit the euent of the thing to the iudgement of our Lord. 14. Committing therfore the power and charge of al to God, the creatour of the world, and hauing exhorted his companie to fight manfully, and to stand euen to death for the lawes, the temple, the citie, their countrie, and citizens: he placed his armie about Modin. 15. And hauing giuen a signe to his companie of (*b*) the victorie of God, with most valient yong men piked out, by night setting vpon the Kings court, in the campe he slew foure thousand men, and the greatest of the elephants, with them that had been placed thereupon, 16. & he filled the cãpe of the enemies with exceeding feare & perturbation, & the things being prosperously atcheiued, they departed. 17. And this was done when the day appeared, the protection of our Lord helping him. 18. But the King hauing taken a taste of the hardines of the Iewes, attempted the difficultie of the places by policie: 19. & he moued his campe to Bethsura, which was a strong hold of the Iewes: but he was put to flight, he fel, he was diminished. 20. And to them that were within Iudas sent necessaries. 21. But one Rhodocus of the Iewes armie vttered the secrets to the enemies, who being sought for was apprehended, and shut vp. 22. Againe the King had talke with them that were in Bethsura: he gaue the right hand: he tooke it: he went away. 23. He ioyned battel with Iudas, he was ouercome. And as he vnderstood that Phillippe rebelled at Antioch, who was left ouer the affaires, dismayed in minde intreating the Iewes, and yealding vnto them, he sweareth concerning al things that seemed reason, and being reconciled he offered sacrifice, honoured the temple, and gaue hosts. 24. He embraced Machabeus, and made him gouernour and Prince from Ptolemais euen to the Gerrenians. 25. But after, as he came to Ptolemais the Ptolemaians tooke grieuously the couenant of amitie, being offended lest perhaps they would breake their league. 26. Then Lysias went vp to the iudgement seate, and declared the reason, and appeased the people, and returned to Antioch: and in this manner the Kings iourney and returne procedeed.* *li. 1. c. 7. v. 1.*

(*b*) The watch word this night was: *The victorie of God*

CHAP.

CHAP. XIIII.

Demetrius hauing taken certaine holds from Antiochus, 3. Alcimus lately deposed from the office of high Priest, 6. accuseth good men of disloyalitie, 11. others also incense Demetrius. 12. Wherupon Nicanor being sent into Iurie, maketh Alcimus againe high-priest: 18. hath peace with Iudas, conuersing with him most familiarly. 26. But by Alcimus suggestion, seeketh to deliuer him into the Kings hands: 30. otherwise threatneth to prophane the temple. 34. The Priests pray God to protect them. 37. Razias being accused, and pursued, 41. in extreme distresse killeth himself with meruelous courage of spirite.

IN the yeare an hundred fiftie, 1 came to King Demetrius in the yeare an hundred fiftie, offering him a crowne of gold, & a palme, & besides these, * Talloes, which seemed to be of the tẽple. And that same day in deede he held his peace. 5. But hauing gotten a commodius time for his madnes, being called of Demetrius to counsel, and asked on what thing and counsels the Iewes rested, he answered: 6. They of the Iewes that are called (*b*) Assidians, of whō Iudas Machabeus is captaine, nourish battels, and moue seditions, neither doe they suffer the realme to be quiet. 7. For I also being defrauded of my ancestours glorie (I meane of the highpriesthood) am come hither: 8. principally in deede keeping fidelitie to the Kings commodities, but secondly also prouiding for my citizens, for by their naughtines al our stocke is not a litle vexed. 9. But al these things being knowen, ô King, prouide I pray thee, both for the countrie, and for our stocke according to thy humanitie published to al men. 10 For as long as Iudas is aliue, it is vnpossible that there be peace to the affaires. 11. And such things being sayd of him, the other freinds also behauing themselues as enemies against Iudas, incensed Demetrius. * 12. Who forthwith sent Nicanor, chiefe ouer the elephants captaine into Iurie: 13. giuing him cōmissiō, that he should take Iudas himself: but thē that were with him, he should disperse, & make Alcimus the high priest of the greatest temple.

* a golden bough.

* li. 1. c. 7. v. 16.

(*a*) Alcimus was of Aarons stock *li. 1. c. 7. v. 14.* but for this apostasie here mentioned was vncapable of high priesthood, & so Mathathias was ordayned, being of the same progenie and most sincere in religion.

(*b*) This description of the Assideans made by their malicious enemie in calumnious and odious termes, sheweth wel their singular zele, & sinceritie in promoting Gods seruice. And so their aduersaries malignant accusations more against them then al others, is a plaine testimonie of their more rare and mere singular

14. Then the nations, which had fled from Iudas out of Iurie, ioyned themſelues by troupes with Nicanor, (c) eſteeming the miſeries and calamities of the Iewes the proſperities of their owne affaires. 15. The Iewes therfore hauing heard of Nicanors comming, and the aſſemblie of the nations, being ſprinkled with earth beſought him, that ordayned his people to keepe them for euer, & that protecteth his portion by euident ſignes. 16. And the captaine commanding forthwith they remoued from thence, and they came together to the caſtel of Deſſau. 17. And Simon the brother of Iudas had ioyned battel with Nicanor: but he was made afrayd with the ſodaine comming of the aduerſaries. 18. Neuertheles Nicanor hearing the manlines of Iudas companions, & greatneſs of courage, that they had for the conflicts of their countrie, was afrayd to make tryall by bloud. 19. Wherfore he ſent Poſidonius, and Theodotius, & Matthias before to giue and take the right hands. 20. And when there was long conſultation of theſe things, and the captayne himſelf had moued it to the multitude, there was one ſentence of them al to accord vnto amitie. 21. Therfore they appointed a day, wherin they might ſecretly deale among themſelues, and ſeates were brought forth & ſet for euery one. 22. But Iudas cõmanded armed men to be in places conuenient, leſt perhaps ſome miſchefe might ſodainly ariſe from the enemies: and they made agreable communication. 23. Nicanor abode at Ieruſalem, and did nothing vniuſtly, and the flockes of the multitudes, that had been gathered together he diminiſhed. 24. And he eſteemed Iudas alwayes deare from the hart, and he was inclined to the man. 25. And he deſired him to marrie a wife, and to beget children. He made a marriage, he liued quietly, and they liued in common. 26. But Alcimus ſeeing their charitie one towards an other, and the couenants, came to Demetrius, and ſayd that Nicanor aſſented to forraine matters, and that he ment to make Iudas being a traytour to the Kingdom, his ſucceſſour. 27. Therfore the King being exaſperated with this mans moſt wicked criminations, wrote to Nicanor, ſaying, that he indeede was greatly diſpleaſed for the couenant of their amitie: neuertheles that he commanded him to ſend Machabeus quickly priſoner to Antioch. 28. Which things being knowen Nicanor was amaſed, and tooke it grieuouſly, if he ſhould vndoe thoſe things which they had couenanted, being nothing hurt of the man. 29. But (d) becauſe he could not reſiſt the King, he obſerued oportunitie wherby to accompliſh the commandment. 30. But Machabeus ſeeing that Nicanor dealt with him more auſterely, and that he exhibited his accuſtomed meeting more ſternely, vnderſtanding this auſteritie not to be of good, a few of his companie gathered together, he hid himſelf from Nicanor. 31. Which when he vnderſtood that he was ſtoutly preuented of the man, he came to the moſt great and moſt holie temple: and the Prieſts offering the accuſtomed hoſts, he commanded the man to be deliuered vnto him. 32. Who (e) ſaying with an oath, that they knew not where he was, that was

demanded,

(c) Apoſtates and politikes make their gayne by ſpoyling the faithful.

(d) Nicanor a reght worldlie politike, a figure of Pilate and of ſuch temporizing Iudges, counſellers, and courtiers, as lacke zele in religion.

(e) They knew not preciſely where Iudas was, neither would they ſearch for him to deliuer him to the perſecutor.

demanded, ſtretching out his hand to the temple, 33. he ſware, ſaying: Vnles you wil deliuer Iudas priſoner vnto me, I wil beate downe this temple of God to the flat ground, and wil digge downe the altar, and this temple I wil conſecrate to (*f*) Liber pater. 34. And when he had ſayd theſe things, he departed. But the Prieſts ſtretching forth their hands vntó heauē, inuocated him that was alwayes the defender of their natiō, ſaying thus: 35. Thou ô Lord of al, which lackeſt nothing, wouldeſt a temple of thy habitation to be made among vs. 36. And now ô Lord holie of al holies, preſerue for euer this houſe inpolluted, which of late hath been cleanſed. 37. And Razias one of the ancients of Ieruſalem, was accuſed to Nicanor, a man that was a louer of the citie, and wel reported of, who for his affection was called father of the Iewes. 38. This man long time kept the purpoſe of continencie in Iudaiſme, and content to giue his bodie and life for perſeuerance. 39. But Nicanor willing to manifeſt the hatred that he had againſt the Iewes, ſent fiue hundred ſouldiars to take him, 40. for he thought if he had intrapped him, that he ſhould doe the Iewes verie great hurt. 41. But the multitudes coue ing to ruſh into his houſe, and to breake open the gate, and to ſet fyre therto, when he was in taking, (*g*) he ſtruck himſelf with a ſword: 42. chooſing to dye nobly rather then to be made ſubiect to ſinners, and againſt his noble birth to ſuffer vnworthie iniuries. 43. But wheras for haſt he had not made the wound with a ſure ſtruck, and the multitudes brake in within the dores, running backe boldly to the wal, he threwe downe himſelfe manfully headlong vnto the multitudes: 44. who quickly giuing place to his fal he fel vpon his necke. 45. And when he had breathed, incenſed in minde he aroſe: and when his blood ranne with a great ſtreame, and he was wounded with moſt grieuous wounds, running he paſſed through the multitude: 46. and ſtanding vpon a certaine ſteep rocke, and now being become without bloud, gryping his bowels, with both hands he caſt them vpon multitudes, inuocating the dominatour of life and ſpirit, that he would reſtore theſe to him againe: and ſo he departed this life. *

*li 1.c. 7.v. 42.

f Bacchus called alſo *Liber*, and by manie other names, feyned by infidels to be author and god of wine. And therfore drunkards dedicate feaſts & temples to him.

g S. Auguſtin epiſt. 61 *ad Dulcitium & l. 2. c. 23 a lepiſt. 2. Gaud.* diſcuſſing this fact; ſaith the holie ſcripture doth tel it, not praiſe it As to be admired not not to be imitated, & that either it was not wel done by him, or at leaſt is not conuenient in this time of grace.

CHAP. XV.

Nicanor intending to assault Iudas on the Sabbath day 5. blasphemeth most proudly. 7. Iudas with al confidence in God encourageth his men, 11. confirming them with the relation of a vision in sleep. 21. So be with feruent prayer, the enemie trusting his owne strength, ioyneth battel, 27. and killeth thirtie fiue thousand, and Nicanor amongst the rest: whose head and hand cut off with the shoulder are hanged vp in Ierusalem: 33. his tongue giuen to the birds, and a feast vnal day obserued. 38. And herewith the Author (of second Book) concludeth the whole historie.

BVT Nichanor as he vnderstood that Iudas was in the places of Samaria, he purposed with al violence to ioyne batel(*a*) the day of the Sabbath. 2. But the Iewes that of necessitie folowed him, saying doe not so fiercely and barbarously, but giue honour to the day of the sanctification, and honour him that beholdeth al things: 3. that vnhappie man asked, if there were a power in heauen, that commanded the Sabbath day to be kept. 4. And they answering: There is the liuing Lord himself in heauen, the potent, that cōmanded the seuenth day to be kept. 5. But he sayd. And (*b*) I am potent vpon the earth, that commanded armes to be taken, and the Kings affayres to be accomplished. Neuertheles he obteyned not to accomplish his counsel. 6. And Nicanor in deed puffed vp with exceeding pride, had thought to haue set vp a common victorious memorie of Iudas. 7. But Machabeus alwayes trusted with al hope that there would come ayde from God to them. 8. And exhorted his companie, that they should not feare at the comming of the nations, but should haue in minde the aydes giuen vnto them from heauen, and now should hope that they should haue the victorie from the Almightie. 9. And speaking vnto them out of the law, and the Prophets, admonishing them also of the conflictes, that they had made before, he made them the more prompt: 10. and so their harts being encouraged, withal he shewed the fraude of the Gentils, and their breaking of oathes. 11. And he armed euerie one of them not with fense of buckler and speare, but with very good words, and exhortations, (*c*) declaring a dreame worthy to be credited, wherby he reioyced them al. 12. And the vision was in this manner: Onias who had been the high-Priest, a good and benigne man, reuerent to behold, modest of manners, and comelie of speach, and who from a childe was exercised in vertues, that he stretching forth the hands* prayed for al the people of the Iewes. 13. After this that there appeared also an other man meruelous for age, and glorie, and for the port of great dignitie about him. 14. And that Onias answering sayd: This is a louer of his brethren, and of the people of Israel: this is he that* prayeth much for

(*a*) Prophane men make their aduantage of religious mens good conscience, but Iudas rightly instructed in this case defended his iust cause also in the sabbath. *li. 1. c. 3. v. 40.*

(*b*) O Luciferian blasphemie!

(*c*) This dreame was from God as the effect shewed. And Iudas knew also that it so was by internal inspiration, as Ioseph. *Mat. 1. v. 20.* * as assured of his dreames.

the

the people, and for the whole citie, Ieremie the Prophet of God. 15. And that Ieremie put forth his right hand, and (*d*) gaue vnto Iudas a ſword of gold, ſaying: Take the holie ſword a guift from God, wherwith thou ſhalt ouerthrow the aduerſaries of my people Iſrael. 17. Being exhorted therſore with the words of Iudas exceeding good, by which the courages might be ſtirred vp, & the harts of the yong men ſtrengthned, they reſolued to fight, and to encounter manfully: that manhood might decide the matter, becauſe the holie citie, and the temple were in danger. 18. (*e*) For there was leſſe care for their wiues, and children, and alſo for their brethren, and kinſemen: but the greateſt and principal feare was for the holines of the temple. 19. And they alſo that were in the citie, tooke no litle care for them that were to ioyne battel. 20. And when they did al hope that iudgement would be giuen, and the enimies were preſent, and the armie was ſet in aray, the beaſts & horſemen diſpoſed in conuenient place, 21. Machabeus conſidering the comming of the multitude, and the varietie of the prouiſion of armour, and the fircenes of the beaſts, ſtretching forth his hands vnto heauen, he inuocated our Lord, that worketh wonders, who not according to the might of armes, but according as it pleaſeth him, giueth victorie to the worthie. 22. And he ſayd inuocating in this manner: Thou Lord which didſt ſend thy Angel in the time of Ezechias King of Iuda, and didſt kil an hundred eightie fiue thouſand of the campe of Sennacharib: 23. and now ô Dominatour of the heauens ſend thy good Angel before vs, in feare and trembling of the greatnes of thyne arme, 24. that they may be afrayde, which with blaſphemie come againſt thyne holie people. And he indeed ended his prayer thus. 25. But Nicanor, and they that were with him, with trumpets & ſongs came nere. 26. But Iudas, & they that were with him, inuocating God by prayers ioyned battel: 27. with the hand indeed fighting, but in their harts praying to our Lord, they ouerthrew no leſſe then fiue and thirtie thouſand, being greatly delighted with the preſence of God. 28. And when they had ceaſed, and returned with ioy, they vnderſtood that Nicanor was ſlaine, for al his armour. 29. A ſhout therfore being made, and a great crie, they bleſſed the Almightie Lord in their countrie language. 30. And Iudas, who by al meanes was in bodie and mind readie to dye for his citizens, cõmanded that Nicanors head, & hand with the ſhoulder being cut off, ſhould be caried to Ieruſalem. 31. Whither when he was come, hauing called his countrimen, and the Prieſts to the altar, he ſent alſo for thẽ that were in the caſtel. 32. And ſhewing them the head of Nicanor, and the wicked hand, which he ſtretching forth againſt the holie houſe of Almightie God, had mightily bragged. 33. The tongue alſo of impious Nicanor being cut out, he cõmanded to be giuen piecemeale to the birds: and the hand of the furious man to be hanged vp againſt the tẽple. 34. Al therfore bleſſed the Lord of heauen, ſaying: Bleſſed be he, that hath kept his place vndefiled. 35. And he hung vp Nicanors head in

4 Reg. 19.

d) Ieremie (*ch.* 38. *v.* 17.) perſwaded the King of Iuda to yeald himſelf with the citie and people to the Chaldees, and not to reſiſt. But now he deliuereth a ſword to Iudas, exhorting him to fight: according to Gods wil in diuers caſes, and times, for *there is time of warre, and a time of peace. Eccles.* 3. *v.* 8.

(*e*) Gods honour & holie things are firſt and principally to be reſpected, before wordlie freinds, though they alſo muſt be regarded in due order and place.

the

the top of the caſtel, that it might be an euident, and manifeſt ſigne of the helpe of God. 36. Therfore al by common counſel decreed, by no meanes to let paſſe this day without ſolemnitie: 37. but to keep the ſolemnitie the thirteenth day of the month Adar, which is called in the Syrian language, the day before Mardocheus day.* 1.1. c. 8. v.1.&c

(f) More being written in the firſt booke, this auctor maketh one concluſion of al, becauſe otheir perſecuters being alſo ouercome the lād was againe calme after ſtormes,

38. Theſe things therfore being done concerning Nicanor, and (f) from that time the citie being poſſeſſed of the Hebrewes, I alſo in theſe wil make an end of ſpeaking. 39. And if wel, and as is competent for a ſtorie, that myſelf alſo would: but " if not ſo worthily it reſteth to be pardoned me. 40. For as to drinke alwayes wine, or alwayes water is hurtful, but to vſe now one now an other is delectable: ſo to the readers, if the ſpeach be alwayes exact, it wil not be grateful. Here therfore it ſhal be ended.

ANNOTATIONS.

CHAP. XV.

Prayer of Saints is euidently proued by this place.

12. *Onias prayed for al the people.* And v. 14. *Ieremie prayeth for the people.*) As againſt prayer of the faithful for the dead: *Ch.* 12. ſo againſt prayer of Saints for the militant Church, Proteſtants haue no better euaſion, when they are preſſed with theſe examples, then by denying the auctorite of the Books. For ſeeing the Prophet Ieremie, and the High-Prieſt Onias, being in *Limbo patrum* (no holie ſoules aſcending into heauen before Chriſt) did pray for the whole people of the Iewes, it is alſo certaine that they, and other Saints in glorie, doe of their excellent charitie pray for thoſe that are in this mortal life. Yet neither doe we Catholikes vrge this place, as though we had no other to alleage, for we ſhew the ſame doctrine by other holie Scriptures, *Gen.* 48. *Exo.* 32. *Iere.* 15. *Luc.* 16. 2. *Petri.* 1. *Act.* 1. 6. 8. and others; neither muſt we omite theſe Books, becauſe our aduerſaries denie them, ſeeing the learned Doctours and holie Fathers confirme the ſame doctrine by thoſe Scriptures. Among others ancient Origen *tomo* 18. *in Ioan.* ſayth, it appeareth that Saints departed from this life haue care of the people, as it is written (ſayth he) in the Acts of the Machabees, manie yeares after the death of Ieremie: *this is Ieremie the Prophet of God, who prayeth much for the people.* Likewiſe S. Bernard *Ser.* 3. *vigil. Natiuit. Domini. & Ser.* 11. *againe Ser.* 76. *in Cantica*, admoniſheth that a good religious man is like to this *Onias*: who prayeth to God for al the people.

It is alſo proued by manie other holie Scriptures.

Neither is this place to be omitted.

39. *If not ſo worthily.*) He demandeth not pardon, as though he ſuſpected any errour in his doctrine or in the hiſtory, but of his vnpoliſhed ſtile in writing. As S. Paul ſayth that *himſelf was rude in ſpeach, yet not in knowledge*, 2. *Cor.* 11. *v.* 6.

The authour of his booke asketh pardon for his ſtile, not for the doctrine nor hiſtorie.

But we, who by Gods great goodnes haue paſſed now to the end of this Engliſh old Teſtament, iuſtly fearing that we haue not worthily diſcharged ſo great a work: & in nowiſe preſuming that we haue auoided al errours, as wel of doctrine as hiſtorie: much more we acknowledge that our ſtile is rude & vnpoliſhed. And therfore we neceſſarily, and with al humilitie craue pardon of God, & al his glorious Saints, Likewiſe of the Church militant, & particularly of you, right welbeloued Engliſh readers, to whom as at the beginning we directed & dedicated theſe our endeauours: ſo to you we offer the reſt of our labours, euen to the end of our liues: in our B. Sauiour IESVS Chriſt, to whom be al prayſe and glorie. Amen.

Thē authour of his booke asketh pardon for his ſtile, not for the doctrine nor hiſtorie. But the authours of theſe Annotations craue pardon for al defects.

THE

THE CONTINVANCE OF THE CHVRCH AND RELIGION IN THE SIXTH AGE: FROM THE CAPTIVITIE in Babylon to the comming of our Sauiour, neer the ſpace of 640. yeares.

VCH *is the prouidence of Almightie God, that not obſcurely, or at ſome times only, but manifeſtly, and without intermiſsion his Diuine Maieſtie is acknowledged, his name glorified, his Religion profeſſed, and his precepts obſerued by a viſible knowne Church, from the beginning of the world to the end therof, we haue already shewed in the other fiue ages; and shal no leſſe clerly declare the ſame in this ſixth. For albeit the peculiar people of God were for their ſinnes caried forth of their countrie, and held captiues in Babylon ſeuentie yeares, and after their reduction were ſubiect to ſtrangers ruling ouer them, and ſometimes extremely afflicted with perſecution, yet they ſtil perſeuered in the ſame fayth and religion, had ſucceſsion of Prieſtes, and of one Highprieſt, with conſeruation alſo of the royal line of Dauid, euen to Chriſt our eternal King and Prieſt.*

Gods true Seruice hath alwayes continued in the viſible Church.

Firſt therfore concerning Articles of fayth and religion, the beleefe in one God was ſo generally confeſſed by the whole Iewish nation, that their Prieſts and Prophetes did vſe it for a principle, in confirmation of other pointes, as wel doctrinal as moral. So Malachie teaching that our neighbour is to beloued, God to be ſerued, and his lawes to be kept: Is there not one Father of vs al (*ſayth he ch.* 2. *v.* 10.) Hath not one God created vs? Why then doth euerie ane of vs deſpiſe his brother, violating the couenant of our fathers? *More expreſly Ieremie in his Epiſtle* (*Baruc.* 6.) *sheweth the vanitie and abſurditie of manie Gods, exhorting the people to ſerue the one omnipotent God, ſaying to him ſincerely in their harts* (*v.* 5.) Thou oughteſt to be adored, o Lord. *Likewiſe, when the Magicians of Chaldea aſcribed the knowledge of dreames to falſe Gods, Daniel with the other three children* (*ch.* 2. *v.* 18.) prayed the God of heauen: and the myſterie was reuealed to Daniel. *And he declared and expounded the Kings dreame, who therupon confeſſed to Daniel* (*v.* 47. In very deede your God is the God of Gods, and Lord of Kings. *The ſame three children* (*Daniel.* 3.) *were caſt into the burning furnace, and Daniel into the lions denne* (*ch.* 6. *&* 14.) *readie to dye for their fayth in one God. For this fayth alſo Mardochaeus, as is written in the booke of Eſther, was perſecuted, and he with al the people were in extreme danger. And the authour of the booke of wiſdome teacheth that one God is knowen by conſideration of his creatures*: Al men are vaine

Faith in one God is the ground of al Religion.

(*ſayth he, c.13.ν.1.*) that by things ſeen, vnderſtand not him that is: neither attending to the workes agniſe who was the workman. *So the authour of Eccleſiaſticus ch.1. ν.8. profeſſeth*: There is one moſt high Creatour omnipotent, and mightie King, and to be feared exceedingly, ſitting vpon the throne, the God of Dominion.

The B. Trinitie reuealed to ſome and vttered obſcurely in the old teſtament.

As for the high Myſterie of three Diuine Perſons in one God *not ſo commonly reuealed in the old teſtament, yet was it knowen and in ſome ſorte vttered: As Aggeus 2.ν.5. & 6.* I am with you, ſayth the Lord of hoſts, the word that I did couenant with you when you came out of the land of Ægypt: and my Spirit ſhal be in the middes of you. *Where, by* the Lord of hoſts, *is cõmonly vnderſtood* God the Father; by his ſpirit, God the Holie Ghoſt, *and the* word *may ſignifie* God the Sonne: *of whoſe Incarnation the Prophete plainly ſpeaketh in the next verſes. For in this conſiſteth the couenant betweene God and his people, that they ſhould keepe* his word *of precepts and cõmandments expreſſed in the law: and he would ſend them* the word, his onlie Sonne the Second

Diſtinction of Perſons in one God.

Diuine Perſon *to redeeme mankind. Againe the ſame three Perſons ſeeme to be diſtinguished in diuers places.* God the Father *is deſcribed according to mans ſmal capacitie, Daniel 7.ν.9. thus*: Thrones were ſette, and THE ANCIENT OF DAYES ſate: his veſture white as ſnow, and the haires of his head as cleane wool, his throne flames of fire, his wheeles fire kindled. *He is called* Ancient of dayes, *not only becauſe he is eternal, for ſo are the other two Diuine Perſons, but this terme is attributed to the Father, becauſe in order he is the beginning, from whom the other two Perſons proceede (The Sonne by generation, the Holie Ghoſt from the Father and the Sonne by proceſsion.) To* God the ſonne *the ſame Prophet Daniel prayeth: ch.9.ν.17. ſaying*: Now therfore heare o our God, the petition of thy ſeruant, and his prayers: and ſhew thy face vpon thy Sanctuarie which is deſert, for thyne owne ſake: *that is, for thyne owne merits: which can only be vnderſtood of that Diuine Perſon, which is incarnate. Zacharie 12.ν.10. God ſpeaking by the Prophet ſayth*: I wil powre out vpon the houſe of Dauid; and vpon the inhabitants of Ieruſalem, the ſpirit of grace and of prayers, *which may eaſily be vnderſtood to be the promiſe of the B. Trinitie: but that which immediately foloweth*: & they ſhal looke towards me, whom they pearced, *can only be ſpoken by the Second Diuine Perſon, who only is incarnate, and was pearced in his Paſsion. In the book of* wiſdom is much written of wiſdom increated, *a terme appropriated to* God the Sonne. *eſpecially ch.2. 7.8.9. and 10. The like in Eccleſiaſticus. ch.1.4.24. And ch.51.ν.14. is diſtinct mention of the Father & the Sonne*: I haue inuocated (*ſayth the authour, or anie faythful ſoule*) our Lord, the Father of my Lord. *There is likewiſe particular mention of the Holie Ghoſt in ſome places. As 2.Eſd.9.ν.20.* Thou gaueſt them the good Spirit, which ſhould teach thẽ *for the office of internal teaching is appropriated to the* HolieGhoſt. *Ioan.14.ν.17. and 16.ν.13.* The ſpirit of truth, & he ſhal teach you al truth. *Ezec.36.ν.27.* I wil put my Spirit in the middes of you, and wil make that you walke in my precepts. *Zach.7.ν.12.* The words which the Lord ſent in HIS SPIRIT, by the hand of the former Prophets. *Sap.1.ν.5.* The Holie Ghoſt of diſcipline wil flye from

The Father

The Sonne.

The Holie Ghoſt.

him

him that feyneth. *Eccleſiaſticus* 1. v. 9. He created her in the Holie Ghoſt. 24. v. 29. They that eate ME, ſhal yet hunger, and they that drinke ME, ſhal yet thirſt. *Where God calleth* the Holie Ghoſt (*which is receiued by grace*) *himſelf. Becauſe al three Diuine Perſons are one God. And that there be manie Diuine Perſons in God who is one in ſubſtance, is ſufficiently ſignified by al thoſe holie Scriptures, where God is called by the name* Elohim, *in the plural number; eſpecially ſeeing this name hath alſo the ſingular number*, Eloha. *As Iob.* 12. v. 4. *&* 36. v. 2. *Daniel* 2. v. 28. *Habacuc.* 1. v. 11. *&* 3. v. 3. Which *laſt place ſeemeth moſt painly to ſpeake of* the Sonne of God, ELOHA MITHEMAN IAVO. God wil come from Theman, *or from the South. And therfore where this word* Elohim *is vſed in the plural number* (*as inmoſt places it is*) *it ſignifieth pluralitie of Perſons in God.*

Other places proue pluralitie of Perſons in God.

Chriſts Incarnation is more cleerly foreſhewed by the Prophets, who aboue other conſolations, moſt eſpecially comforted the people by their prophecies of Chriſt our Sauiour. Ieremie 23. v. 5. I wil rayſe vp to Dauid a iuſt branch, and he ſhal reigne a King, and ſhal be wiſe, and he ſhal doe iudgement and iuſtice in the earth. *Ch.* 31. v. 23. A woman ſhal compaſſe a man. *Chriſt though in bodie a litle infant, yet in power and wiſdom was moſt perfect of al men, euen when he was in his mothers wombe. Ezo.* 33. v. 14. Behold the dayes wil come, ſayth our Lord, and I wil rayſe vp the good word. v. 15. I wil make the ſpring of iuſtice to bud forth vnto Dauid, & he ſhal doe iudgement and iuſtice in the earth. *Ieremies Lamentations are in greateſt part of Chriſt and his Church. And ſome part can hardly be applied to anie other. ch.* 3. v. 30. He ſhal giue the cheeke to him that ſtriketh him, he ſhal be filled with reproches. *c.* 4. v. 20. Chriſt our Lord is taken in our ſinnes. *Baruc.* 2. v. 35. *God promiſing to reduce the people from Babylon, addeth:* And I wil eſtabliſh vnto them an other teſtament euerlaſting (*by Chriſt, whoſe Kingdom is for eue*) that I be their God, and they ſhal be my people. *Ch.* 3. v. 36. This is our God, and there ſhal none other be eſteemed againſt him. v. 38. After theſe things he was ſeen vpon the earth, and was conuerſant with men. Ezechiel *peculiarly* called *by an Angel* the ſonne of man, *was therin a ſpecial figure of our Sauiour, who ſo calleth himſelf. And the ſame Prophet hath in plaine termes foreſhewed the office of Chriſt the true Paſtour of al paſtours. ch.* 24. v. 25. I wil (*ſayth God by this Prophet* rayſe) vp ouer them one Paſtour, who ſhal feede them, my ſeruant Dauid; *that is, Chriſt prefigured by Dauid. His admirable viſions in the three firſt chapters, and nine laſt perteyne properly and principally to the new Teſtament of Chriſt, and his Church, ſhewing the aboundance of grace and glorie giuen by him to the elect. Daniel* 7. v. 13. With the clouds of heauen there came in as it were the Sonne of man, and he came euen to the ancient of dayes, and in his ſight they offered him. *He came euen to the ancient of dayes, becauſe in his Diuinitie he is equal to the Father: and in his humanitie he is offered to God in Sacrifice.* v. 14. His power is eternal: and his Kingdom ſhal not be corrupted. *ch.* 9. v. 24. Seuentie wekes (*of yeares*) are abridged, *that ſinnes may be forgiuen, grace be infuſed, prophecies*

The myſterie of Chriſts Incarnation is more frequent & more plaine in the holie Scriptures eſpecially in the Prophets.

Ieremie.

Baruch.

Ezech.

Dan.

Aggeus.

Zacharias.

Malachias.

Alſo the books of wiſdom.

Eccleſiaſticus.

& Machabees.

Prophecies & figures of the B. Virgin Mother of God.

Angels excel corporal creatures in multitude.

And in power.

They helpe men and are lawfully inuocated by men.

Diuels hating God, and al

be fulfilled, and the Holie one of holies be annointed. Al which belong only to Chriſt. ν.26. After ſixtie two weekes Chriſt shal be ſlaine. *Aggeus* 2. ν.8. The deſired of al nations shal come. *Zach.* 3. ν. 8. I wil bring my ſeruant the Orient. *ch.* 13. ν.7. Strike the Paſtour, and the sheep shal be diſperſed, *fulfilled in Chriſts Paſsion Mat.* 26. ν. 21. *Malach.* 3. ν. 2. Forthwith shal come to his temple the Dominatour, whom you ſeeke, & the Angel of the teſtament, whom ye deſire. *The booke of wiſdom. ch.* 2. ν. 12. *deſcribeth the malice of the wicked againſt Chriſt:* Let vs (*ſay they*) circumuent the iuſt, becauſe he is vnprofitable to vs: and he is contrarie to our workes, and reprochfully obiecteth to vs the ſinnes of the law. ν. 13. He boaſteth that he hath the knowledge of God, and nameth him ſelf the Sonne of God. *Eccleſiaſticus* 24. ν.34. God appointed to Dauid his ſeruant, to raiſe vp a King of him, moſt ſtrong and ſitting in the throne of honour for euer. *which eternal King proceeding from Dauid can be none but Chriſt our Sauiour. And al the praiſes of Patriarches, & Prophetes (in the laſt eight chapters) conſiſt in their fayth, and expectation of Chriſt. Likewiſe the Prieſts and people* 1. *Mach.* 14. ν 28. 35. *and* 49. *shewed their fayth of Chriſt to come, when they eſtablished Simon and his progenie in the gouernment and highprieſthood, for euer,* til there riſe the faithful Prophet, *to witte the Prophet of whom al the Prophets did ſpeake* (*Luc.* 24. ν. 27.)

Amongſt the reſt Ieremie, ch. 31. ν.23 *and Ezechiel ch.* 44. ν. 2. *make alſo eſpecial mention of ſome ſingular priuileges of the moſt excellent Virgin Mother of God. Of whom alſo Iudith and Eſter were apparent figures, who receiued ſpecial graces for the benefite of their nation, and ſo did this ſingular Virgin receiue of God moſt eminent giuſts, aboue al other mere creatures, for the benefite of the whole Church.*

Of Angels the celeſtial ſpirits, is frequent mention in the holie Scriptures of this age. Their multitude is innumerable, and therfore are inſinuated to men by general termes. Daniel. 7. ν. 10. Thouſandes of thouſandes miniſtered to him, and tenne thouſand hundred thouſandes aſſiſted him. *And their power is moſt great, and to men moſt profitable. An Angel defended the three children in the fornace, walking with them in the fire. Daniel* 3. ν. 49. 95. *An other defended Daniel from the lions. ch.* 6. ν. 22. *The ſame or an other caried Habacuc from Iurie into Babylon. Dan.* 14. ν. 35. *And reſtored him in his place againe.* ν. 38. *The Archangel Gabriel inſtructed Daniel, ch.* 8. ν. 16. 17. *ch.* 9. ν. 21. *And ch.* 10. ν. 13. & 20. *Other Angels the Patrones or Guardians of the Perſians and Grecians, prayed for thoſe countries; and S. Michael* ν. 21. *for the Iewes. An Angel ſpake in Zacharie, ch.* 1. ν. 9. *An other Angel went to meete him. ch.* 2. ν.3. *And in reſpect of Angelical offices, both S. Iohn Baptiſt, and our Sauiour himſelf are figuratiuely called Angels. Malach.* 3. ν. 1. *No meruel therfore that Iudas Machabeus and his armie,* 2. *Machab.* 11. ν.6. prayed for the aſſiſtance of a good Angel, *which was granted them.* ν.8. *And ſo* they went promptly, hauing an helper from heauen. ν. 10. *Their like prayer had the ſame effect in an other battel.* 2. *Machab.* 15. ν. 27.

Contrarie to theſe glorious Angels are other ſpirits, *at firſt created in grace,*

which

which falling into pride and moſt obſtinate malice, are perpetual enimies to God their Creatour, and to al mankind, continually calumniating the workes of God, and of al his ſeruants, wherof they are called Diuels, *or* calumniatours *They neuer ceaſe tempting al they can to euil, ſo to bring men to eternal death: For* by the enuie of the diuel (*Sap.2.v.7.*) death (*both of ſoule & bodie*) came into this world. *The iuſt ſtipend of ſinne. Al ſinnes offend God and pleaſe the diuels. But more particularly they deſire to be honoured as God with* Sacrifice. *Which therfore they require to themſelues and their* idols. *And for this ſinne of Idolatrie, aboue al others, God is moſt prouoked to wrath: & for the ſame moſt eſpecially punished his people: as the Prophet Baruch (ch.4.v.6. ſignifieth to the people, ſaying:* You are ſold to the Gentils, *&c.* You are deliured to their aduerſaries: *and giuing the reaſon why, he addeth* v.7. For you haue exaſperated him that made you, the eternal God, immolating to diuels and not to God.

Tha ſame al the Prophets teach, and with al that Sacrifice is the ſouereigne ſeruice due to God only, *and not to any creature, how excellent ſoeuer. But of Sacrifice there is ſo much written, that it were ouer long and needles to recite the places. It importeth more to obſerue the predictions of the moſt excellent, and perfect Sacrifice of the new Teſtament. Malachie* 1. v. 11. From the riſing of the ſunne (*ſayth God by this Prophet*) euen to the going downe, there is ſacrificing, and there is offered in my name a cleane oblation. *In the old teſtament they offered cattel, & birds, by powring out their bloud about the altar, and drawing forth their bowels. For purging and cleanſing wherof there was much washing and labour: but now in the Church of Chriſt, is* the cleane Sacrifice *of our Lords bodie and bloud, in formes of bread and wine. It is alſo in it-ſelf ſo pure, that it* can not be polluted (*as the old ſacrifices were,* v.12.) *by vnworthie Prieſts, but is alwayes auaylable to ſome or other, ex opere operato. According to that the ſame Prophet teſtifieth, ch.3.v.4.* The Sacrifice of Iuda and Ieruſalem ſhal pleaſe our Lord. *Which is neceſſarily vnderſtood of the Chriſtians ſacrifice: for els this place were contrarie to that which God ſayd to the Ievvish Prieſts, ch.1. v.10.* I haue no wil in you, and I wil not receiue guift at your hand. *Daniel alſo prophecieth, ch. 9. v. 27. that* in the half of the weeke the hoſt and the ſacrifice ſhal fayle. *Ch.12.v.11.* The continual ſacrifice ſhal be taken away, *therby ſignifying that not only after the figure, the Sacrifice prefigured ſhould ſucceed (for els there ſhould be no daylie Sacrifice at al in the new Teſtament, vvich Malachie ſayth plainly there ſhal be, not in one, or in ſevv places,* but from the riſing of the ſunne, euen to the going downe, *&c.*) *but alſo that both the old and nevv ſacrifices ſhould be taken away in their ſeueral times. For ſo our Sauiour* (*Mat.24. v.15.*) *applieth the next vvords of this prophecie,* and abomination of deſolation ſhal be ſet vp, *not only as a ſigne before the deſtruction of Ieruſalem, but alſo of the end of the vvorld. Verified in part as in the figure, vvhen the temple vvas deſtroyed, & diuers prophanations made in the ſame place: but more eſpecially ſhal be fulfilled by Antichriſt, abolishing the holie Sacrifice of Chriſts bodie and bloud, ſo much as he ſhal be ſuffered: as S. Hyppolitus vvriteth, lib. de Antichriſto, & in oratione de conſummatione mundi. Agreable to S. Ireneus lib. 4. c.32. & li.5. in fine S. Ierom. in Dan.12. Theodoretus in eundem locum, and S.*

mankind neuer ceaſe to tempt men to ſinne.

They ſeeke to be honoured with ſacrifice.

Sacrifice is the proper ſeruice of God.

Sacrifice of the new teſtament, in al places.

More pure and excellent then the old.

The old ceaſed and the new ſucceeded.

Which ſhal alſo be abandoned by Antichriſt.

Traſſubſtantiation confeſſed by Rabbins.

Chriſoſtom in opere imperfecto. Yea *ſome* Hebrew Rabbins acknowledge Tranſſubſtantiation, *in the Euchariſt. as R. Dauid Kimbi witneſſeth vpon theſe words of Oſee.* 14. *v.* 8. They ſhal liue with wheate, & ſhal ſpring as a vine: *Manie of our Doctours (ſayth he) expound this, that there ſhal be mutation of nature in Wheate, in the times of our Redeemer Chriſt.*

Baptiſme.

This Rabbi Dauid alſo, and the Chaldee Paraphraſes expound Ezechiels Prophecie, ch. 36, *v.* 25. I wil powre out vpon you cleane water, *of the remiſsion of ſinne, though they ſignifie not by what particular meanes.* Which *Chriſtian Doctours vndoubtedly explicate of* the Sacrament of Baptiſme. *And likewiſe his other prophecie, ch.* 47. *v.* 1. waters iſſued forth vnder threſhold of the houſe towards the Eaſt, *can not be vnderſtood of anie other waters then of Baptiſme.*

Penance.

The purifications, oblations, *and other workes of penance practiſed by the people, after their returne from captiuitie, written* 2. *Eſd.* 9. 10. 13. *teſtifie their obſeruation of the law in this point, by which* the Sacrament of penance *in the new teſtament was perſigured.*

Holie orders.

In like ſort the continuance of Prieſthood, *and Prieſtlie functions is manifeſt in the books of Eſdras, and of other Prophets, which prefigured* the Sacrament of holie Orders, *in the Church of Chriſt.*

Feaſts.

In theſe times alſo the feaſts *inſtituted by the law, were obſerued with more or leſſe ſolemnitie, as time, place, and other opportunities ſerued. As Eſdras teſtifieth. li.* 1. *c.* 3. *v* 2. Iosue (*the high-Prieſt*) & Zorobabel (*the duke*) *after their returne frō captiuitie,* built an altar (*notwithſtanding the threats of infidels*) & offered vpō it holocauſt to our Lord morning & euening. And they made the ſolemnitie of tabernacles, and other feaſtes, as wel in the Calends, as in al the ſolemnities of our Lord, *though the temple was not yet built againe (v.* 6.) *And afterwards vpon new occaſion,* Iudas Machabeus, 1. *Mach.* 4. *&* 2. *Mach.* 10. *inſtituted a new feaſt, which our Sauiour obſerued. Ioan.* 10. *v.* 12.

Faſts ordinarie. And extraordinarie.

The like obſeruation was kept of faſts. *For amongſt the feaſts which were al duly performed* (1. *Eſd.* 3. *v.* 5.) *one was of* Expiation, *which conſiſted in* faſting from euen to euen. *Leuit.* 23. *Num.* 29. *And beſides the ordinarie, Eſdras appointed a peculiar faſt for ſpecial purpoſes,* 1 *Eſd.* 8. *v.* 21. And I proclamed (*ſayth he*) a faſt, beſide the riuer Ahaua, that we might be afflicted before the Lord our God: and might deſire of him a right wāy for vs and our children. *And* (*v.* 23.) we faſted and beſought our God hereby: and it fel out proſperouſly vnto vs. *Againe,* 2. *Eſd.* 9. *v.* 1. The children of Iſrael came together in faſting, and ſackcloths, and earth vpon them. *See more of faſting Iudith.* 4. *&* 9. *Eſter.* 5. *&* 14. *Zachar.* 8. *And of* Abſtinence. *abſtinence from certayne meates according to the law, Daniel* 1. *&* 9. *Iudith.* 10. *&* 12. 2. *Mach.* 9. *&* 7.

Forme of good life preſcribed in the ſapiential books.

More generally the whole forme of good life *is excellently perſcribed in the books of wiſdom and Eccleſiaſticus.* Where *vnder the general vertues* of Wiſdom *and* Iuſtice, *al are admonished to ſeeke diligently to know God, and to ſerue him. As much as to ſay, to haue fayth and good works: the two feete, and legs, on*

Which

which the godlie walke vnto life euerlasting. Let one short sentence here serue (for example (wishing al men to reade more in the bookes themselues) Sap.6.v.18.19. & 20.is this gradition. The beginning of wisdom is the true desire of discipline; the care of discipline is loue; & loue is the keeping of her lawes: & the keeping of the lawes is the consummation of incorruption: & incorruption maketh to be next to God. *These are the steps from earth to heauen, frō this vale of miseries to eternal happines. First*, a true *and sincere* desire of discipline, *or of Gods true seruice: 2. This desire or* care of discipline *breedeth* loue *of God:* 3. loue is the keeping of lawes, *the commandments of God: for he that ayth he loueth God, and keepeth not his commandments is a lier:* 4. keeping the lawes is the consummatiō of incorruptiō: *making the soule perfect in vertues, & free from corruption of sinnes:* 5. and *this* incorruption maketh to be next to God, *ioyning man with God, which is the perfect beatitude of eternal life. And so he concludeth, v. 22.* Therfore (*from first to last by degrees*) desire of wisdom leadeth to the euerlasting kingdom. *Yet must we vnderstand that neither the first step of good desire, nor anie of the rest is in a mans owne power as of himself, so much as to thinke a good thought, but Gods grace preuenteth, stirreth men vp, & continually assisteth in al good beginnings, progresse, & perseuerance, as the same diuine authour teacheth a litle before, v.14.* wisdom preuenteth them that couet her, that she first may shew herself vnto them. *Then to admit or refuse is in their power, that haue good motions. And therfore sinne is rightly imputed, and dānation iustly inflicted vpō the wicked: becausse as Nehemias (2. Esd.9.v.17.) testifieth of the vngrateful people*, they would not heare. And they hardned their necks, and gaue the head to returne to their seruitude as it were by contention, *or striuing against God, through their owne free vvil; vvhich appeareth here to remaine in sinners. On the other side the same Nehemias in confidēce of reward for good workes, and of his voluntarie cooperating vvith Gods grace, feared not to pray (2. Esd 5.v.19.) in these vvords:* Remember me my God to good, according to al things which I haue done to this people.

The ascending by steps from earth to heauen.

Without Gods grace preuenting, no man can thinke or doe anie thing meritorious.

Confidence of good works done in grace.

Some men moreouer besides the cōmandments of the lavv, voluntarily professed a peculiar state of holie life, a playne figure, or rather an exāple of Euāgelical counsels. As *in the former ages the Nazerites, whose rule is prescribed Numeri 6. practised by Sampsō (Iudic.13.) & Samuel (1.Reg.1.) & the Rechabites (Ier.35) so in this last age next before Christ* the Assideans, or Esseni. *1. Mach.2.v.42. of whom Iudas Machabeus in his time was head or captaine. 2. Mach. 14.v.6. Ieremie the prophet (ch.16.v.2.) by Gods ordinance liued single vnmaried al the time of the captiuitie.* Thou shalt not take a wife, and thou shalt not haue sonnes and daughters in this place, *to wit in Ierusalem. Neither did he marie vvhen he vvas afterwards in Aegypt. But of his owne accord remayned a virgin al his life, as S. Ierom vvriteth, li.1. aduers. Iouinianum.*

Voluntarie vowes like to Euangelical counsels.

Perpetual virginitie.

Prayer of Saints after they are departed from this vvorld is manifestly deduced of the sacred text, Iere.15.v.1. of Moyses and Samuel, not to be heard if they should pray for the people, vvhom God had decreed to punish, vvere consequently to be heard in some other case. And more expressly. 2. Mach.15.v.12. & 14. is recorded that Onias and Ieremie did pray for al the people, & for al the holie citie. *Reuerent* estimation of Relikes *and other holie things is mani-*

Prayers of Saints.

Relikes.

manifeſt by the fact of the ſame Prophet Ieremie, who by Gods ordinãce (2. Mach. 2. v. 1. & 5.) hid the holie fire, and the Tabernacle, and the Arke, & the Altar of incenſe in a caue, *that they ſhould not be prophaned by infidels ranſaking Ieruſalem, and the temple: Other* holie *ornaments alſo, and* veſſels *were reſtored by the fauourable King Cyrus, 1. Eſd. 1. v. 7. & ch. 8. v. 30. In figure alſo of* the holie Croſſe *on which Chriſt was to redeeme mankind,* thoſe that mourned for the abominations in Ieruſalem (*Ezec. 9.*) were ſigned in their foreheads with *the letter* Thau, *or T. and ſo were ſaued from the common ſlaughter of the vnſigned.*

Holie veſſels.

Signe of the Croſſe.

Prayer for the dead.

Prayer and Sacrifice for the dead *is likewiſe cleere 2. Mach. 12. v. 43. & c. if either the text may be admitted for Canonical, ſaying* (v. 46.) It is a holie & healthful cogitation to pray for the dead; *or for good teſtimonie of Iudas fact, being High-prieſt, and doing that which the whole Church practiſed, and which the Iewes yet obſerue to this day.*

Reſurrection.

Of the General Reſurrection, *is good teſtimonie in the ſame place* v. 43. *and* 44. *as the ground of Iudas his pietie towards the dead,* wel and religiouſly thinking of the Reſurrection. For vnles he hoped that they which were ſlaine should riſe againe, it should ſeeme ſuperfluous and vaine to pray for the dead. *But ſeeing he did beliene the Reſurrection, he did right wel and piouſly. And ſeeing the beleefe of reſurrection is true, it foloweth, as this authour inferreth, that it is a holie thing to pray for the dead.*

Iudgement.

Euerlaſting punishment. and eternal reward.

Malachie the laſt of the Prophets, in the laſt chapter foresheweth, and deſcribeth the General iudgement, *in the end of this world: wherin the wicked shal be condemned, and the iuſt eternally rewarded.* Which day shal come (*ſayth he*) kindled as a furnace. Al that doe impietie (*dying in that ſtate*) shal be ſtubble, and that day ſhal inflame them. And there shal riſe to you that feare my name, the Sunne of iuſtice, and health in this wings, *or glorious beames, healing and curing al bodylie infirmities & defects. Before which day he foretelleth of two ſignes,* v. 5. The comming of Elias *the Prophet, and* v. 6. *&* the conuerſion of the Iewes to Chriſt. *And thus much may here ſuffice, for particular points of religion in this age.*

The comming of Elias, & conuerſion of the Iewes.

The ſtate of the Church in the times of heathen Monarchies in general.

It reſteth to vievv the ſtate and gouernement of the Church in this time which may be conſidered according to the foure Monarchies of heathen nations, the Chaldees, the Medes & Perſians, the Grecians, and the Romanes. Vnder the Chaldees, vvhoſe Emperial citie vvas Babylon, they vvere in captiuitie ſeuentie yeares. By the Medes and Perſians (for that Monarchie conſiſted of thoſe two nations) they vvere releaſed from captiuitie vvith manie fauours, yet ſometimes afflicted. Vnder the Monarchie of the Grecians, they vvere partly in extreme perſecution of Antiochus Epiphanes, *& of other Grecian Kings & Princes, partly in vvarres for defence of Gods lavves. Before and after vvhich perſecution and vvares, as vvel vnder the Grecians as the Romans til Chriſts Paſſion, the Church vvas for moſt part in peace, yet ſome times afflicted. But omitting manie intricate difficulties about the times and reignes of ſundrie heathen Kings, it vvil ſuffice our purpoſe to shevv the general ſtate of the Ievvish nation, vvith their ovvne particular gouerners ſpiritual and tẽporal, vvith more or leſſe fauour*

forreine

of forraine Princes.

First therfore concerning their eſtate in their captiuitie in Babylon, we may here obſerue Gods prouidence, in that before the citie and temple of Ieruſalem were deſtroyed, and the whole nation made captiue, Ioachin (otherwiſe called Iechonias) the ſonne of Ioachaz (who was alſo called Iechonias) King of Iuda was tranſported into Babylon, and his mother, and manie other principal perſons. 4. Reg. 24. 15.) Likewiſe Ioſedech ſonne of Saraias high Prieſt (1. Paral. 6. ℣. 15. was caried into Babylon. And in the meane time Sedecias (vncle to Ioachin) reigned in Iuda, who in the eleuenth yeare was taken and caried captiue into Babylon, and there died, Ioachin yet liuing in priſon. And Saraias the High-prieſt with others was ſlayne in Rebla, when Ieruſalem was deſtroyed. 4. Reg. 25. ℣. 18. & 21. To whom Ioſedech ſucceeded in the high-Prieſthood. So that both the iſſue of Dauid, in the right line of our Sauiours genealogie, and the High-Prieſt of Aarons ſtocke, ℣were in Babylon before the whole bodie of the nation was brought thither. This Iechonias (or Ioachin) remained in priſon, til the death of Nabuchodonoſor, the ſpace of thirtie ſeuen yeares, and was then deliuered by Euilmerodach, and by him entertayned courteouſly as a Prince. 4. Reg. 25. ℣. 27. He maried there and had iſſue Salathiel, and Salathiel had Zorobabel, who together with Ioſue ſonne of Ioſedech high-Prieſt & Eſdras, Nehemias, & others recited 1. Eſd. 2. conducted the children of Iſrael from Babylon into their countrie. There were alſo in a former tranſmigration Daniel and the other three children, Ananias, Miſael, & Azarias, (of the royal or principal bloud) in the third yeare of Ioakim (otherwiſe called Eliacim ſonne of Ioſias. 4. Reg. 23. ℣. 34.) King of Iuda. Dan. 1. ℣. 1. 6. Theſe with others were caried as hoſtages into Babylon, and brought ℣p more liberally, where ſeruing God ſincerely, & abſtayning frō vnlawful meates, they were protected by God, much alſo eſteemed & promoted in that place. For Daniel about the age of twelue yeares, conuinced the two ℣icked Iudges, and deliuered Suſanna from their cruel hands. Dan. 13. And after ℣ards for declaring and interpreting the Kings dreame (Dan. 2.) and excellent ℣idom, and guift of prophecie, ℣as admired by al, aduanced by the King: but maligned by certaine enuious ſorcerers and great men. ℣herby he ℣as ſometimes in great danger, but ſtil deliuered by Gods po℣er protecting him. Dan. 6. & 14. The other three children ℣ere like ℣iſe aduanced Dan. 2. ℣. 49. and therfore by diuers enuied, & for refuſing to adore an idol ſet ℣p by Nabuchodonoſor ℣ere caſt into a hote burning furnace, and there preſerued. Dan. 3.

Ieremie, ℣ho before this time began to prophecie ℣hiles he ℣as a child, (Iere. 1.) continued in the time of captiuitie, in Ieruſalem and Iurie, ℣ith much affliction, and ſtil prophecying finally died in Ægypt. Baruch his ſcribe, and alſo a Prophet, ℣ent ſometimes into Babylon, and returned into Iurie (Baruch. 1.) inſtructing and exhorting the people.

Ezechiel ℣as caried ℣ith King Iechonias and Ioſedech into Babylon, and there prophecied (ch. 1. ℣. 2.) part of the ſame time ℣ith Daniel, in great part the ſame things ℣ith Ieremie. And during the captiuitie, King Iechonias, Ioſedech the high-Prieſt, Ieremie, Baruch, Ezechiel Prophets, & innumerrble others

Their ſtate in the captiuitie.

King Iechonias, and Ioſedech High-Prieſt were in Babylon before the whole nation was captiue.

Iechonias entertayned in captiuitie as a Prince.

Daniel with other three children were caried before anie of the Kings into Babylon.

They were ſingularly eſteemed.

Sometimes in danger. But preſerued by God.

Ieremie prophecied in Ieruſalem and in Ægypt.

Ezechiel and Daniel in Babylon.

(*some Martyrs, and manie Confessours*) *parted from this world. But Daniel yet liued. And in place of Iosedech High-Priest Iosue succeeded, and the progenie of King Iechonias continuing in Salathiel and Zorobabel, the nation had them and other eminent men, with temporal dependence vpon forreine Princes in the next Monarchie of the Medes and Persians.*

The Monarchie of Medes and Persians,

For when Darius *King of Medes had slaine Baltazar King of the Chaldees, and so possessed Babylon, with the whole countrie, he* brought the Monarchie to the Medes and Persians. *Dan. 5. v. 31. and within the space of one yeare he dyed; and Cyrus succeeding granted leaue to al the Iewes to returne into Iurie; and there to build vp their temple, and citie of Ierusalem, which Nabuchodonosor had destroyed. At which time Daniel had his vision, that* Christ *our Sauiour should come into the world,* within seuentie weeks (*of seuen yeares to the weeke, that is, in foure hundred ninetie yeares*) *after the perfect finishing of the temple and citie. Dan. 9. v. 24. & 25. But* when they were so built againe, *that the weeks began to be counted, is very obscure: as it was the wil of God, that the prophecie, being certayne in it-self, should not be ouer cleere to euerie mans vnderstanding, but as likewise manie other* prophecies, shut and sealed. *Dan. 12. v. 6. 9. 13.*

Cyrus licensed the Iewes to returne and build vp their temple.

Prophecie of Christ, after seuentie weeks.

Mordocheus.

Esther.

Aman.

In this time of the Medes and Persians Monarchie, Mardocheus *remayning in Chaldea, after the relaxation* had that vision *in a dreame, Esther. 11. after which folowed the historie of him, &* Queene Esther *and wicked* Aman; *with the danger and deliuerie of al the Iewes in those parts.*

Indith.

Some thinke it likewise probable, that the historie of Iudith happened after the captiuitie; though others suppose that it was in the time of Manasses King of Iuda: which not being our purpose to discusse and decide, we wil passe to things more certayne.

Aggeus and Zacharias.

The Prophets Aggeus *&* Zacharias *neere twentie yeares after the relaxation, earnestly exhorted the Princes & people to build vp the temple, which had been begun, and now was neglected vpon vaine feare, thinking* the time was not yet come of building the house of our Lord. *Aggeus 1. v. 2. wherupon* the Prophet reproueth them, *expostulating thus:* Why, is time for you to dwel in embowed houses, and this house (*of our Lord*) desert? *And assureth them v. 10.* that their ground *should remaine barren, & ch. 2. v. 15 their* sacrifices vngrateful, til they should build the temple: *promising moreouer that this new temple should be more glorious by Christs personal presence therin, then the former temple, built by Salomon. But specially the Church of Christ perfigured of by the tẽple, should farre excel the Synagogue of the old testament. ch. 2. v. 10.* Great shal be the glorie of this last house more then of the first. *which Zacharie confirmeth inuiting the Gentils to come, and the Iewes to returne into Christs Church: ch. 2. v. 6.* O flye out of the land of the North, sayth our Lord, becausse into the foure winds of heauen haue I dispersed you. *v. 7.* O Sion flye hou that dwellest with the daughter of Babylon. *And by diuers other visions & prophecies they foreshew the conuersion of the Gentils, & reiection of the Iewes for their obduration, but in the end they also shal be conuerted.*

The Church more glorious in the new testament.

Malachie.

Malachie prophecied after the finishing of the temple exhorting al to offer their

sacrifice

sacrifices with puritie of hart, reprehending both Priests and people for not so doing. ch. 1. He also foresheweth the reiection of the Iewes, and calling of the Gentils, with the change of the old sacrifices, and institution of a new sarre more excellent, and more effectual, to be offered euerie where where (*v. 10. & 11.*) *He concludeth his prophecie ch. 4. foretelling the terrible day of Iudgement, and* life or death euerlasting.

These later prophets yet liuing as Iosephus, Eusebius, Theodoretus and others testifie in their Histories, the Grecians obtained so great a Monarchie by king Alexander the Great of Macedo, that being parted after his death amongst manie, yet al were great kingdomes, some longer some shorter time. In the beginning wherof when king Alexander came to Ierusalem, as Iosephus writeth li. 11. c. 8. Antiquit. Iaddus *the* High-Priest *going forth in his pontifical attyre to meete him the same King streightwayes fel downe at his feete with al reuerence. And being demanded by his freinds, the Princes of his armie, why he so much honored the High-Priest, he answered, that he honored not the man for himself, but for his office, and God in him, who had appeared to him in sleepe in that very habite, and ornaments, when he in Macedonia discoursed in his minde of making battel against the Persians, promising him assured victorie. Shortly after this it happened, that Manasses an Apostata High Priest, by intercession of Sanaballat, whose daughter he had vnlawfully maried, obtayned licence to build a temple in Garizim, which the Samaritanes afterwards pretended to be more ancient then the temple of Ierusalem, against which our Sauiour gaue sentence. Ioan 4. v. 22. It was also decided by* King Ptolomeus *in Alexandria (as Iosephus witnesseth li. 13. c. 6.) by way of arbitrement, finding that the temple of Ierusalem, and the High-Priests therof had a perpetual succession from Salomons time, and that their pretence of Iacobs adoring in Garizim was not to the purpose, seeing there was no succession, that temple being lately built. Neuertheles the same Ptolomeus to gratifie Onias an other Apostata sonne of good Onias High-Priest and Martyr (2. Macab. 4. v. 34.) gaue leaue to build an other temple in Aegypt, which stood likewise in schisme against the true temple of Ierusalem, wresting to their purpose the Prophecie of Isaie. ch. 19. v. 19.* In that day there shal be an altar or our Lord in the middes of Aegypt, *which S. Ierom sheweth to be vnderstood of the Church of Christ. Before this last schismatical temple, and after the former were the Seuentie two Interpreters, or Translatours of the Hebrew Bible into Greeke, of whom S. Ierom and al ancient Fathers speake much, and esteeme of very great and Canonical auctoritie*

The Grecian Monarchie.

King Alexander honoured Iaddus the High-Priest.

The schismatical temple in Garizim.

An other schismatical Temple in Aegypt.

The Seuentie two Interpreters.

In the time of the Grecians Monarchie, prophane learning flourished more then before, and Philosophers abounded, but differed exceedingly amongst themselues, & al erred in the principles both of Natural & Moral *knowledge. For whereas indeed God omnipotet was the only maker of the whole world and al things therein, al these Philosophers supposed & taught, that some material thing was coeternal with God: and so they put the same thing to haue been the beginning of al other things, which some say was the water, some the Ayre, some the Earth, some the Fyre, some al these foure Elements, some the Atomes, or indiuisible smal bodies, some one thing some an other. wherof S. Epiphanius writeth in compendio*

Prophane learning flourished amongst the Grecians, but they erred exceedingly in matters of Religion.

Primum principium.

Summum bonum. Pithagorians.

contra hæreſes. And the like abſurde conceipts they had of the chiefe Good, or Summum bonum. *Which* the Pithagorians thought *to be nothing els but a certayne immortalitie of* the ſoule, *and ſo, as it may ſtil be in a bodie. And therfore ſeeing both men and beaſts doe dye, they held opinion, that when a ſoule* parteth out of one bodie, *it goeth* into an other. *Yea and maketh* tranſmigratiō from one ſpecies *or kind* to an other. *As from a mans bodie into the bodie of a horſe, or an oxe; and contrariwiſe from a brute beaſt into a man againe, and from one beaſt into an other.* The Stoikes put the chiefe good in vertues, *but could reach no further then to a certayne contentment of ioy in their minde, not knowing the reward of vertues to conſiſt in ſeeing God.* Platonikes or Academikes *conceiued more of God, and pure ſpirits, but thought both corporal and ſpiritual creatures were coeternal with God. The* Peripatetikes *placed the* chiefe good or felicitie *in the* aggregation *of beſt* ſpiritual, corporal, and worldlie things *together. The Epicures eſteemed carnal and bodilie pleaſures aboue al. And al theſe and their followers iudged ſo diuerſly of the right true felicitie, contradicting and cōdemning eth others opinions, that they were multiplied into innumerable Sectes. As S. Auguſtin declareth out of Marcus Varro: and oppoſeth againſt them al, the one aſſured fayth and iudgement of Gods Church, in his. 19. book deciuet. Det. c. 4. And concludeth with the Royal Prophet, and S. Paul, that their* cogitations are vaine, which wil haue happines to be in anie other thing but in ſeeing God; *or to be obtained by anie other meanes without Gods grace. And not only before & ſince, but alſo in the ſame times the* authours of *The Books of* wiſdom *&* Eccleſiaſticus *taught right doctrine againſt thoſe erronious Philoſophers.*

Stoikes.

Achademikes.

Peripatetikes.

Epicures.

The aſſured fayth of the Church, the citie of God.

The Machabees profeſſed the ſame. Anthiochus his Edict.

For profeſsion alſo of true fayth and religion the Machabees both ſuffered and laboured moſt notably, when King Antiochus *Epiphanes* (1. *Mach.* 1. ℣. 43.) wrote to al his kingdom, that al the people should be one, and euerie one should leaue his owne law. And whoſo euer should not doe according to the word of Antiochus they should dye. *Againſt which moſt wicked decree, and cruel execution therof, Gods grace ſo abounded that* (℣. 56.) manie of the people of Iſrael, determined with themſelues, that they would not eate the vncleane things: and they choſe rather to dye, then to be defiled with vncleane meates: and that they would not breake the holy law of God, & ſo were murdered: *As is more particularly recorded,* 2. *Mach.* 5. ℣. 14. *how* there were in the ſpace of three dayes foureſcore thouſand ſlayne, fourtie thouſand impriſoned, & no leſſe ſold. *After this with more pretence of iuſtice, but with more malice, endeauouring to terrifie others, & to draw them to yeald, or make ſhew of conformitie to wicked lawes, ch.* 6. ℣. 10. two women were accuſed to haue circumciſed their ſonnes whom when they had led about through the citie, with the infants hanging at their breaſts, they threw downe headlōg by the wals. *And.* ℣. 11. other people were burnt with fire, for ſecretly keeping the day of the Sabbath. *Thirdly* ℣. 18. Eleazarus *being vrged to eate ſwines fleſh, and intreated by his familiar freinds to make ſhew of conformitie, would neither eate, nor feyne to eate it, but* dyed moſt conſtantly, leauing an example of vertue & fortitude. *Fourthly* ſeuen brethren and their mother (2. *Mach.* 7.) *yealded alſo their liues in moſt glorious Martyrdom,*

Martyrs for this fayth.

For circumciſion.

For keeping the Sabbath.

For abſtayning from ſwines fleſh.

becauſe

becauſe they would not yeald conformitie to wicked lawes.

After which heroical conſtancie in ſuffering, it was alſo Gods prouidence, that others ſhould shew their fortitude, in deliuering his Church from theſe calamities and dangers. For Matthathias *of the tribe of Leui, and ſtocke of Aaron Prieſt, and (after the apoſtaſie of Iaſon. li. 2. c. 4. v. 10.)* Highprieſt, *lamenting the pitiful ſtate of Gods people, with reſolute mind, and inuincible courage reſiſting wicked Antiochus (1. Mach. 2.) of iuſt Zele with his owne hands* ſlew one, *who for feare of death* was reedie to offer ſacrifice to idols, *&* withal killed the Kings commiſſioner, *who came to compel men to commit idolatrie: and then gathered troups to defend ſo holie a cauſe. Againſt whom the enimies fighting on the ſabbath dayes killed manie, which of ſcruple would not reſiſt. But vpon further conſideration, the reſt reſolued to defend themſelues alſo on the ſabbath day, if they were aſſaulted.*

Holie warres for the Church and religion.

Matthathias.

Next to him ſucceeded his ſonne Iudas Machabeus *in both the offices of* High prieſt *&* General capitaine: *who (as good order required (firſt* purſued the wicked *(to wit amongſt his owne ſubiects)* inquiring them out, and ſuch as troubled his people, them he burned with fire. 1. *Mach. 3. v. 5.* and his enimies were repelled for feare of him: al the workers of iniquitie were troubled: and ſaluation was directed in his hand. *For he & his ſolowers. 2. Mac.* 8. *v. 2.* inuocated our Lord, that he would haue reſpect to his *owne* people; the temple; the citie; heare the voice of bloud crying vnto him, remember the moſt vniuſt deaths of innocents, and the blaſphemies done to his name. So he with a few (*hauing made this preparation by prayer*) ouerthrew the armies of Antiochus, with their foure principal captaines Appollonius (1. *Mach. 3. v. 11.*) *and* (*v. 23.*) Seron, (*ch. 4.*) Gorgias *and* Lyſias. *Then cleanſing the temple* (*v. 36. & l. 2. ch. 10.*) *renewed the holie veſſels, which were deſtroyed by Antiochus, and dedicated a new altar. v. 47. & 56.*

Iudas Machabeus.

A religious prayer.

The temple clenſed.

And whiles Iudas with his brethren deliuered the people from al bordering enimies. 1. Mach. 5. & li. 2. ch. 10. & 11. Anthiochus Epiphanes *li. 1. c. 6. & li. 2 ch 9* dyed moſt miſerably. *And his yong ſonne* Antiochus Eupator reigned. *Againſt whoſe captaines Iudas had ſtil more victories. li. 2. ch. 12. & 13. Then folowed the laſt battel of* Nicanor *ſent by King Demetrius, vvhere he was* ſlaine *by Iudas forces, in the middes of his armie. li. 1. ch. 7. & li. 2. ch. 15. wherof Demetrius hearing ſent new forces with Bacchides and Alcimus, and more then two parts of Iudas ſmal campe flying away, he with only eight hundred. li. 1. ch. 9. ſetting vpon the enemies defeated the ſtrongeſt part of their armie: but an other part comming at his backe great ſlaughter was made on both ſides, and* Iudas *after manie heroical actes was now* ſlaine in battel, *dying* with moſt renowmed glorie. *v. 8. al good men lamenting his death.*

Anthiochus dyed miſerably.

Nicanor ſlaine.

Iudas dyed gloriouſly.

After him Ionathas *his brother ſucceeded* Highprieſt & general captaine, *ch. 9. v. 28. who managing the common affayres with great vvisdom, pietie, and courage the wicked vſurper* Alcimus, *who not long before ſwearing that he would not hurt the Aſideans, preſently killed threeſcore of them in one day. li. 1. ch. 7. v. 15. and beginning to deface the temple, was ſodenly ſtrucken with a palſie, and* dyed miſerably *li. 1. ch. 9. v. 54. Ionathas proſpering againſt the enimies confirmed*

Ionathas.

Alcimus dyed miſerably.

Simon.

league with the Romanes and Lacedemonians, ch. 12. At last was deceiued, and both he and his sonnes were trecherously slaine by Tryphon, ch. 13. So Simon *his brother was made* Highpriest *and* captaine general *by publike consent. ch. 14. Who after manie noble actes, ch. 15. Was also vilanously slaine with two of his sonnes, by his sonne in law Ptolomee. And his other sonne* Ioannes Hyrcanus *succeeded, ch. 16. In his dayes the Iewes in Ierusalem writ to their brethren in Ægypt, exhorting them not to frequent the schismatical tẽple in Aegypt, but to keepe the feasts which were instituted in Ierusalem. Thus much of the troublesome state of the Church, reduced to peace by the Machabees.*

Ioannes Hyrcanus.

The Romane Monarchie.

Shortly after which time, the Romane kingdom hauing been often increased in the space of neere seuen hundred yeares from the building of Rome, was by Pompeius the great, subduing the East countries, extended so farre, that as Plinie writeth li. 7. c. 26. Asia Minor [illegible] *as it were the middle part, which before was the vttermost borders of their dominions. And the same Pompeius, amongst the rest, taking Ierusalem, brought* the Iewes vnder the Romane Empyre, *nere foure score yeares before Christ. Vnder whom they enioyed some liberties, til* Herod *Ascalonita a stranger borne (his father an Idumean, his mother an Arabike) was first made gouernour of Galelee, then Tetrach of Iudea, and afterwards King therof.* Who *beeing aduanced by the Romanes to royal dignitie, endeuouring by sundrie benefits to get the peoples fauour, amongst other things enlarged and adorned their Temple, making it as it were a new edifice, in comparison of that which was built after the captiuitie: yea more excellent as some thinke, then that which Salomon built. But this new King made sale of spiritual offices. Namely he sold the office of the Highpriest for money, and that from yeare to yeare, or for short and limited time. In him was fulfilled the prophecie of the Patriarch Iacob, Gen 49. giuing it for a signe that Christ our Redeemer should presently come into this world, saying.* The scepter shal not be taken away from Iudas, and a duke out of his thigh, til he doe come that is to be sent, and the same shal be the expectation of the Gentils. *And therfore Herod hearing by the Sages, that the true King of Iewes was borne, in extreme furie murdered the innocent Infants. Mat. 2. And so both Iewes and Gentils were admonished that the* Messias *was borne* of the *seede and* right line of King Dauid. *whose Genealogie before the captiuitie we noted in the fifth age of the world to* Ioachaz *sonne of Iosias. Now therfore to prosecute the same, we must obserue, that whereas S Mathew sayth:* Iosias begat Iechonias, *by this Iehonias he meaneth Ioachaz, otherwise called* Iechonias; *or els he ascribeth the nephew to the grandfather as his sonne. For Iosias was slaine at least eleuen yeares before Iechonias the father of Salathiel was borne. And this later* Iechonias *was also* called Ioachin, the first of the third Tessaradechad, *so the second* Salathiel, *the 3.* Zorobabel, 4. Abiud, 5. Eliachim, 6. Azor. 7. Sadoc. 8. Achim, 9 Eliud, 10. Eleazar, 11. Mathan, 12. Iacob, 13. Ioseph. the husbād of Marie, of whom was borne *the foureteenth,* IESVS CHRIST. *And this knowen by tradition, not written before S. Matthew's Ghospel.*

Herod the first strange King of the Iewes.

He enlarged the temple. But sold the office of High-Priest.

This King was a signe of Christs comming.

The genealogie of Christ from the captiuitie.

Succession of High-Priests.

The succession also of the Highpriests, declared in our former Recapitulations of the fourth and fifth ages, from Aaron to Iosedech, who was High-Priest in

the

the captiuitie, after that his father Saraias was slaine. 4. *Reg.* 25. *v.* 18. *cõtinued, as partly by holie scriptures, the rest by other authours appeareth in this order: After the same* Iosedech, *his sonne* Iosue, *then* Ioachim, Eliachim, Eliasib, Ioiada, Ionathan, Iaddus *in the time of* King *Alexander*: Onias *the first*, Simon Priscus, Eleazarus, *by whom the Seuentie two Interpreters were sent to* King *Ptolomeus Philodelphus* Manasses, *who became an Apostata*, Onias *the second*, Simon *the second, of whom is worthie mention Eccli.* 50. Onias *the third, whose brother Iason obtayned the office of the* King *by symonie and became an Apostata, so was neuer lawful, neither those that folowed him. Menelaus of the tribe of Beniamin. Lisimachus his brother & vicar. Alcimus though of Aarons stock, yet for his Apostasie vnlawful. Al which time the true High Priests were of the Machabees,* Matthathias *& his sonnes* Iudas, Ionathas *&* Simon, *his sonne* Ioannes Hyrcanus. *Then* Aristobulus, Alexander, *an other* Hyrcanus, *in whose time Pompeius tooke Ierusalem,* Antigonus, *after whom Herod put* Anaelus *in the office for money. And so the rest or most of them that folowed were symoniacal.* Aristobulus, Iosue, Simon, Matthias, Iosephus, Iozarus, Eleazarus, Iosue, Anna, Ismael, Eleazarus, Simon, *and* Caiphas. *Who in councel* (*Ioan.* 11. *v* 49.) *gaue sentence* (*which himselfe vnderstood not*) that it was expedient, that one man dye for the people, and the whole nation perish not. *Which the holie Euangelist ascribeth to his office*, being High-Priest of that yeare, he prophecied that Iesvs should dye for the nation, and not only for the nations, but to gather into one the children of God, that were dispersed.

The true succession continued also in the times of vsurpers.

Iesvs Redeemer, *correct in vs our errours, gather the dispersed, conserue them that are and shal be gathered, make al one flock in one fold vnder one Pastour thy selfe* Iesvs Christ. *To whom with the Father, and the Holie Ghost be al thankes, praise, honour, and glorie, now and for euer and euer.* Amen.

THE PRAYER OF MANASSES,

WITH THE SECOND ET THIRD BOOKS OF ESDRAS, EXTANT IN MOST LATIN AND Vulgare Bibles, are here placed after al the Canonical books, of the old Teſtament: becauſe they are not receiued into the Canon of Diuine Scriptures by the Catholike Church.

THE PRAYER OF MANASSES KING of Iuda, vvhen he vvas held captiue in Babylon.

2. Paral. 33. v. 12.

LORD omnipotent God of our fathers, Abraham, & Iſaac, and Iacob, and of their iuſt ſeede, which didſt make heauen and earth: with al the ornaments of them, which haſt bound the ſea with the word of thy precept, which haſt ſhut vp the depth, and ſealed it with thy terrible and laudable name: whom al things dread, & tremble at the countenance of thy power, becauſe the magnificence of thy glorie is importable, & the wrath of thy threating vpon ſinners is intollerable: but the mercie of thy promiſe is infinite and vnſearchable: becauſe thou art our Lord, moſt high, benigne, long ſuffering, and very merciful, and penitent vpon the wickednes of men. Thou Lord according to the multitude of thy goodnes haſt promiſed penance and remiſsion to them that haue ſinned to thee, and by the multitude of thy mercies thou haſt decreed penance to ſinners, vnto ſaluation. Thou therfore Lord God of the iuſt, haſt not appointed penance to the iuſt, Abraham, & Iſaac, and Iacob, them that haue not ſinned to thee, but haſt appointed penance for me a ſinner: becauſe I haue ſinned aboue the number of the ſand of the ſea. Myne iniquities Lord be multiplied, mine iniquities be multiplied, and I am not worthie to behold & looke vpon the height of heauen, for the multitude of mine iniquities. I am made crooked with manie a band of yron, that I can not lift vp my head, and I haue not reſpiration: becauſe I haue ſtirred vp thy wrath, and haue done euil before thee: I haue not done thy wil, & thy I commandments I haue not kept: I haue ſet vp abominations, & multiplied offenſes. And now I bowe the knee of my hart, beſeeching goodnes of thee. I haue ſinned Lord, I haue ſinned, & I acknowledge myne iniquities. Wherefore

I beſeech

I beſeech diſiring thee, forgiue me Lord, forgiue me: and deſtroy me not togethet with myne iniquities, neither reſerue thou for euer, being angrie, euils for me, neither damme me into the loweſt places of the earth: becauſe thou art God, God, I ſay, of the penitent: in me thou ſhalt ſhew al thy goodnes, becauſe thou ſhalt ſaue me vnworthie according to thy great mercie, and I wil prayſe thee alwayes al the dayes of my life: becauſe al the power of the heauens prayſeth thee, and to thee is glorie for euer and euer. Amen.

THE THIRD BOOK OF ESDRAS.

For helpe of the readers, eſpecially ſuch as haue not leyſure to read al, we haue gathered the contents of the chapters; but made no Annotations: becauſe the text it ſelf is but as a Commentarie to the Canonical bookes; and therforre we haue only added the concordance of other Scriptures in the margin.

Ioſias King of Iuda maketh a great Paſch. 7. geuing manie hoſtes to ſuch as wanted for ſacrifice: 14. the Prieſts and Leuites performing their functions therin: 22. in the eightenth yeare of his reigne. 25. He is ſlayne in battel by the King of Aegypt, 32. and much lamented by the Iewes. 34 His ſonne Ieconias ſucceedeth. 37. After him Ioacim, 40. who is depoſed by the King of Babylon. 43. Ioachin reigneth three monthes, and is caried into Babylon. 46. Sedecias reigneth eleuen yeares wickedly. 52. and he with his people is caried captiue into Babylon the citie and temple are deſtroyed. 57. ſo remayned til the Monarchie of the Perſians.

AND Ioſias made a Paſch in Ieruſalem to our Lord & immolated the Phaſe the fourteenth moone of the moneth: 2. appoinſing the Prieſts by courſes of dayes clothed with ſtoles in the temple of our Lord. 3. And he ſpake to the Leuites the ſacred ſeruants of Iſrael, that they ſhould ſanctifie them ſelues to our Lord in the placing of the holie arke of our Lord in the houſe, which King Salomon ſonne of Dauid built. 4. It ſhal not be for you to take it vpon your ſhoulders. And now ſerue your Lord, and take the care of that nation Iſrael, in part according to your villages & tribes, 5. according to the writing of Dauid King of Iſrael, and according to the magnificence of Salomon his ſonne, al in the temple, and according to your fathers portion of principalitie, among them that ſtand in the ſight of your brethren the children of Iſrael. 6. Im-

4. *Reg.* 23. *v.* 21
2 *Paral.* 35. *v.* 1

Exo.12. Leuit.23. Num.28.

molate the Paſch, and prepare the ſacrifices for your bretheren, and doe according to the precept of our Lord which was giuen to Moyſes. 7. And Ioſias gaue vnto the people that was found of sheepe, lambes, and kiddes, & goates thirtie thouſand, calues three thouſand. 8. Theſe things were giuē to the people of the Kings goods according to promiſſe: and to the Prieſts for the Phaſe, sheepe in number two thouſand, and calues an hundred. 9. And Iechonias, and Semeias, and Nathanael bretheren, and Haſabias, and Oziel, & Coraba, for the Phaſe sheepe fiue thouſand, calues fiue hundred. 10. And when theſe things were done in good order, the Prieſts and the Leuites ſtood hauing azymes by tribes. 11. And according to the portions of their fathers principalitie, in the ſight of the people they did offer to our Lord according to thoſe things, which were written in the book of Moyſes: 12. and roſted the Phaſe with fire as it ought: and the hoſtes they boyled in cauldrons, and in pottes with benеuolence: 13. and they brought to al that were of the people: and afterward they prepared for them ſelues and the Prieſts. 14. For the Prieſts offered the fatte, vntil the houre was ended: & the Leuites prepared for them ſelues, and their brethren, the children of Aaron. 15. And the ſacred ſinging men, the children of Aſaph were by order according to the precept of Dauid, & Aſaph, & Zacharias, & Ieddimus, which was from the King. 16. And the porters at euerie gate, ſo that none tranſgreſſed his owne: for their brethren prepared forth. 17. And the things were conſummate that perteyned to the ſacrifice of our Lord. 18. In that day they celebrated the Phaſe, and offered hoſtes vpon the ſacrifice of our Lord, according to the precept of King Ioſias. 19. And the children of Iſrael, that were found at that time, celebrated the Phaſe: and the feſtiual day of Azymes for ſeuen dayes: 20. and there was not celebrated ſuch a Phaſe in Iſrael, from the times of Samuel the Prophet: 21. and al the Kings of Iſrael did not celebrate ſuch a Phaſe as Ioſias did, and the Prieſts, and the Leuites, and the Iewes, and al Iſrael, that were found in their abode at Ieruſalem. 22. In the eighteenth yeare, Ioſias reigning, was the Phaſe celebrated. 23. And the workes of Ioſias were directed in the ſight of his Lord in a hart ful of feare: 24. and the things concerning him are writen in the ancient times, touching them that ſinned, and were irreligious againſt our Lord aboue al nations, and that ſought not the words of our Lord vpon Iſrael. 25. And after al this fact of Ioſias, came vp Pharao the King of Aegypt comming in Charcamis from the way vpon Euphrates, and Ioſias went forth to meete him. 26. And the King of Aegypt ſent to Ioſias ſaying: What is there between me & thee King of Iuda? 27. I was not ſent of the Lord to fight againſt thee: for my battel is vpon Euphrates, goe downe in haſt. 28. And Ioſias did not returne vpon his chariot: but endeauoured to ouerthrow him, not attending the word of the Prophet from the mouth of our Lord: 29. but he made battel againſt him in the field of Mageddo. And Princes went downe to King Ioſias. 30. And the King ſaid to his ſeruants: Remoue me from the battel, for I am weakned exceedingly. And forthwith his ſeruants remo-

4. Reg 23. v. 29. 2. Paral. 35. v. 20.

ued

ue I him out of the battel. 31. And he went vp into his ſecond chariot: & comming to Ieruſalem died, and was buried in his fathers ſepulchre. 32. And in al Iurie they mourned for Ioſias, & the rulers with their wiues lamented him vntil this day. And this was giuen out to be done alwayes vnto al the ſtocke of Iſrael. 33. But theſe things were writen before in the booke of the hiſtories of the Kings of Iuda: and al the actes of the doing of Ioſias, and his glorie and his vnderſtanding in the law of our Lord: and the things that were done by him, and that are not writen in the book of the Kings of Iſrael and Iuda 34. And they that were of the nation, taking Iechonias the ſonne of Ioſias, made him King for Ioſias his father, when he was three and twentie yeares old. 35. And he reigned ouer Iſrael three months. And the King of Aegypt remoued him, that he ſhould not reigne in Ieruſalē: 36. & he put a tax vpon the nation of ſiluer an hundred talētes, and of gold one talent. 37. And the King of Ægypt made Ioacim his brother King of Iuda & Ieruſalem: 38. & he bound the magiſtrates of Ioacim, and Zaracel his bro her, and taking thē brought them backe into Ægypt. 39. Ioacim was fiue and twentie yeares old when he began to reigne in the land of Iuda and Ieruſalem: & he did euil in the ſight of our Lord. 40. And after this man came vp Nabuchodonoſor the King of Babylon and binding him with a bande of braſſe, brought him into Babylon. 41. And Nabuchodonoſor tooke the ſacred veſſels of our Lord, and carried away, and conſecrated thē in his temple in Babylon. 42. For his vncleannes, & lacke of religion is writ ten in the book of the times of the Kings. 43. And Ioachin his ſonne reigned for him. And when he was made King, he was eighteen yeares old. 44. And reigned three months and ten dayes in Ieruſalem, and did euil in the ſight of our Lord: 45. and after a yeare Nabuchodonoſor ſending, tranſported him into Babylon together with the ſacred veſſels of our Lord. 46. And he made Sedecias King of Iuda and Ieruſalem, when he was one and twentie yeares old: and he reigned eleuen yeares. 47. And he did euil in the ſight of our Lord, and was not afraid of the words which were ſpoken by Ieremie the Prophet from the mouth of our Lord: 48. and being ſworne of King Nabuchodonoſor, forſworne he did reuolt: & his necke being hardned, & his hart, he transgreſſed the ordinances of our Lord the God of Iſrael. 49. And the Princes of the people of our Lord did manie things wickedly, and they did impiouſly aboue al the vncleannes of the nations: & they polluted he temple of our Lord that was holie in Ieruſalem. 50. And the God of their fathers ſent by his meſſenger to reclaime them, for that he would ſpare them and his tabernacle. 51. But they ſcorned at his meſſengers: and in the day that our Lord ſpake to them they were mocking his Prophets. 52. Who was moued euen vnto wrath vpon his nation for their impietie, and commanded the Kings of the Chaldees to come vp. 53. Theſe ſlewe their yong men with the ſword, round about their holie temple, and ſpared not yong man, and old man, and Virgin, and youth: 54. but al were deliuered into their hands: & taking al the ſacred veſſels of our

1. *Reg.* 23. *v.* 30. 2. *Par.* 36. *v.* 1.

4. *Reg.* 24. *v.* 1. *v.* 17.

Iere. 37. *v.* 2.

Lord, and the Kings treasures, they caried them into Babylon, 55. and burnt the house of our Lord, and threw downe the walles of Ierusalem: and the towres therof they burnt with fire, 56. and consumed al their honorable things, and brought them to naught, and these that were left of the sword, they led into Babylon. 57. And they were his seruants vntil the Persians reigned in the fulfilling of the word of our Lord by the mouth of Ieremie: 58. as long as the land quietly kept her sabbaths, al the time of her desolation she sabbathized in the application of seuentie yeares.

Iere 25.v.12.& 29.v.10. Dan.9.v.2.

CHAP. II.

Cyrus King of Persia permitteth the Iewes to returne into their countrie: 10. and deliuereth to them the holie vessels, which Nabuchodonosor had taken from the temple. 16. Certaine aduersaries writing to King Artaxerxes, hinder those that would repayre the ruines of Ierusalem.

2. Paral. 36. v 22. 2. Esd.1.v.1.& 6.v.3. Iere.26.v.12 & 29.v.10. Dan.9.v.2.

CYRVS King of the Persians reigning for the accomplishment of the word of our Lord by the mouth of Ieremie, 2. our Lord raysed vp the spirit of Cyrus King of the Persians, and he proclaymed in al his Kingdomes, and that by writing, 3. saying: Thus sayth Cyrus King of The Persians: The Lord of Israel, the high Lord, hath made me King ouer the whole earth, 4. & hath signified to me to build him a house in Ierusalē which is in Iurie. 5. If there be any of your kinred, his Lord goe vp with him into Ierusalem. 6. Whosoeuer therfore dwel about the places, let them help them that are in the same place, in gold & siluer, 7. in guifts, with horses, and beasts, and with other things which by vowes are added into the temple of our Lord which is in Ierusalem. 8. And the Princes of the tribes, of the villages, and of Iurie, of the tribe of Beniamin, & the Priests, and the Leuites standing vp, whom our Lord moued to goe vp, and to build the house of our Lord which is in Ierusalem, and they that were round about them, 9. did helpe them with al their gold and siluer, and beasts, and manie whose minde was stirred vp, with many vowes. 10. And Cyrus the King brought forth the sacred vessels of our Lord, which Nabuchodonosor the King of Babylon transported out of Ierusalem, & consecrated them to his Idol. 11. And Cirus the King of Persians bringing thē forth, deliuered thē to Mithridatus, who was ouer his treasures. 12. And by him they were deliuered to Salmanasar president of Iurie. 13. And of these this was the number: Cuppes for libaments of siluer two thousand foure hundred: basens of siluer thirtie: phials of gold thirtie, also of siluer two thousand foure hundred: & other vessels a thousand. 14. & al the vessels of gold & siluer, were fiue thousand eight hundred sixtie. 15. And they were numbred to Salmanasar together with them that came

1. Esd 4.v 7.

out

out of the captiuite of Babylon into Ieruſalem. 16. But in the times of Artaxerxes King of the Perſians, there wrote to him of them that dwelt in Iurie and Ieruſalem, Balſamus, and Mithridatus, and Sabellius, and Rathimus, Balthemus, Sabellius ſcribe, and the reſt dwelling in Samaria, and other places, the epiſtle folowing to King Artaxerxes. 17. SIR, thy ſeruants Rathimus ouer occurrentes, and Sabellius the ſcribe, and the other iudges of thy court in Celeſyria, and Phenice. 18. And now be it knowen to our Lord the King, that Iewes came vp from you to vs, comming into Ieruſalem a rebellious, & very naughty citie, do build the fornaces thereof, and ſet vp the walles, and and rayſe the temple. 19. And if this citie, and the walles ſhal be finiſhed, they wil not onlie not abyde to pay tributes, but alſo wil reſiſt the Kings. 20. And becauſe that is in doing about the temple, we thought it should doe wel not to neglect this ſame thing: 21. but to make it knowen to our Lord the King, that if it ſhal ſeeme good, o King, it may be ſought in the books of thy fathers, 22. & thou ſhalt find in the records, things written of theſe, and thou ſhalt know that this citie hath been rebellious, & troubling Kings, & cities, 23. the Iewes rebelles & making battels in it, tro time out of mind, for the which cauſe this citie was made deſolate. 24. Now therfore we doe thee to vnderſtand, Lord King, that if this citie ſhal be built, & the walles therof ſhal be erected, there wil be no cōming downe for thee into Cœleſyria & Phenice. 25. Then wrote the King to Rathimus, the writer of the occurrentes, and to Balthemus, and to Sabellius the ſcribe, and to the reſt ioyned with them, and to the dwellers in Syria and Phenice, as ſoloweth: 26. I haue read the epiſtle that you ſent me. I commanded therfore ſearch to be made, & it was found that the ſame citie is from the beginning rebellious to Kings, 27. and the men rebelles, and making battels in it, & there were moſt valient Kings ruling in Ieruſalem, and exacting tributes in Celeſyria & Phenice. 28. Now therfore I haue giuen commandment to forbid thoſe men to build the citie, and to ſtay them that nothing be done more then is: 29. and that they proceede not farder, wherof are euils, ſo that there may be trouble brought vpon the Kings. 30. Then theſe things being read which were writen of King Artaxerxes, Rathimus, and Sabellius the ſcribe, and they that were apointed with them ioyning together in haſt came to Ieruſalem with a troupe of horſemen, and multitude, & companie: 31. and they begane to forbid the builders, and they ceaſed from building of the temple in Ieruſalem, til in the ſecond yeare of the reigne of Darius King of the Perſians.

CHAP. III.

After a ſolmne ſupper made to al the court and chief Princes, King Darius ſleeping: 4. three eſquires of the bodie keeping watch, propoſed the queſtion: 10. whether wine, or a King, or wemen, or the truth doth excel? 17. The firſt prayſeth wine.

KING Darius made a great ſupper to al his domeſtical ſeruants, and to al the magiſtrates of Media and Perſia, 2. and to al that weare purple, and to the Pretors, and Conſuls, and Liuetenantes vnder him from India vnto Æthiopia, an hundred twentie ſeuen prouinces. 3. And when they had eaten and drunken, and returned ful, then Darius went vp into his chamber, and ſlept, and awaked. 4. Then thoſe three yong men keepers of his bodie, which garded the Kings bodie, ſayd one to an other: 5. Let euerie one of vs ſay a word that may excel: & whoſe word ſoeuer ſhal appeare wiſer then the others, to him wil King Darius giue great guifts, 6. to be couered with purple, & to drinke in gold, and to ſleepe vpon gold, & a chariote with a bridle of gold, & a bonet of ſilke, and a cheyne about his necke: 7. and he shal ſit in the ſecond place next Darius for his wiſdome. And he shal be called the coſin of Darius. 8. Then euerie one writing his word ſigned it, and they put it vnder the pillow of Darius the King, 9. and they ſayd: When the King shal riſe, we wil giue him our writings: and which ſoeuer of the three the King shal iudge, and the magiſtrates of Perſia, that his word is the wiſer, to him shal the victorie be giuen as is writen. 10. One wrote: Wine is ſtrong. 11. An other wrote, A King is ſtronger. 12. The third wrote, Women are more ſtrong: but aboue al things truth ouercommeth. 13. And when the King was riſen, they tooke their writings, and gaue him, and he read. 14. And ſending he called al the Magiſtrates of the Perſians, and the Medes, and them that weare purple, and the Pretors, and the Ouerſeers; 15. and they ſate in the Counſel: and the writings were read before them. 16. And he ſayd: Cal the youg men, & they shal declare their owne wordes. And they were called, and went in. 17. And he ſayd to them: Declare vnto vs concerning theſe things which are written. And the firſt began, he that had ſpoken of the ſtrength of wine, 18. and ſayd: O ye men, how doth wine preuaile ouer al men that drinke? it ſeduceth the minde. 19. And alſo the mind of King and orphane it maketh vaine. Alſo of the bondman and the free, of the rich man and the poore, 20. and euerie mind it turneth into ſecuritie and pleaſantnes, and it remembreth not any ſorow and dutie, 21. and al hartes it maketh honeſt, and it remembreth not King, nor magiſtrate, and it maketh a man ſpeake al things by talentes. 22. And when they haue drunke, they remember not freindship, nor brotherhood: yea and not long after they take ſwords. 23. And when they are recouered and riſen from the wine, they remember not what they haue done. 24. O ye men, doth not wine excel? who thinketh to doe ſo? And hauing ſayd this, he held his peace.

CHAP.

CHAP. IIII.

The ſecond prayſeth the excellencie of a King: 13. The third (which is Zorobabel) commendeth women: 33. but preferreth truth aboue al. 41. Which is ſo approued, and he is rewarded. 42. The King moreouer at his requeſt reſtoreth the holie veſſels of the temple, and granteth meanes to build the citie of Ieruſalem, and the temple.

AND the next began to ſpeake, he that ſpake of the ſtrength of a King. 2. O ye men doe not the men excel, which obteyne land & ſea, and al things that are in them? 3. But a King excelleth aboue al things, and hath dominion ouer them: and euerie thing whatſoeuer he shal ſay to them, they doe. 4. And if he ſend them to warryers, they goe, and throw downe mountaines, and the walles, and towers. 5. They kil, and are killed: and the Kings word they tranſgreſſe not. For if they ſhal ouercome, they bring to the King al things whatſoeuer they haue taken for a praye. 6. In like manner alſo al others, for ſo many as are not ſouldiers, not fight, but til the ground: when they ſhal reape, againe they bring tributes to the King. 7. And he being one onlie, if he ſay: Kil ye, they kil; ſay he: forgiue, they forgiue; ſay he: ſtrike, they ſtrike; ſay he deſtroy, they deſtroy; 8. ſay he build, they build; 9. ſay he, cut downe, they cut downe; ſay he plant, they plant: 10. and al the people, & poteſtates heare him, and beſide this he ſitteth downe, and drinketh, and ſleepeth. 11. And others gard him round about, and can not goe euerie one, and doe their owne workes, but at a word are obedient to him. 12. O ye men, how doth not a King excel that is ſo renowmed: And he held his peace. 13. The third that ſpake of women and truth, this is Zorobabel, began to ſpeake. 14. O ye men, not the great King, & many men, neither is it wine that doth excel. Who is it then that hath the dominion of them? 15. Haue not women brought forth the King, & al the people, that ruleth ouer land & ſea: 16. and were they not borne of them, and did not they bring vp them which planted the vineyards, whereof wine is made? 17. And they make the garments of al men, & they doe honour to al men, and men can not be ſeparated from women. 18. If they haue gathered gold and ſiluer, and euerie beautiful thing, & ſee a woman comlie & fayre, 19. leauing al theſe things they fixe their looke vpon her, & with open mouth behold her, and allure her more then gold & ſiluer, and euerie precious thing. 20. Man forſaketh his father that brought him vp, and his countrie, and ioyneth himſelf to a woman. 21. And with a woman he refreſheth his ſoul: and neither doth he remember father, nor mother, nor countrie. 22. And hereby you muſt know that women rule ouer you. Are you not ſore? 23. And a man take his ſword, & goeth into the way to commit theſis and murders, & to ſayle ſeas & riuers, 24. and ſeeth a lyon; and goeth in darkenes: and when he hath committed theft, and fraude, and ſpoyles, he

bringeth

bringeth it to his beloued. 25. And againe, man loueth his wife more thē father or mother. 26. And many haue become madde for their wiues: & haue bene made bondmen for them: 27. and many haue perished and bene ſlayne, and haue ſinned for women. 28. And now beliue me, that the King is great in his powre: becauſe al countries are afrayd to touch him. 29. Neuertheles I ſaw Apemes the daughter of Bezaces the concubine of a meruelous King, ſitting by the King at his right hand, 30. and taking off the crowne from his head, and putting it vpon her ſelf, and with the palme of her left hand she ſtruck the King. 31. And beſide theſe things he with open mouth beheld her: and if she ſmile he laugheth, and if she be angrie with him, he flattereth, til he be reconciled to her fauour. 32. O ye men, why are not women ſtronger? Great is the earth, and high is the heauen: who doeth theſe things? 33. And then the King and they that weare purple looked one vpon an other. And he began to ſpeake of truth. 34. O ye men, are not women ſtrong? The earth is great and heauen is high: & the ſwift courſe of the ſunne turneth the heauen round into his place in one day. Is not he magnifical that doth theſe things, and the truth great, and ſtronger aboue al things? 36. Al the earth calleth vpon the truth, heauen alſo bleſſeth it, and al workes are moued, and tremble at it, and there is not any thing with it vniuſt. 37. Wine is vniuſt, the King is vniuſt, women are vniuſt, al the ſonnes of men are vniuſt, and al their workes are vniuſt, and in them is not truth, and they shal perish in their iniquitie, 38. and truth abyderh, and groweth ſtrong for euer, and liueth, and preuayleth for euer and euer. 39. Neither is there with it acception of perſons, nor differences: but the things that are iuſt it doth to al men, to the vniuſt and malignant, and al men are wel pleaſed in the workes thereof. 40. And there is no vniuſt thing in the iudgement thereof, but ſtrength, and reigne, and power, and maieſtie of worlds. Bleſſed be the God of truth. 41. And he left ſpeaking. And al the people cryed, and ſayd: Great is truth and it preuaileth. 42. Then the King ſayd to him: Aske, if thou wilt any more, then the things that are writen, and I wil giue it thee, according as thou art found wiſer then thy neighbours, and thou shalt ſitte next to me, and shalt be called my coſin. 43. Then ſayd he to the King: Be mindful of thy vow, which thou haſt vowed, to build Ieruſalem in the day that thou didſt receiue the Kingdom: 44. and to ſend backe al the veſſels that were taken out of Ieruſalem, which Cyrus ſeparated, when he ſacked Babylon, and would haue ſent them backe thither. 45. And thou haſt vowed to build the tēple, which the Idumeians burnt, when Iurie was deſtroyed of the Chaldees. 46. And now this is that which I aske Lord, & which I deſire, this is the maieſtie which I deſire of thee, that thou performe the vowe which thou haſt vowed to the King of heauē by thy mouth. 47. Then Darius the King riſing vp, kiſſed him: and wrotte letters to al the officers, and ouerſeers, and them that weare purple, that they ſhould conduct him, and them that were with him, al going vp to build Ieruſalem. 48. And to al the ouerſeers

that

that were in Syria, and Phœnice, and Libanus he wrote letters, that they ſhould draw Ceder trees from Libanus into Ieruſalem, to build the citie with them. 49. And he wrote to al the Iewes which went vp from the Kingdome into Iurie for libertie, euerie mightie man, & magiſtrate, & ouerſeer not to come vpon them to their gates, 50. and al the countrie which they had obtayned to be free vnto thē, & that the Idumeians leaue the caſtels which they poſſeſſe of the Iewes, 51. and to the building of the temple to giue euerie yeare twentie talentes vntil it were throughly built: 52. & vpon the altars to burne holocauſts dayly, as they haue commandment: to offer other ten talentes euery yeare, 53. & to al that goe forth from Babylon to build the citie, that there ſhould be libertie as wel to them as to their children, and to al the Prieſts that goe before. 54. And he wrote a quantitie alſo, and commanded the ſacred ſtole to be giuen, wherein they ſhould ſerue; 55. and to the Leuites he wrote to giue precepts, vntil the day wherein the houſe ſhal be finiſhed, and Ieruſalem builded. And to al that keepe the citie, he wrote portions and wages to be giuen to them. 56. And he ſent away al the veſſels whatſoeuer Cyrus had ſeparated from Babylon, and al things whatſoeuer Cyrus ſayd, he alſo commanded to be done, & to be ſent to Ieruſalem. 58. And when that yong man was gone forth, lyfting vp his face toward Ieruſalem, he bleſſed the King of heauen, 59. and ſayd: Of thee is victorie, and of thee is wiſdome, and glorie. And I am thy ſeruant. 60. Bleſſed art thou which haſt giuen me wiſedom, and I wil confeſſe to thee Lord God of our fathers. 61. And he took the letters, and went into Babylon. And he came, and told al his brethren that were in Babylon: 62. and they bleſſed the God of their fathers, becauſe he gaue them remiſſion and refreſhing, 63. that they ſhould goe vp and build Ieruſalem, and the temple wherein his name was renowmed, and they reioyced with muſike & ioy ſeuen dayes.

CHAP. V.

Thoſe that returned from captiuitie of Babylon into Ieruſalem and Iurie, are recited. 47. They reſtore Gods ſeruice: 66. but are hindered from building.

AFTER theſe things there were choſen to goe vp the Princes of townes by their houſes, and tribes, and their wiues, and their ſonnes and daughters, & their men ſeruants and women ſeruants, and their cattel. 2. And Darius the King ſent together with them a thouſand horſmen, til they conducted them to Ieruſalem with peace, & with muſike, & with tymbrels, and ſhaulmes: 3. and al the brethren were playing, and he made them goe vp together with them. 4. And theſe are the names of the men that went vp by their townes according to tribes, & according to the portion of their principalitie. 5. Prieſts: The children of Phinees, the ſonne of Aaron, Ieſus the ſonne of Iosedec, Ioacim the ſonne of Zorobabel, the ſonne of Salathiel of the houſe of Dauid, of the progenie 1. *Eſd.* 2. *v.* 1.

of Phares, of the tribe of Iuda. 6. Who ſpake vnder Darius King of the Perſians the meruelous wordes in the ſecond yeare of his reigne the firſt moneth Niſan. 7. And they are theſe, that of Iurie came vp from the captiuitie of the tranſmigration, whom Nabuchodonoſor the King of Babylon tranſported into Babylon, and returned into Ieruſalem. 8. And euerie one ſought a part of Iurie according to his owne citie, they that came with Zorobabel, and Ieſus, Nehemias, Areores, Elimeo, Emmanio, Mardocheo, Beelſuro, Mechpſatochor, Olioro, Emonia, one of their Princes. 9. And the number of them of the ſame nation, of their rulers the childrē of Phares, two thouſand an hundred ſeuentie two: 10. The childrē of Ares, three thouſand an hundred fiftie ſeuē: 11. The childrē of Phœmo, an hundrē fourtie two: in the childrē of Ieſus & Ioabes, a thouſand three hundred two: 12. the childrē of Demu, two thouſand foure hundred ſeuentie: the childrē of Choraba, two hundred fiue: the childrē of Banica, an hundred ſixtie eight, 13. the children of Bebech, foure hundred three: the childrē of Archad, foure hundred twentie ſeuen: 14. the children of Cham, thirtie ſeuen: the children of Zoroar, two thouſand ſixtie ſeuen: the children of Adin, foure hundred ſixtie one: 15. the children of Aderectes, an hundred eight: the children of Ciaſo and Zelas an hundred ſeuen: the children of Azoroc, foure hundred thirtie nine: 16. the children of Iedarbone, an hundred thirtie two: the children of Ananias, an hundred thirtie: the children of Aſoni, ninetie: 17. the children of Marſar, foure hundred twentie two: the children of Zabarus, nintie fiue: the children of Sepolemon an hundred twentie three: 18. the children of Nepopas, fiftie fiue: the children of Hechanatus, an hundred fiftie eight: the children of Cebethamus, an hundred thirtie two: 19. the children of Crearpatros, which are of Enocadie and Modia, foure hundred twentie three: they of Gramas and Gabea, an hundred twentie one. 20. They of Beſſelon, and Ceagge, ſixtie fiue: they of Baſtaro, an hundred twentie two: 21. they of Bechenobes, fiftie fiue: the children of Liptis, an hundred fiftie fiue: the children of Labonni, three hundred fiftie ſeuen: 22. the children of Sichem, three hundred ſeuentie: the children of Suadon, & Cliomus, three hundred ſeuentie eight: 23. the children of Ericus, two thouſand an hundred fourtie fiue: the children of Anaas, three hundred ſeuentie. The Prieſts: 24. the children of Ieddus the ſonne of Euther, the ſonne of Eliaſib, three hundred ſeuētie two: the children of Emerus, two hundred fitie two: 25. the children of Phaſurius, three hundred fiftie ſeuen: the childrē of Caree, two hundred twentie ſeuen. 26. The Leuites: The children of Ieſus in Caduhel, & Bamis, and Serebias, & Edias, ſeuētie foure, the whole nūber frō the twelfth yeare, thirtie thouſād foure hundred ſixtie two: 27. The ſonnes, & daughters, & wiues, the whole nūber, fourtie thouſand two hundred fourtie two. 28. The childrē of the Prieſts, that ſang in the tēple: the childrē of Aſaph, an hūdred twētie eight. 29. And the porters: the childrē of Eſmeni, the childrē of Azer, the children of Amāthe childrē of Accuba, of Topa, the childrē of Tobi, al an hundred thirtie nine. 30. Prieſts that ſerued in the tēple: the children of Sel, the children of Gaſpha, the children of Tobloch, the children of Catia, the chil-

dren

1. *Eſd.* 2. *v* 2.
1. *Eſd.* 7. *v.* 6.

dren Su, the children of Hellu, the children of Lobana, the children of Armacha, the childrē of Accub, the childrē of Vtha the childrē of Cetha, the childrē of Aggab, the childrē of Obai, the childrē of Anani, the childrē of Canna, the childrē of Geddu, 31. the childrē of An, the childrē of Radin, the childrē of Deſanō, the childrē of Nachoba, the childrē of Caſeba, the childrē of Gaze, the children of Ozui, the children of Sinone, the children of Attre, the children of Haſten, the childrē of Aſrana, the children of Manei, the children of Naſiſſim, the children of Acuſu, the children of Agiſta, the children of Azui, the children of Fauon, the children of Phaſalon. 32. the children of Meedda, the children of Phuſa, the children of Caree, the children of Burcus, the children of Saree, the children of Cœſi, the childrē of Naſith, the children of Agitti, the children of Pedon. 33. Salomon his children, the children of Aſophot, the children of Phaſida, the children of Celi, the children of Dedon, the children of Gaddahel, the children of Sephegi, 34. the children of Aggia, the children of Sachareth, the children of Sabathen, the children of Caroneth, the children of Malſith, the children of Ama, the children of Saſus, the children of Addus. the children of Suba, the children of Eura, the children of Rahotis, the children of Phaſphar, the children of Malmon. 35 Al that ſerued the ſanctuarie, and the ſeruants of Salomō, foure huudred eigthie two, 36. Theſe are the childrē that came vp from Thelmela, Thelharſa the Princes of them, Carmelam, and Careth: 37. and they could not declare their cities, and their progenies, how they are of Iſrael. The children of Dalari, the children of Tubal, the children of Nechodaici, 38. of the Prieſts, that did the function of Prieſthood: & there were not found the children of Obia, the children of Achiſos, the children of Addin, who tooke a wife of the daughters of Pargeleu: 39. and they were called by his name, and the writing of the kinred of theſe was ſought in the regiſter and it was not found, and they were forbid to doe the unction of Prieſthood. 40. And Nehemias and Attharus ſayd to them: Let not the holie things be participated, til there ariſe a hiegh Prieſt learned for declaration and truth. 41. And al Iſrael was beſide men ſeruants, & women ſeruants, fourtie two thouſand three hundred fourtie. 42. Their men ſeruants and women ſeruants, ſeuen thouſand three hundred ſhirtie ſeuen. Singing men and ſinging women two hundred three ſcore fiue. 43. Camels, foure hundred thirtie fiue. Horſes, ſeuen thouſand thirtie ſix. Mules, two hundred thouſand fourtie fiue. Beaſts vnder yoke, fiue thouſand twentie fiue. 44. And of the rulers themſelues by their villages, when they came into the temple of God, which was in Ieruſalem, to renew and raiſe vp the temple in his place according to their power: 45. and to be giuen into the temple to the ſacred treaſure of the workes, of gold twelue thouſand mnas, and fiue thouſand mnas of ſiluer, and ſtoles for Prieſts and hundred. 46. And the Prieſts and Leuites, and they that came out of the people, dwelt in Ieruſalem, and in the countrie, and the ſacred ſingingmen, and porters, and al Iſrael in their countries. 47. And the ſeuenth moneth being at hand, and when the chil- *1. Eſd. 3. v. 1.*

dren of Iſrael were euerie man in his owne affayres, they came together with one minde into the court, that was before the eaſt gate. 48. And Ieſus the ſonne of Ioſedec, and his brethren the Prieſts: Zorobabel the ſonne of Salathiel, and his bretheren ſtanding vp, prepared an altar, 49. that they might offer vpon it holocauſtes, according to the things that are writen in the book of Moyſes the mā of God. 50. And there aſsēbled there of other nations of the land, and al the nations of the land erected the altar in his place, and they offered hoſts, and morning holocauſtes to our Lord. 51. And they celebrated the feaſt of Tabernacles, and the ſolemne day, as it is commanded in the lawe: and ſacrifices dayly, as it behoued: 52. & after theſe they appointed oblations, and the hoſts of the ſabbaths, and of the newmoones, and of al the ſolemne ſanctified dayes. 53. And as manie as vowed to our Lord from the new moone of the ſeuenth moneth, began to offer the hoſts to God, and the temple of our Lord was not yet built. 54. And they gaue monie to the maſons and workmen, and drinke and victuals with ioy. 55. And they gaue cartes to the Sidonians, & Tyrianes, that with them they ſhould carie ceder beames from Lybanus, & ſhould make boates in the hauen Ioppe, according to the decree that was writen for them by Cyrus King of the Perſians. 56. And in the ſecond yeare comming into the temple of God in Ieruſalem, in the ſecond moneth began Zorobabel the ſonne of Salathiel, and Ioſue the ſonne of Ioſedec, and their bretheren, and the Prieſts and Leuites, and al that were come from the captiuitie into Ieruſalem. 57. and they founded the temple of God in the new moone of the ſecond moneth of the ſecond yeare, after that they came into Iurie & Ieruſalem. 58. And they appoynted the Leuites from twentie yeares, ouer the workes of our Lord: and Ieſus ſtood and his ſonne, and the bretheren, al Leuites ioyning together, & executours of the lawe, doing the workes in the houſe of our Lord. 59. And al the Prieſts ſtood, hauing ſtoles with trumpets: 60. and Leuites the children of Aſaph, hauing cymbals together prayſing our Lord, and bleſſiing him according to Dauid King of Iſrael. 61. And they ſong a ſong to our Lord, becauſe his ſweetnes and honour is for euer vpon Iſrael. 62. And al the people ſounded with trumpet, and cried out with a loud voice, prayſing our Lord in the rayſing vp of the houſe of our Lord. 63. And there came of the Prieſts, & Leuites, and preſidents by their villages the more ancients, which had ſene the old houſe: 64. and to the building of this with crie and great lamentation, and manie with trumpets and great ioy: 65. in ſo much that the people heard not the trumpettes for the lamentation of the people. For the multitude was ſounding with trumpettes magnifically, ſo that it was heard far off. 66. And the enimies of the tribe of Iuda, and Beniamin heard it, & they came to knowe what the voyce of the trumpettes was: 67. And they knew that they which were of the captiuitie doe build a tēple to our Lord the God of Iſrael 68. And comming to Zorobabel & Ieſus, the ouerieers of the villages, they ſayd to them: We wil build together with you. 69. For we haue in like manner heard your Lord, & we walke like from the dayes of Asbaza-

1. Eſd. 4. v. 2

reth

reth King of the Assyrians, who transported vs hither. 70. And Zorobabel, & Iesus, & the Princes of the villages of Israel, sayd to them: 71. It is not for vs and you to build the house of our God. For we alone wil build to our Lord of Israel according as Cyrus the King of the Persians hath commanded. 72. And the nations of the land lying vpō them that are in Iurie, and lifting vp the worke of the building, and bringing ambushments, and peoples, prohibited them to build: 73. & practising assaults hindred them, that the building might not be finished al the time of the life of King Cyrus, and they differred the building for two yeares vntil the reigne of Darius.

CHAP. VI.

The Iewes by assistance of King Darius build vp the Temple in Ierusalem.

AND in the secōd yeare of the reigne of Darius prophecied Aggeus, & Zacharias the sonne of Addo the Prophet to Iurie & Ierusalem in the name of God of Israel vpon thē. 2. Thē Zorobabel the sonne of Salathiel standing vp, and Iesus the sonne of Iosedec, began to build the house of our Lord, which is in Ierusalem. 3. When the Prophets of our Lord were present with them, and did helpe them. At the same time came Sisennes to them, the deputie of Syria, and of Phenice, and Satrabuzanes, and his felowes: 4. and they sayd to them: By whose commandment build ye this house, and this roofe, and perfite al other things? And who are the workmen that build these things? 5. And the ancients of the Iewes, which were left of the captiuitie by our Lord, had fauour when the visitation was made vpon them. 6. And they were not hindered from building, til it was signified to Darius of al these things, and answer was receiued. 7. A copie of the letter, which they sent to Darius. SISENNES deputie of Syria & Phenice, and Satrabuzanes, and his felowes in Syria and Phenice Presidents, to King Darius greeting. 8. Be al things knowen to our Lord the King, that when we came into the countrie of Iutie, and had entered into Ierusalem, we found them building the great house of God. 9. And the temple of polished stones, and of great & precious matter in the walles. 10. And the workes to be a doing earnestly, and to succede and prosper in their hands, and in al glorie to be perfited most diligently. 11. Then we asked the ancients saying, by whose permission build ye this house, and found these workes? 12. And therfore we asked them, that we might doe thee to know the men & the ouerseers, and we required of them a role of the names of the ouerseers. 13. But they answered vs saying: We are the seruants of the Lord, which made heauen and earth. 14. And this house was built these manie yeares past by a King of Israel, that was great and most valiant, & was finished. 15. And because our fathers were prouoking to wrath, and sinned agaynst God of Israel, he deliuered them into the

1. *Esd. 5. v. 1.*

hands of Nabuchodonosor the King of Babylon, King of the Chaldees. 16. And throwing downe this house they burnt it, and they led the people captiue into Babylon. 17. In the first yeare when Cyrus reigned the King of Babylon, Cyrus the King wrote to build this house. 18. And these sacred vessels of gold and siluer which Nabuchodonosor had taken out of the house which is in Ierusalem, and had consecrated them in his owne temple, Cyrus brought them forth agayne out of the temple which was in Babylon, and they were deliuered to Zorobabel, & to Salmanasar, the deputie. 19. And it was commanded thē that they should offer these vessels, & lay them vp in the temple, which was in Ierusalem, & build the temple of God itself in his place. 20. Then did Salmanasar lay the foundations of the house of our Lord, which is in Ierusalem: & from that time vntil now it is a building, & is not accomplished. 21. Now therfore if thou thinke it good o King, let it be sought in the Kings libraries of Cyrus the King, which are in Babylon. 22. and if it shal be found, that the building of the house of the Lord, which is in Ierusalem, begane by the counsel of Cyrus the King, and it be thought good of our Lord the King, let him writte to
1. Esd. 8. v. 1. vs of these things. 23. Then Darius the King cōmanded search to be made in the libraries: and there was found in Ecbatana a towne that is in the countrie of Media, one place wherin were writē these wordes. 24. IN THE FIRST YEARE of the reigne of Cyrus, King Cyrus commanded to build the house of the Lord which is in Ierusalem, where they did burne incense with dayly fire, 25. the height wherof shal be of ten cubits, & the bredth three score cubits, foure square with three stones polished, and with a loft galerie of wood of the same countrie, & one new galerie and the expenses to be giuen out of the house of Cyrus the King. 26. And the sacred vessels of the house of the Lord, as wel of gold as of siluer, which Nabuchodonosor tooke from the house of our Lord, which is in Ierusalem where they were layed, that they be put there: 27. And he commanded Sisennes the deputie of Syria & Phœnice, and Satrabuzanes, and his fellowes, & them that were ordayned presidents in Syria & Phœnice, that they should refraine themselues from that place. 28. And I also haue giuen cōmandment to build it wholly: & haue prouided, that they helpe them, which are of the captiuitie of the Iewes, til the temple of the house of the Lord be accōplished. 29. And frō the vexatiō of the tributes of Cœlesyria & Phœnice, a quātitie to be giuen diligently to these men for the sacrifice of the Lord, to Zorobabel the gouernour; for oxen, and rammes, and lambes. 30. And in like manner corne also, and salt, and wine, and oyle continually yeare by yeare, according as the Priests which are in Ierusalem, haue prescribed to be spent dayly: 31. that libaments may be offered to the most high God for the King & his children, & that they may pray for their life. 32. And that it be denounced, that whosoeuer shal transgresse anie thing of these which are writen, or shal despise it, a beame be taken of theyr owne, & they be hanged, & their goods be confiscate to the King. 33. Therfore the Lord also, whose name is inuocated there,

destroy

destroy euery King & nation, that shal extend their hand to hinder or to handle il the house of the Lord which is in Ierusalem. 34. I Darius the King haue decreed that it be most diligently done according to these things.

CHAP. VII.

The house of God is finished 7. and dedicated, 10. the feast of Pasch is also celebrated seuen dayes with Azimes.

THEN Sisennes the deputie of Cœlesyria, and Phnice, and Satrabuzames, and their felowes, obeying those things which were decreed of Darius the King, 2. applied the sacred workes most diligētly, working together with the ancients of the Iewes, the Princes of Syria. 3. And the sacred workes prospered, Aggeus & Zacharias the Prophets prophecying. 4. And they accomplished al things by the precept of our Lord the God of Israel, and by the counsel of Cyrus, & Darius, and Artaxerxes the King of the Persians. 5. And our house was a finishing vntil the three and twentith day of the moneth of Adar, the sixth yeare of Darius the King. 6. And the children of Israel, and the Priests and Leuites, and the rest that were of the captiuitie, which were added, did according to those things that are written in the book of Moyses. 7. And they offered for the dedication of the temple of our Lord, oxen an hundred, rammes two hundred, lambes foure hundred. 8. And kiddes for the sinnes of al Israel, twelue, according to the number of the tribes of Israel. 9. And the Priests & Leuites stood clothed with stoles by tribes, ouer al the wokes of our Lord the God of Israel, according to the book of Moyses, & the porters at euerie gate. 10. And the children of Israel, with them that were of the captiuitie, celebrated the phase the fourteenth moone of the first moneth, when the Priests & Leuites were sanctified. 11. Al the children of the captiuitie were not sanctified together, because al the Leuites were sanctified together. 12. And al the children of the captiuitie immolated the phase, both for their brethren the Priests, & for thē selues. 13. And the children of Israel did eate, they that were of the captiuitie, al that remayned a part from al the abominations of the nations of the land seeking our Lord. 14. And they celebrated the festiual day of Azymes seuen dayes feasting in the sight of our Lord. 15. Because he turned the counsel of the King of the Assirians toward them, to strengthen their hands to the workes of our Lord the God of Israel.

1. *Esd. 6. v. 13.*

CHAP. VIII.

Esdras going from Babylon to Ierusalem, 9. carieth King Artaxerxes souourable letters, 14. with licence to take gold, siluer, and al things necessarie at their pleasure. 31. The chief men that goe with him are recited. 51. He voweth a fast praying for good successe in their iourney: 56. weigheth the gold and siluer which he deliuereth to the Priests, and Leuites. 69. And seuerely admonisheth the people to repentance, for their mariages made with infidels.

1. *Esd. 7. v. 1.* AND after him when Artaxerxes King of the Persians reigned, came Esdras the sonne of Azarias, the sonne of Helcias the sonne of Salome, 2. the sonne of Sadoc, the sonne of Achitob, the sonne of Ameri, the sonne of Azahel, the sonne of Bocci, the sonne of Abisue, the sonne of Phinees the sonne of Eleazar, the sonne of Aaron the first Priest. 3. This Esdras came vp from Babylon being scribe & wise in the law of Moyses, which was giuen of our Lord the God of Israel to teach and to doe. 4. And the King gaue him glorie, because he had found grace in al dignitie and desire in his sight. 5. And there went vp with him of the children of Israel, and the Priests, and the Leuites, and the sacred singers of the temple, and the porters, and the seruants of the temple into Ierusalem. 6. In the seuenth yeare when Artaxerxes reigned in the fifth moneth, this is the seuenth yeare of his reigne, going forth of Babylon in the new moone of the fifth moneth, 7. they came to Ierusalem according to his commandment, according to the prosperitie of their iourney, which their Lord gaue them. 8. For in these Esdras had great knowledge, that he would not pretermitte anie of those things, which were according to the law, and the precepts of our Lord, and in teaching al Israel al iustice and iudgement. 9. And they that wrote the writings of Artaxerxes the King, comming deliuered the writing which was granted of Artaxerxes the King to Esdras the Priest, & the reader of the law of our Lord, the copie wherof here foloweth. 10. KING Artaxerxes to Esdras the Priest, and reader of the law of the Lord, greeting. 11. I of curtesie esteeming it among benefits, haue commanded them that of their owne accord are desirous of the nation of the Iewes, and of the Priests & Leuites, which are in my Kingdom, to goe with thee into Ierusalem. 12. If anie therfore desire to goe with thee, let them come together, and set forward as it hath pleased me, & my seuen freinds my counselers: 13. that they may visite those things which are done touching Iurie & Ierusalem, obseruing as thou hast in the law of the Lord. 14. And let them carie the guifts to the Lord the God of Israel, which I haue vowed and my freinds to Ierusalem, and al the gold and siluer, that shal be found in the countrie of Babylon to the Lord in Ierusalem, with that 15. which is giuen for the

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nation it ſelf vnto the temple of their Lord which is in Ieruſalem: that this gold and ſiluer be gathered for oxen, and rammes, and lambes, & kids, & for the things that are agreable to theſe, 16. that they may offer hoſts to the Lord vpon the altar of their Lord, which is in Ieruſalem 17. And al things what ſoeuer thou with thy brethrē wilt doe with gold, & ſiluer, doe it at thy pleaſure, according to the precept of the Lord thy God. 18. And the ſacred veſſels, which are giuen thee to the workes of the houſe of the Lord thy God, which is in Ieruſalē. 19. And other things what ſoeuer ſhal helpe thee to the workes of the temple of thy God, thou ſhalt giue it out of the Kings treaſure. 20. When thou with thy brethren wilt doe ought with gold and ſiluer, doe according to the wil of the Lord. 21. And I King Artaxerxes haue giuen commandment to the keepers of the treaſure of of Syria and Phenice, that what things ſoeuer Eſdras the Prieſt and reader of the law of the Lord shal write for, they giue him vnto an hundred talents of ſiluer, likewiſe alſo of gold. 22. And vnto an hundred meaſures of corne, & an hundred veſſels of wine, and other things what-ſoeuer abound without taxing. 23. Let al things be done to the moſt high God according to the law of God, leſt perhaps there ariſe wrath in the reigne of the King, & of his ſonne, & his sōnes. 24. And to you it is ſayd, that vpō al the Prieſts, & Leuites, & ſacred ſingers, & ſeruants of the temple, and ſcribes this tēple 25. no tribute, nor any other taxe be ſette, & that no man haue auctoritie to obiect any thing to thē. 26. But thou Eſdras according to the wiſedom of God appoynt iudges, and arbitrers in al Syria and Phenice: and teach al them that know no the law of thy God: 27. that whoſoeuer shal tranſgreſſe the law, they be diligently puniſhed either with death, or with torment, or els with a forfeite of money, or with banishment. 28. And Eſdras the ſcribe ſayd: Bleſſed be the God of our fathers, which hath giuen this wil into the Kings hart, to glorifie his houſe, which is in Ieruſalem. 29. And hath honoured me in the ſight of the King, and of his counſelers, and freinds, and them that weare purple. 30. And I was made conſtant in minde according to the ayde of our Lord my God, and gathered together of Iſrael men, that shoulde goe vp together with me. 31. And theſe are the Princes according to their kindreds, and ſeueral principalities of them that came vp from Babylon the Kingdom of Artaxerxes. 32. Of the children of Phares, Gerſomus: and of the children of Siemarith, Amenus: of the children of Dauid, Acchus the ſonne of Sceeilia: 33. Of the children of Phares, Zacharias, and with him returned an hundred fiftie men. 34. Of the children of ieader Moabilion, Zaræi, and with him two hundred fiftie men. 35. Of the children of Zachues, Iechonias of Zechoel, and with him two hundred fiftie men: 36. of the children of Sala, Maaſias of Gotholia, & with him ſeuentie men, 37. of the children of Saphatia, Zarias of Michel, and with him eightie men: 38. of the children of Iob. Abdias of Iehel, and with him two hundred twelue men: 39. of the children of Bania, Salimoth, the ſonne of Ioſaphia, & with him an hundred ſixtie men: 40. of the children

1. Eſd. 8. v. 1.

of Beer, Zacharias Bebei, and with him two hundred eight men: 41. of the children of Ezead, Ioannes of Eccetan, and with him an hundred ten men: 42. of the children of Adonicam, which were laſt, and theſe are their names: Eliphalam the ſonne of Gebel, & Semeias, and with him ſeuentie men. 43. And I gathered them together to the riuer that is called Thia, and we camped there three dayes, and vewed them againe. 44. And of the children of the Prieſts and Leuites I found not there. 45. And I ſent to Eleazarus, and Eccelon, and Maſman, and Maloban, and Enaathan, and Samea, and Ioribum, Nathan, Enuagam, Zacharias, and Moſolam the leaders them ſelues, and that were skilful. 46. And I ſayd to them that they ſhould come to Loddeus, who was at the place of the treaſurie. 47. And I commanded them to ſay to Loddeus, and his brethren, and to them that were in the treaſurie, that they ſhould ſend vs them that might doe the function of Prieſthood in the houſe of the Lord our God. 48. And they brought vnto vs according to the mightie hand of the Lord our God cunning men: of the children of Moholi, the ſonne of Leui, the ſonne of Iſrael, Sebebia, & his ſonnes & brethrē, which were eightene: 49. Asbia, and Amin of the ſonnes of the children of Chananeus, and their children twentie men. 50. And of them that ſerued the temple, whom Dauid gaue, and the Princes themſelues to the miniſterie of the Leuites of thē that ſerued the temple, two hundred twentie. Al their names were ſignified in writings. 51. And I vowed there a faſt to the yong men in the ſight of God, that I might aske of him a good iourney for vs, and them that were with vs, and for the children, & the cattel, becauſe of ambuſhements. 52. For I was ashamed to aske of the King footemen & horſemen in my companie, to guard vs againſt our aduerſaries. 53. For we ſayd to the King that the power of our Lord wil be with them that ſeeke him with al affection. 54 And agayne we beſought the Lord our God according to theſe things: whom alſo we had propicious, & we obteyned of our God. 55. And I ſeparated of the rulers of the people, & of the Prieſts of the tēple, twelue men, & Sedebia, & Aſanna, & with thē of their brethren ten men. 56. And I weyed to them the gold and ſiluer, and the veſſels of the houſe of our God perteyning to the Prieſts, which the King had giuen, and his counſelers, and the Princes, and al Iſrael. 57. And when I had weyed it, I deliuered of ſiluer an hundred fiftie talentes, and ſiluer veſſels of an hundred talentes, and of gold an hundred talentes. 58. And of veſſels of gold ſeuen ſcore and twelue braſen veſſels good of inyning braſſe, reſembling the forme of gold. 59. And I ſayd to them: You are alſo ſanctified to our Lord, and the veſſels be holie, and the gold and ſiluer is vowed to our Lord the God of our fathers. 60. Watch and keepe, til you deliuer them to ſome of the rulers of the people, and to the Prieſts, and Leuites, and to the Princes of the cities of Iſrael in Ieruſalem, in the treaſurie of the houſe of our God. 61. And thoſe Prieſts and Leuites that receiued the gold & ſiluer, & veſſels, brought it to Ieruſalem into the tēple of our Lord. 62. And we went forward from the

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riuer Thia, the twelfth day of the firſt month, til we entred into Ieruſalē. 63. And when the third day was come, in the fourth day the gold being weyed, and the ſiluer, was deliuered in the houſe of the Lord our God, to Marimoth Prieſt the ſonne of Iori. 64. And with him was Eleazar the ſonne of Phinees: & with thē were Ioſadus the sōne of Ieſus, & Medias, & Bāni the sōne of a Leuite, by nūber & weight al things. 65. And the weight of thē was wri'ē the ſame houre. 66. And they that came out of the captiuitie offered ſacrifice to our Lord the God of Iſrael, oxen twelue, for al Iſrael, rammes eightie ſix. 67. Iambes ſeuentie two, bucke goates for ſinne twelue, & for health twelue kyne, al for the ſacrifice of our Lord. 68. And they read againe the precepts of the King to the Kings officers, & to the deputies of Cœleſyria, & Phœnice: & they honored the natiō, & the tēple of our Lord. 69. And theſe things being finiſhed, the rulers came to me, ſaying: The ſtocke of Iſrael, & the Princes, & the Paieſts, & the Leuites, 70. & the ſtrāge people, & nations of the lād haue not ſeparated their vncleānes from the Chananeites, & Hetheites, & Pherezeites, & Iebuſeites, & Moobites, & Aegyptians, & Idumeians. 71. For they are ioyned to their daughters both themſelues, & their ſonnes: and the holie ſeed is mingled with the ſtrāge nations of the earth, & the rulers & magiſtrates were partakers of that iniquitie from the beginning of the reigne it ſelf. 72. And forthwith as I heard theſe things, I rent my garmēts & the ſacred tunike: & tearing the haires of my head, & my beard, I ſate ſorowful & heauie. 73. And there aſſembled to me mourning vpon this iniquitie, as manie as were then moued by the word of our Lord the God of Iſrael, & I ſate ſad vntil the euening ſacrifice. 74. And I riſing vp frō faſting, hauing my garmēts rent & the ſacred tunike, kneeling, & ſtretching forth my hands to our Lord, 75. I ſayd: Lord I am confounded and aſhamed before thy face, 76. for our ſinnes are multiplied ouer our heads, & our iniquities are exalted euen to heauē. 77. Becauſe frō the times of our fathers we are in great ſinne vnto this day. 78. And for the ſinnes of vs, & of our fathers we haue been deliuered with our brethren, and with our Prieſts to the Kings of the earth, into ſword & captiuitie & ſpoile with cōfuſion vnto this preſēt day. 79. And now what a great thing is this that mercie hath happenēd to vs frō thee, o Lord God, and leaue thou vnto vs a roote, and a name in the place of thy sāctificatiō, 80. to diſcouer our light in the houſe of the Lord our God, to giue vs meate in al the time of our bōdage. 81. And when we ſerued, we were not forſakē of the Lord our God: but he ſette vs in fauour, appointing the Kings of the Perſiās to giue vs meate, 82. & to glorifie the tēple of the Lord our God, & to build the deſolatiōs of Siō, to giue vs ſtabilitie in Iurie, & Ieruſalē. 83. And now what ſay we Lord, hauing theſe things? For we haue tranſgreſſed thy precepts, which thou gaueſt into the hāds of thy ſeruāts the prophets, 84. ſaying: That the lād into which ye entred to poſſeſſe the inheritāce therof is a lād polluted with the coinquinatiōs of the ſtrāgers of the lād, & their vncleannes hath filled it wholy with their filthines. 85. And now your daughters you ſhal not match with their

1. Eſdr 9. v. 1.

ſonnes & their daughters,you shal not take for your ſonnes. 86.And you shal not ſeeke to haue peace with them for euer,that growing ſtrong you may eate the beſt things of the land, and may diſtribute the inheritance to your children for euer.87.And the things that happen to vs,al are done for our naughtie workes,and our great ſinnes.88.And thou gaueſt vs ſuch a roote , and we are returned againe to tranſgreſſe thy ordinances, that we would be mingled with the vncleannes of the nations of this land. 89. Wilt not thou be wrath with vs to deſtroy vs,til there be no roote left nor our name? 90. Lord God of Iſrael thou art true. For there is a roote left vntil this preſent day. 91. Behold,now we are in thy ſight in our iniquities. For it is not to ſtand any longer before thee in theſe matters.
1.Eſd.10.v.1. 92.And when Eſdras with adoration confeſſed weeping,lying flat on the ground before the temple,there were gathered before him out of Ieruſalē a verie great multitude,men and women,and yong mē and yong women. For there was great weeping in the multitude it ſelf.93.And when he had cried,Iechonias of Iehel of the children of Iſrael ſayd to Eſdras:We haue ſinned againſt our Lord,for that we haue taken vnto vs in mariage ſtrāge women of the nations of the land.94.And now thou art ouer al Iſrael, in theſe therfore let there be an othe from our Lord to expel al our wiues that are of ſtrangers with their children.95.As it was decreed to thee of the anceſters according to the law of our Lord, riſing vp declare it. 96. For to thee the buſines perreineth,& we are with thee:doe manfully. 97. And Eſdras ryſing vp adiured the Princes of the Prieſts and Leuites, and al Iſrael to doe according to theſe things and they ſware.

CHAP. IX.

Eſdras faſting for the ſinnes of the people,commandeth that they ſeparate al ſtrāge women from them. 18. *The Prieſts and Leuites, which had offended herein, are recited.*38.*He readeth the law before the people:*48. *certaine doe expound to the multitudes in ſeueral places.*52. *And ſo they are diſmiſſed with ioy.*

1.Eſd.10.v.6. AND Eſdras ryſing vp from before the court of the temple,went into the chamber of Ionathas the ſonne of Naſabi. 2. And lodging there he taſted no bread,nor dranke water for the iniquitie of the multitude.3.And there was proclamation made in al Iurie,& in Ieruſalē to al that were of the captiuitie gathered in Ieruſalem,4. that who ſoeuer shal not appeare within two or three dayes , according to the iudgemēt of the ancients ſitting vpō it,their goods should be takē away, himſelfe should be iudged an aliē from the multitude of the captiuitie.5. And al were gathered that were of the tribe of Iuda,& of Bēiamin within three dayes in Ieruſalem: this is the ninth moneth,the twentith day of the month. 6. And al the multitude ſate in the court of the tēple trēbling, for the preſent winter. 7.And Eſdras ryſing vp ſayd to them:You haue done

vnlawfully

vnlawfully taking to you in mariage ſtrang wiues, that you might adde to the ſinnes of Iſrael. 8. And now giue confeſſion & magnificence to our Lord the God of our fathers: 9. and accompliſh his wil, and depart from the nations of the land, and from your wiues the ſtrangers. 10. And al the multitude cried, and they ſayd with a lowde voice: As thou haſt ſayd, we wil doe. 11. But becauſe the multitude is great, and winter time, & we can not ſtand in the ayre without ſuccour: and this is a worke for vs not of one day, nor of two, for we haue ſinned much in theſe things: 12. Let the rulers of the multitude ſtand, and that dwel with vs and as manie as hæue with them forreine wiues. 13. and at a time appointed let the Prieſts out of euerie place, & the iudges aſſiſt, vntil they appeaze the wrath of our Lord concerning this buſines. 14. And Ionathas the ſonne of Ezeli, and Ozias of Thecam tooke vpon them according to theſe words, and Boſoramus, and Leuis, and Sabbathæus, wrought together with them. 15. And al that were of the captiuitie ſtood according to al theſe things. 16. And Eſdras the prieſt choſe vnto him men the great Princes of their fathers according to their names: & they ſate together in the new moone of the tenth month to examine this buſines. 17. And they determined of the mē that had outlandish wiues, vntil the newmoone of the firſt month. And there were found of the Prieſts entermingled that had outlandish wiues. 19. Of the ſonnes of Ieſus the ſonne of Ioſedec, and his brethren: Maſeas, and Eleazarus, and Ioribus, and Ioadeus, 20. and they put to their hands to expel their wiues: and to offer a ramme to obtayne pardon for their ignorance. 21. And the ſonnes of Semmeri: Maſeas and Eſſes, Ieelech, and Azarias. 22. And of the children of Foſere: Limaſias, Hiſmaenis, and Nathanee, Iuſsio, Reddus, and Thalſas. 23. And of the Leuites: Iorabdus, and Semeis, and Colnis, and Calitas, and Facteas, and Coluas, and Eliomas, 24. and of the ſacred ſinging men, Eliaſib, Zaccarus. 25. And of the porters. Salumus, and Tolbanes. 26. And of Iſrael: of the ſonnes of Foro, Ozi, and Remias, and Geddias, & Melchias, and Michelus, Eleazarus, and Iammebias, and Bannas. 27. And of the ſonnes of Iolaman: Chamas, and Zacharias, and Iezuelus, and Ioddius, & Erimoth, & Helias. 28. And of the ſonnes of Zathoim: Eliadas, and Liaſumus, Zochias, and Larimoth, & Zabdis, & Thebodias. 29. And of the ſonnes of Zebes: Ioannes, and Amanias, and Zabdias, and Emeus. 30. And of the ſonnes of Banni: Olamus, & Maluchus, and Ieddeus, and Iaſub, and Azabus, & Ierimoth. 31. And of the ſonnes of Addin: Nathus, and Mooſias, & Caleus, and Raanas, Maaſeas, Mathathias, and Beſeel, and Bonus, and Manaſſes. 32. And of the ſonnes of Nuae: Noneas, and Aeas, and Melchias, and Sameas, and Simon, Beniamin, and Malchus, and Marras. 33. And of the ſonnes of Aſom: Carianeus, Mathathias, & Bannus, & Eliphalach, and Manaſſes, & Semei. 34. And of the ſonnes of Banni Ieremias, and Moadias, and Abramus, & Iohel, and Baneas, & Pelias, and Ionas, and Marimoth, & Eliaſib, and Matheneus, & Eliaſis, and Orizas, & Dielus, and Semedius, & Zambris, and Ioſephus. 35. And of the ſonnes of Nobei: Idelus, and Mathathias, and Sabadus, & Zecheda, Zedmi, & Ieſſei,

Baneas. 36. Al thefe maried outlandiſh wiues, and did put them away with their children. 37. And the Prieſts & the Leuites, & they that were of Iſrael, dwelt in Ieruſalem, & in the whole countrie in the newmoone of the ſeuenth month. And the children of Iſrael were in their habitations. 38. And al the multitude was gathered together into the court, which is on the eaſt of the ſacred gate: 39. and they ſayd to Eſdras the High-Prieſt, and reader, that he ſhould bring the law of Moyſes, which was deliuered of our Lord the God of Iſrael. 40. And Eſdras the High-Prieſt brought the law to al the multitude of them from man vnto woman, and to al the Prieſts to heare the law in the newmoone of the ſeuenth month. 41. And he read in the court, which is before the ſacred gate of the tẽple, from breake of day vntil euening before men and women. And they al gaue their minde to the law. 42. And Eſdras the Prieſt and reader of the law ſtood vpon a tribunal of wood, which was made. 43. And by him ſtood Mathathias, and Samus, and Ananias, Azarias, Vrias, Ezechias, and Balſamus on the right hand, 44 & on the left Faldeus, Miſael, Malachias, Ambuſthas, Sabus, Nabadias, and Zacharias. 45. And Eſdras tooke the Book before al the multitude: for he was chiefe in glorie in the ſight of al. 46. And when he had ended the law, they ſtood al vpright: & Eſdras bleſſed our Lord the moſt high God, the God of Sabaoth omnipotent. 47 And al the people anſwered: Amen. And lifting vp their hands, falling on the ground they adored our Lord. 48. Ieſus & Banaeus, & Sarebias, & Iaddimus & Accubus, & Sabbathæus, & Calithes, & Azarias, & Ioradus, & Ananias, and Philias Leuites, 49. who taught the law of our Lord, and read the ſame in the multitude, and euerie one preferred them that vnderſtood the leſſon. 50. And Atharathes ſayd to Eſdras the High-Prieſt and the reader, and to the Leuites, that taught the multitude, 51. ſaying: This day is ſanctified to our Lord. And they al wept, when they had heard the law. 52. And Eſdras ſayd, departing therfore eate ye al the fatteſt things, and drinke al moſt ſwete things, and ſend guifts to them that haue not. 53. For this is the holy day of our Lord, & be not ſad. For our Lord wil glorifie you. 54. And the Leuites denounced openly to al, ſaying: This day is holie, be not ſad. 55. And they went al to eate, and drinke, and make merie, and to giue guifts to them that had not, that they might make merie, for they were exceedingly exalted with the words that they were taught. 56. And they were al gathered in Ieruſalem to celebrate the ioy, according to the teſtament of our Lord the God of Iſrael.

THE FOVRTH BOOK OF ESDRAS.

CHAP. I.

Esdras is sent to expostulate with the vngrateful Iewes for neglecting Gods manie great benefits.

THE second Book of Esdras the Prophet, the sonne of Sarei, the sonne of Azarei, the sonne of Helcias, the sonne of Sadanias, the sonne of Sadoch, the sonne of Achitob, 2. the sonne of Achias, the sonne of Phinees, the sonne of Heli, the sonne of Amerias, the sonne of Aziel, the sonne of Marimoth, the sonne of Arna, the sonne of Ozias, the sonne of Borith, the sonne of Abisei, the sonne of Phinees, the sonne of Eleazar, 3. the sonne of Aaron of the tribe of Leui; who was captiue in the countrie of the Medes, in the reigne of Artaxerxes King of the Persians. 4. And the word of our Lord came to me, saying: 5. Goe, and tel my people their wicked deeds, and their children the iniquities, that they haue done against me, that they may tel their childrens children: 6. because the sinnes of their parents are increased in them, for they being forgetful of me haue sacrificed to strange Gods. 7. Did not I bring them out of the land of Ægypt from the house of bondage? But they haue prouoked me, and haue despised my counsels. 8. But doe thou shake off the haire of thy head, & throw al euils vpon them: because they haue not obeyed my law. And it is a people without discipline. 9. How long shal I beare with them, on whom I haue bestowed so great benefits? 10. I haue ouerthrowen manie Kings from them. I haue stricken Pharao with his seruants, and al his hoste. 11. Al nations did I destroy before their face, & in the East I dissipated the peoples of two prouinces Tyre and Sidon, and I slew al their aduersaries. 12. But speake thou to them, saying: Thus sayth our Lord: 13. I made you passe through the sea, and gaue you fenced streets from the beginning. I gaue you Moyses for your gouernour, and Aaron for the Priest: 14. I gaue you light by the piller of fire, and did manie meruelous things among you: but you haue forgotten me,

1. *Esd* 7. v. 1.

Exod. 14.

Exo. 13.

sayth

Exo.16. ſayth our Lord. 15. Thus ſayth our Lord omnipotent: The quayle was a ſigne to you, I gaue you a campe for defenſe, & there you murmured: 16. And you triumphed not in my name for the deſtruction of your enemies, but yet vntil now you haue murmured. 17. Where are the benefits that I
Nem.14. haue giuen you? Did you not crie out to me when you were hungrie in the deſert, 18. ſaying: Why haſt thou brought vs into this deſert to kil vs, it had been better for vs to ſerue the Aegyptians, then to dye in this deſert.
Exod 16. 19. I was ſorie for your mournings, & gaue you manna to eate. You did
Num.20. eate bread of Angels. 20. When you thirſted did not I cleaue the rocke,
Sap.16.v.10. & waters flowed in aboundance? for the heates I couered you with the
Iſa.9.v.4. leaues of trees. 21. I deliuered vnto you fatte lands: The Chananeites, and Pherezeites, & Philiſtheans I threw out frō your face: what ſhal I yet doe
Exo.15.v.25. to you, ſayth our Lord? 22. Thus ſayth our Lord omnipotēt: In the deſert whē you were thirſtie in the riuer of the Amorrheites, and blaſpheming my name, 23. I gaue you not fire for blaſphemies, but caſting wood into
Exo.32. the water, I made the riuer ſweete. 24. What shal I doe to thee Iacob? Thou wouldeſt not obey o Iuda. I wil trāsferre my ſelf to other natiōs, &
Iſa.1.v.15. wil giue thē my name, that they may keepe my ordinances. 25. Becauſe you haue forſakē me, I alſo forſake you whē you aske mercie of me, I wil not haue mercie. 26. When you ſhal inuocate me, I wil not heare you. For you haue defiled your hāds with bloud, & your feete are quicke to cōmit murders. 27. Not as though you haue forſaken me, but yourſelues, ſayth our Lord. 28. Thus ſaith our Lord omnipotent, haue not I deſired you, as a father his ſonnes, & a mother her daughters, & as a nurce her litle ones, 29. that you would be my people, and I yōur God, and to me for children, and I to you for a father? 30. So haue I gathered you, as the henne her chi-
Mat.23.v.37. ckens vnder her wings. But now what shal I doe to you? I wil throw
Iſa.66.v.5. you from my face. 31. When you ſhal bring me oblation, I wil turne away my face from you. For I haue refuſed your feſtiual dayes, & new moones & circumciſions. 32. I ſent my ſeruants the Prophets to you, whom being taken you ſhew, & māgled their bodies, whoſe bloud I wil require, ſayth our Lord. 33. Thus ſayth our Lord omnipotent, your houſe is made deſo-late, I wil throw you away, as the winde doth ſtubble, 34. & your children shal not haue iſſue: becauſe they haue neglected my cōmandment, & haue done that which is euil before me. 35. I wil deliuer your houſes to a peo-ple cōming, who not hearing me doe believe: to whom I haue not ſhewed ſignes, they wil doe the things that I haue cōmāded. 36. The Prophets they I haue not ſeen, & they wil be mindful of their iniquities. 37. I cal to witnes the grace of the people comming, whoſe litle ones reioyce with ioy, not ſeeing me with their carnal eyes, but in ſpirit believing the things that I haue ſayd. 38. And now brother behold what glorie: and ſee people com-ming from the eaſt, 39. to whom I wil giue the conduction of Abraham, Iſaac, and Iacob, and of Oſee, & Amos, and of Ioel, & Abdias, & Ionas, & Michæas, 40. & Naum & Habacuc, of Sophonias, Aggæus, Zacharias, &
Malach.3.v.1. Malachias, who alſo is called the Angel of our Lord.

CHAP.

CHAP. II.

The Synagogue expostulateth with her children for their ingratitude; 10. shewing that they shal be forsaken, and the gentils called.

THVS saith our Lord: I brought this people out of bondage, to whom I gaue commandment by my seruants the Prophets, whom they would not heare, but made my counsel frustrate. 2. Their mother that bare them, sayth to them: Goe children, because I am a widow & forsaken. 3. I brought you vp with ioy, and haue lost you with mourning and sorow, because you haue sinned before our Lord your God, & haue done that which is euil before him. 4. But now what shal I doe to you? I am a widow and desolate, goe my children, and aske mercie of our Lord. 5. And I cal thee ô father a witnes vpon the mother of the children, that would not keepe my testament, 6. that thou giue them confusion, and their mother into spoile, that there be no generation of them. 7. Let their names be dispersed into the Gentils, let them be destroyed out of the land: because they haue despised my sacrament. 8. Woe be to thee Assur, which hidest the wicked with thee. Thou naughtie nation, remember what I did to Sodom and Gomorrha: 9. whose land lieth in sloddes of pitch, and heapes of ashes: so wil I make them, that haue not heard me, saith our Lord omnipotent. 10. Thus sayth our Lord to Esdras: Tel my people, that I wil giue them the Kingdom of Ierusalem which I ment to giue to Israel. 11. And I wil take to me the glorie of thē, and wil giue them eternal tabernacles, which I had prepared for them. 12. The wood of life shal be to them for an odour of oyntment, & they shal not labour, nor be wearied. 13. Goe and you shal receiue. Aske for your selues a few dayes, that they may abide. Now the Kingdom is prepared for you, watch ye. 14. Cal thou heauen and earth to witnes: for I haue destroyed euil, and haue created good, because I liue sayth our Lord. 15. Mother embrace thy children, bring them vp with ioy. As a done confirme their feet: because I haue chosen thee, sayth our Lord. 16. And wil raise againe the dead out of their places, and out of the monuments I wil bring them forth, because I haue knowen my name in Israel. 17. Feare not ô mother of the children, because I haue chosen thee, saith our Lord. 18. I wil send thee aide, my seruants Isaie and Ieremie, at whose counsel I haue sanctified, and prepared for thee twelue trees leden with diuerse fruits, 19. & as manie fountaines flowing milke and honie: and seuen huge mountaines, having the rose and the lilie, in the which I wil fil thy children with ioy. 20. Iustifie thou the widow, iudge for the pupil, giue to the needie, defend the orphane, cloth the

Gen. 19. v. 2.

Exod. 15. v. 27.

naked, 21. cure the broken and feeble, mocke not the lame, defend the maimed, and admitte the blind to the viſion of my glorie. 22. The old mā & the yong keepe within thy wals: 23. where thou ſhalt find the dead, commit them to the graue ſigning it, and I wil giue thee the firſt feate in my reſurrection. 24. Pauſe and reſt my people, becauſe thy reſt ſhal come. 25. As a good nurce nouriſh thy children, confirme their feet. 26. The ſeruants that I haue giuen thee, none of them ſhal periſh. For I wil require them of thy number. 27. Be not wearied. For when the day of affliction and diſtreſſe ſhal come, others ſhal weepe, & be ſad, but thou ſhalt be merie and plenteous. 28. The gentils ſhal enuie, & ſhal be able to doe nothing againſt thee, ſayth our Lord. 29. My hands ſhal couer thee, that thy children ſee not hel. 30. Be pleaſant thou mother with thy children, becauſe I wil deliuer thee ſayth our Lord. 31. Remember thy children that ſleepe, for I wil bring them out of the ſides of the earth, & wil doe mercie with them: becauſe I am merciful, ſayth our Lord omnipotent. 32. Embrace thy children til I come, & ſhew them mercie: becauſe my fountaines runne ouer, & my grace ſhal not faile. 33. I Eſdras receiued commandment of our Lord in mount Oreb, that I ſhould goe to Iſrael: to whom when I came, they refuſed me, & reiected the commandement of our Lord. 34. And therfore, I ſay vnto you gentils, which heare, and vnderſtand, Looke for you paſtor, he wil giue you the reſt of eternitie: becauſe he is at hand, that ſhal come in the end of the world. 35. Be ye readie for the rewards of the Kingdō, becauſe perpetual light ſhal ſhine to you for time euerlaſting. 36. Flye from the ſhadow of this world: receiue ye the pleaſantnes of your glorie. I openly cal to witnes my ſauiour. 37. Receiue the commended guifts and be pleaſant, giuing thanks to him that called you to the heauenlie Kingdoms. 38. Ariſe, & ſtand & ſee the number of them that are ſigned in the feaſt of our Lord. 39. They that haue transferred themſelues from the ſhadow of the world, haue reciueed glorious garments of our Lord. 40. Receiue ô Sion thy number, and ſhut vp thyne made white, which haue accompliſhed the law of our Lord. 41. The number of thy children, which thou didſt with is ful. Deſire the powre of our Lord that thy people may be ſanctified, which was called from the beginning. 42. I Eſdras ſaw in mount Sion a great multitude, which I could not number, and they did al prayſe our Lord with ſongs. 43. And in the middes of them was a yong man high of ſtature, appearing aboue ouer them al, and he put crownes vpon euerie one of their heades, and he was more exalted. And I was aſtoniſhed at the miracle. 44. Then asked I an Angel, and ſayd: Who are theſe Lord? 45. Who anſwering ſayd to me: Theſe are they that haue laid off the mortal garment, and taken an immortal, and haue confeſſed the name of God. Now they are crowned, and receiue palmes. 46. And I ſayd to the Angel: That yong man what is he, which putteth the crownes vpon them, & giueth palmes into their hands? 47. And anſwering he ſayd to me: The ſame is the Sonne of God, whom they did

Tobie 1. v. 12.

Apoc. 7. v. 9.

con-

confeſſe in the world: and I began to magnifie them, that ſtood ſtrongly for the name of our Lord. 48. Then ſayd the Angel to me: Goe, tel my people, what manner of meruelous things and how great thou haſt ſeen of the Lord God.

CHAP. III.

The works of God are wonderful from the beginning, 7. and men vngrateful. 13. In Abraham God choſe to himſelf a peculiar people: who neuertheles were froward, and obſtinate. 23. He alſo choſe Dauid, but ſtil the people were ſinful: 28. the Babylonians alſo, by whom they are afflicted, are no leſſe, but rather greater ſinners.

IN the thirteth yeare of the ruine of the citie I was in Babylon, & was troubled lying in my chamber, & my cogitations came vp ouer my hart: 2. becauſe I ſaw the deſolation of Sion, & the aboundance of them that dwelt in Babylon. 3. And my ſpirit was toſſed exceedingly, & I began to ſpeake to the higheſt timorous words, 4. and ſayd: O Lord dominatour thou ſpakeſt from the beginning, when thou didſt plant the earth, and that alone, & *Gen. 1.*
didſt rule ouer the people, 5. and gaueſt Adam a dead bodie, but that alſo was the worke of thy hands, and didſt breath into him the ſpirit of life, and he was made to liue before thee: 6. and thou broughſt him into paradiſe, which thy right hand had planted, before the earth came. 7. And him thou didſt command to loue thy way, and he tranſgreſſed it, and forthwith thou didſt inſtitute death in him, and in his poſteritie, & there were borne nations, and tribes, & peoples, and kinreds, wherof there is no number. 8. And euerie nation walked in their owne wil, & *Gen. 2. v. 7.*
they did meruelous things before thee, and deſpiſed thy precepts. 9. *Gen. 7.*
And againe in time thou broughſt in the floud vpon inhabitants of the world, and didſt deſtroy them. 10. And there was made in euery one of them, as vnto Adam to dye, ſo to them the floud. 11. But thou didſt leaue one of them, Noe with his houſe, and of him were al the iuſt. 12. And it came to paſſe, when they began to be multiplied, that dwelt vpon the earth, and multiplied children and peoples and manie nations: and they began againe to doe impietie more then the former. 13. And it came to paſſe when they did iniquitie before thee, thou didſt chooſe thee a man of them, whoſe name was Abraham. 14. And thou *Gen. 11.*
didſt loue him and to him onlie thou didſt ſhew thy wil. 25. And thou didſt diſpoſe vnto him an euerlaſting teſtament, and toldſt him that

thou wouldſt neuer forſake his ſeede. And thou gaueſt him Iſaac, and to Iſaac thou gaueſt Iacob and Eſau. 16. And Iacob thou didſt ſeuer to thy ſelfe, but Eſau thou didſt ſeparate. And Iacob grewe to a great multitude. 17. And it came to paſſe when thou didſt bring forth his ſeede out of Ægypt, thou broughſt it vpon mount Sinai. 18. And thou didſt bowe the heauens, and faſten the earth, and didſt shake the world, and madeſt the depths to tremble, and troubledſt the world, 19. and thy glorie paſſed foure gates of fire, and of earthquake, and winde, and froſt, that thou mightſt giue a law to the ſeede of Iacob, and to the generation of Iſrael diligence. 20. And thou didſt not take away from them a malignaut hart, that thy law might bring forth fruit in them. 21. For Adam the firſt bearing a vicious hart tranſgreſſed and was ouercome, yea and al that were borne of him. 22. And it was made a permanent infirmitie, and the law with the hart of the people, with the wickednes of the roote, and that which is good departed, and the wicked remayned. 23. And the times paſſed, and the yeares were ended: and thou didſt raiſe vp vnto thee a ſeruant named Dauid, 24. and ſpakeſt vnto him to build a citie of thy name, and to offer vnto thee in it frankencenſe, and oblations. 25. And this was done manie yeares, and they that inhabited the citie forſooke thee, 26. in al things as Adam and al his generations. For they alſo vſed a wicked hart. 27. And thou didſt deliuer thy citie into the hands of thyne enemies. 28. Why, doe they better things, that inhabite Babylon? And for this ſhal ſhe rule ouer Sion? 29. It came to paſſe when I was come hither, & had ſene the impieties that can not be numbred: and my ſoul ſaw manie offending this thirteth yeare, and my hart was aſtoniſhed: 30. becauſe I ſaw how thou beareſt with their ſinne, and didſt ſpare them that did impiouſly, and didſt deſtroy thine owne people, and preſerue thine enemies, and didſt not ſignifie it. 31. I nothing remember how this way ſhould be forſaken: doth Babylon better things then Sion? 32. Or hath anie nation knowen thee beſide Iſrael: or what tribes haue beleiued thy teſtaments as Iacob? 33. Whoſe reward hath not appeared, nor their labour fructified. For paſſing through I paſſed among the nations, & I ſaw them about, & not mindful of thy commandments. 34. Now therfore wey our iniquities in a ballance, and theirs that dwel in the world: and they name ſhal not be found, but in Iſrael. 35. Or when haue not they ſinned in thy ſight, that inhabite the earth? or what nation hath ſo obſerued thy commandments? 36. Theſe certes by their names thou ſhalt find to haue kept thy commandments, but the nations thou ſhalt not finde.

Exo. 19.

Ierem. 22.

CHAP.

CHAP. IIII.

Mans wit and reaſon is not able to vnderſtand the counſel and iudgement of God, 22. why his people are afflicted by wicked nations, 33. nor of times, and things to come.

AND the Angel anſwered me, that was ſent to me, whoſe name was Vriel, 2. and ſayd to me: Thy hart exceeding hath exceeded in this world, and thou thinkeſt to comprehend the way of the Higheſt. 3. And I ſayd: It is ſo my Lord. And he anſwered me, and ſayd: I am ſent to ſhew thee three wayes, & to propoſe to thee three ſimilitudes. 4. Of the which if thou ſhalt declare to me one of them, I alſo wil ſhew thee the way which thou deſireſt to ſee, & wil teach thee whence a wicked hart is. 5. And I ſayd, Speake my Lord. And he ſayd to me: Goe, wey me the weight of the fire, or meaſure me the blaſt of the winde, or cal me backe the day that is paſt. 6. And I anſwered, and ſayd: what man borne can doe it, that thou askeſt me of theſe things? 7. And he ſayd to me: If I ſhould aske thee, ſaying: How great habitations are there in the hart of the ſea or how great vaines be there in the beginning of the depth, or how great vaines be there aboue the firmament, and what are the iſſues of paradiſe: 8. thou wouldeſt perhaps ſay to me: I haue not deſcended into the depth, nor into hel as yet, neither, haue I aſcended at anie time into heauen. 9. But now I haue not asked thee, ſauing of the fire, & the winde, and the day by the which thou haſt paſſed, and from the which thou canſt not be ſeparated: and thou haſt not anſwered me of them. 10. And he ſayd to me: Thou canſt not know the things that are thine which grow together with thee: 11. and how can thy veſſel comprehend the way of the Higheſt, and now the world being outwardly corrupted, vnderſtand the corruption euident in my ſight: 12. I ſayd to him: Better were it for vs not to be, then yet liuing to liue in impieties, and to ſuffer, and not to vnderſtand for what thing. 13. And he anſwered me, and ſaid: Going forth I went forward to a wood of trees in the field, and they deuiſed a deuiſe, 14. and ſaid: Come and let vs goe, and make warre againſt the ſea, that it may retyre backe before vs, and we way make vs other woods. 15. And in like manner the waues of the ſea they alſo deuiſed a deuiſe, and ſayd: Come let vs goe vp, let vs ouerthrow the woods of the field, that there alſo we may conſummate an other countrie for our ſelues. 16. And the woods deuiſe was made vaine, for fire came, and conſumed it. 17. Likewiſe alſo the deuiſe of the waues of the ſea. For the ſand ſtood, & ſtayed them. 18. For if thou wert iudge of theſe, whom wouldeſt thou

Iud. 9. 2. Par. 25.

begin to iuſtifie, or whom to condemne? 19. And I anſwered, and ſayd: Verily, they deuiſed a vayne deuiſe. For the earth is giuen to the wood, and a place to the ſea to carie her waues. 20. And he anſwered me, and ſayd: Thou haſt iudged wel, and why haſt thou not iudged for thy ſelf? 21. For as the earth is giuen to the wood, and the ſea for the waues therof: ſo they that inhabite vpon the earth, can vnderſtand onlie the things that are vpon the earth: and they vpon the heauens, the things that are aboue the height of the heauens. 22. And I anſwered, and ſayd: I beſeech thee Lord, that ſenſe may be giuen me to vnderſtand. 23. For I meant not to aske of thy ſuperiour things, but of thoſe that paſſe by vs dayly. For what cauſe Iſrael is giuen into reproch to the gentiles, the people whom thou haſt loued, is giuen to impious tribes, and the law of our fathers is brought to deſtruction, and the written ordinances are no where: 24. and we haue paſſed out of the world, as locuſtes, and our life is aſtoniſhment and dreade, and we are not whorthie to obtaine mercie. 25. But what wil he doe to his name that is inuocated vpon vs? and of theſe things I did aske. 26. And he anſwered me, and ſayd: If thou ſearch very much, thou ſhalt often meruail: becauſe the world haſtning haſteneth to paſſe, 27. and can not comprehend the things which in times to come are promiſed to the iuſt: becauſe this world is ful of iniuſtice and infirmities. 28. But concerning the things that thou demandeſt I wil tel thee: for the euil is ſowed, and the deſtruction therof is not yet come. 29. If then that which is ſowen be not turned vp, and the place depart where the euil is ſowen, that ſhal not come where the good is ſowen. 30. Becauſe the grayne of il ſeed hath been ſowen in the hart of Adam from the beginning: and how much impietie hath it ingendred vntil now, and doth ingender vntil the floore come? 31. And eſteeme with thy ſelf the graine of the il ſeed, how much fruit of impietie it hath ingendred: 32. When the eares ſhal be cut, which are innumerable, what a great floore wil they begin to make? 33. And I anſwered, and ſayd: How, and when ſhal theſe things be? why are our yeares few and euil? 34. And he anſwered me, and ſayd to me, Haſten not aboue the Higheſt. For thou doeſt haſten in vaine to be aboue him, for thy exceſſe is much. 35. Did not the ſoules of the iuſt in their cellars, aske of theſe things, ſaying: How hope I ſo, and when ſhal the fruit come of the floore of our reward? 36. And Ieremiel the Archangel anſwered to thoſe things, and ſayd: When the number of the ſeeds in you ſhal be filled, becauſe he hath weyed the world in a balance, 37. and with a meaſure hath he meaſured the times, and in number he hath numbred the times, & hath not moued, nor ſtirred them, vntil the foreſayd meaſure be filled. 38. And I anſwered, & ſayd: O Lord Dominatour, we alſo are al ful of impietie. 39. And leſt perhaps for vs the floores of the iuſt be not filled, for the ſinnes of the inhabitants vpon the earth. 40. And he anſwered me, and ſayd: Goe, and aske a woman with childe, if when ſhe hath accompliſhed her nine months, her

can yet hold the infant within it? 41. And I ſayd it can not Lord. And he ſayd to me: In hel the cellars of the ſoules are like to the matrice. 42. For as ſhe that is in trauail maketh haſt, to eſcape the neceſſitie of trauailing: ſo this alſo haſteneth to render thoſe things which are commended to it. 43. From the beginning it ſhal be ſhewed thee touching thoſe things, which thou doeſt couet to ſee. 44. And I anſwered and ſayd: If I haue found grace before thine eyes, and if it be poſſible, and if I be firte, 45. ſhew me if there be more to come then is paſſed, or moe things haue paſſed, then are to come. 46. What paſſed, I know: but what is to come, I know not. 47. And he ſayd to me: Stand vpon the right ſide, and I wil ſhew thee the interpretation of the ſimilitude. 48. And I ſtood, and ſaw: and behold a burning fornace paſſed before me, and it came to paſſe when the flame paſſed, I ſaw: and behold the ſmoke ouercame. 49. After theſe things there paſſed before me a cloud ful of water, and with violence caſting in much raine: and when the violence of raine was caſt, the drops therin ouercame. 50. And he ſayd to me: Thinke with thy ſelf, as the raine increaſeth more then the drops, and the fire then the ſmoke: ſo did the meaſure that paſſed more abound. But the drops, and the ſmoke ouercame: 51. and I prayed, and ſayd, ſhal I liue thinkeſt thou vntil theſe dayes? or what ſhal be in thoſe dayes? 52 He anſwered me, and ſayd: Of the ſignes whereof thou askeſt me, in part I can tel thee, howbeit of thy life I was not ſent to tel thee, neither doe I know.

CHAP. V.

Diuers ſignes of things to come are shewed to Eſdras by an Angel: 16. for the comfort of the people in captiuitie.



VT concerning ſignes: behold the dayes ſhal come, wherin they that inhabite the earth ſhal be taken in a great number, and the way of truth ſhal be hid: and the countrie ſhal be barren from fayth. 2. And iniuſtice ſhal be multiplied aboue that which thy ſelf ſeeſt, and aboue that which thou haſt heard in time paſt. 3. And they ſhal put their foote into the countrie which now thou ſeeſt to reigne, and they ſhal ſee it deſolate. 4. And if the Higheſt giue thee life, thou ſhalt ſee after the third trumpet, and the ſunne ſhal ſodenly ſhine agayne in the night, and the moone thriſe in a day, 5. and out of wood bloud ſhal diſtil, and the ſtone ſhal giue his voice, and the peoples ſhal be moued: 6. and he reigne, whom they hope not that *Math. 24.*

inhabite

inhabite vpon the earth, and foules ſhal make their flight away. 7. and the ſea of Sodom ſhal caſt the fiſhes, and ſhal make a noiſe in the night, which manie knew not, and al ſhal heare the voice therof, 8. and there ſhal be made a confuſion in manie places, and the fire ſhal often be ſent backe, and the ſauage beaſts ſhal goe to other places, and women in their monthlie flowers ſhal bring forth monſters, 9. and in ſweete waters ſhal ſalt waters be found, and al freinds ſhal ouerthrow one another: and then ſhal wit be hid, and vnderſtanding ſhal be ſeparated into his cellar: 10. and it ſhal be ſought of manie, & ſhal not be found: and iniuſtice ſhal be multiplied, and incontinence vpon the earth. 11. And one countrie ſhal aske her neighbour, and ſhal ſay: Hath iuſtice doing iuſt paſſed through thee? and ſhe ſhal denie it. 12. And it ſhal be in that time, men ſhal hope, & ſhal not obtaine: they ſhal labour, & their wayes ſhal not haue ſucceſſe. 13. Theſe ſignes I am permitted to tel thee: and if thou pray againe and weep, as alſo now, and faſt ſeuen dayes, thou ſhalt heare againe greater things then theſe. 14. And I awaked, and my bodie did ſhiuer exceedingly: and my ſoule laboured, that it fainted: 15. and the Angel that came, that ſpake in me, held me, and ſtrengthned me, and ſet me vpon my feet. 16. And it came to paſſe in the ſecond night, and Salathiel the Prince of the people came to me, and ſayd to me: Where waſt thou? and why is thy countenance heauie? 17. Knoweſt thou not that Iſrael is committed to thee in the contrie of their tranſmigration? 18. Riſe vp therfore, and taſte bread, and forſake vs not, as the Paſtour his flocke in the hand of wicked wolues. 19. And I ſayd to him: Goe from me, and approch not vnto me. And he heard, as I ſaid: & he departed from me. 20. And I faſted ſeuen dayes howling and weeping, as Vriel the Angel commanded me. 21. And it came to paſſe after ſeuen dayes, and againe cogitations of my hart moleſted me very much, 22. and my ſoule reſumed the ſpirit of vnderſtanding: and againe I began to ſpeake words before the Higheſt: 23. and I ſayd: Lord Dominatour of euerie wood of the earth, and al the trees therof, thou haſt choſen one vineyard: 24. and of euerie land of the world thou haſt choſen thee one ditch: and of al the flowers of the world thou haſt choſen thee one lilie: 25. and of al depthes of the ſea, thou haſt filled thee one riuer: & of al the builded cities, thou haſt ſanctified vnto thy ſelf Sion: 26. and of al created ſoules, thou haſt named thee one doue: and of al beaſts that were made, thou haſt prouided thee one ſheep: 27. and of al multiplied peoples, thou haſt purchaſed thee one people: and a law approued of al thou haſt giuen to this people, whom thou didſt deſire. 28. And now Lord, why haſt thou deliuered one vnto manie? And thou had prepared vpon one roote others, and haſt diſperſed thy onlie one in manie: 29. and they haue troden vpon it, which gaine ſayd thy couenants, and which beleiued not thy teſtaments. 30. And if hating thou hateſt thy people, it ought to be chaſtiſed with thy hands 31. And it came to paſſe, when I had ſpoken the words, and

the

the Angel was ſent to me, that came to me before the night paſt, 32. & he ſayd to me: Heare me, & I wil inſtruct thee: and harken to me, and I wil adde before thee. 33. And I ſayd: Speake my Lord. And he ſayd to me: Thou art become exceedingly in exceſſe of minde for Iſrael: haſt thou loued it more then him that made it? 34. And I ſayd to him: No Lord, but for ſorow I haue ſpoken, for my veines torment me euerie houre, to apprehend the pathe of the Higheſt, and to ſearch part of his iudgement. 35. And he ſayd to me: Thou canſt not. And I ſayd: Why Lord? To what was I borne, or why was not my mothers wombe my graue, that I might not ſee the labour of Iacob, and the wearines of the ſtocke of Iſrael? 36. And he ſayd to me: Number me the things that are not yet come, and gather mé the diſperſed droppes, and make me the withered flowers greene againe, 37. & open me the ſhut cellars, & bring me forth the blaſtes incloſed in them, ſhew me the image of a voice: & then wil I ſhew thee the labour that thou deſireſt to ſee. 38. And I ſaid: Lord Dominatour, for who is there that can know theſe things, but he that hath not his habitation with men? 39. And I am vnwiſe, and how can I ſpeake of theſe things, which thou haſt asked me? 40. And he ſaid to me: As thou canſt not doe one of theſe things, which haue been ſayd: ſo canſt thou not finde my iudgement, or in the end the charitie, which I haue promiſed to the people. 41. And I ſayd: But behold Lord thou art nigh to them that are nere the end: and what ſhal they doe that haue been before me, or we, or they after vs? 42. And he ſayd to me: I wil reſemble my iudgement to a crowne. As there ſhal not be ſlacknes of the laſt, ſo neither ſwiftnes of the former. 43. And I anſwered, and ſayd: Couldſt thou not make them that haue been, & that are, and that ſhal be, at once, that thou mayſt ſhew thy iudgement the quicker? 44. And he anſwered me, and ſayd: The creature can not haſten aboue the Creatour, nor the world ſuſtayne them that are to be created in it, at once. 45. And I ſayd: As thou didſt ſay to thy ſeruant, that quickening thou didſt quicken the creature created by thee at once, and the creature ſuſteined it: it may now alſo beare them preſent at once. 46. And he ſayd to me: Aske the matrice of a woman, and thou ſhalt ſay to it: And if thou bring forth children, why by times? Aske it therfore, that it giue ten at once. 47. And I ſayd, it can not verily: but according to time. 48. And he ſayd to me: And I haue giuen a matrice to the earth for them, that are ſowen vpon it by time. 49. For as the infant bringeth not forth the things that perteyne to the aged, ſo haue I diſpoſed the world created of me. 50. And I asked, and ſayd: Wheras thou haſt now giuen me a way, I wil ſpeake before thee: for our mother, of whom thou toldeſt me, yet ſhe is yong: now draweth nigh to old age. 51. And he anſwered me, and ſayd: Aske her that beareth children, and ſhe wil tel thee. 52. For thou ſhalt ſay to her: Why are not they whom thou haſt brought forth now like to them that were before thee, but leſſe of ſtature? 53. And ſhe alſo wil ſay vnto thee: They that are borne in the

youth of ſtrength are of one ſort, and they of an other, that are borne about the time of old age, when the matrice fayleth. 54. Conſider therfore thou alſo, that you are of leſſe ſtature, then they that were before you: 55. and they that are after you, of leſſer then you, as it were creatures now waxing old, and paſt the ſtrength of youth. 56. And I ſayd: I beſeech thee Lord, if I haue found grace before thine eyes, ſhew vnto thy ſeruant, by whom thou doeſt viſite thy creature.

CHAP. VI.

God knowing al things before they were made, created them 54. for man: & conſidereth the ends of al.

Prouer. 8.

AND he ſayd to me: In the beginning of the earthlie world, and before the ends of the world ſtood, and before the congregation of the winds did blow, 2. and before the voices of thunders ſounded, and before the flaſhings of lightnings ſhined, and before the foundations of paradiſe were confirmed, 3. and before beautiful flowers were ſene, and before the moued powers were eſtabliſhed, and before the innumerable hoſts of Angels were gathered, 4. and before the heights of the ayre were aduanced, and before the firmaments were named, & before the chymneies were hote in Sion, 5. & before the preſent yeares were ſearched out, and before their inuentions that now ſinne, were put away, and they ſigned that made fayth their treaſure: 6. then I thought, and they were made by me only, and not by any other: and the end by me, and not by any other. 7. And I anſwered, and ſayd: What ſeparation of times ſhal there be? and when ſhal the end of the former be, and the beginning of that which foloweth? 8. And he ſayd to me, from Abraham vnto Iſaac, when Iacob and Eſau were borne of him, the hand of Iacob held from the biginning the heele of Eſau, 9. for the end of this world is Eſau, and the beginning of the next Iacob. 10. The hand of a man between the heele and the hand. Aske no other thing Eſdras. 11. And I anſwered, and ſayd: O Lord dominatour, if I haue found grace before thyne eyes, 12. I pray thee ſhew thy ſeruant the end of thy ſignes, wherof thou didſt ſhew me part the night before. 13. And he anſwered, and ſayd to me: Ariſe vpon thy feete, and heare a voice moſt ful of ſound. 14. And it ſhal be as it were a commotion, neither ſhal the place be moued wherin thou ſtandeſt. 15. Therfore when it ſpeaketh be not thou afrayd, becauſe of the end is the word, and the foundation of the earth vnderſtood, 16. for concerning them the word trembleth and is moued, for it knoweth that their end muſt

be

bechanged. 17. And it came to paſſe, when I had heard, I roſe vpon my feete, and I heard: and behold a voice ſpeaking, and the ſound therof as the ſound of manie waters: 18. and it ſayd: Behold the dayes come, and the time ſhal be when I wil begyne to approch, that I may viſite the inhabitants vpon the earth: 19. And when I wil begin to enquire of them that vniuſtly haue hurt with their iniuſtice, and when the humilitie of Sion ſhal be accompliſhed. 20. And when the world ſhal be ouerſigned that ſhal beginne to paſſe, I wil doe theſe ſignes: Books ſhal be opened before the face of the firmament, and al ſhal ſee together, 21. & infants of one yeare ſhal ſpeake with their voices, and women with child ſhal bring forth vntimely infants, not ripe, of three or foure months, and ſhal liue, and ſhal be rayſed vp. 22. And ſodenly ſhal appeare ſowen places not ſowen, and ful cellers ſhal ſodenly be found emptie: 23. and a trumpet ſhal ſound: which when al ſhal heare, they wil ſodenly be afrayd. 24. And it ſhal be in that time, freinds as enemies ſhal ouerthrow freinds, and the earth ſhal be afrayd with them: and the vaynes of fountaynes ſhal ſtand, and ſhal not runne in three howres: 25. and it ſhal be, euerie one that ſhal be leaft of al theſe, of whom I haue foretold thee, he ſhal be ſaued, and ſhal ſee my ſaluation, and the end of your world. 26. And the men that are receiued, ſhal ſee, they that taſted not death from their natiuitie, and the hart of the inhabitants ſhal be turned into an other ſenſe. 27. For euil ſhal be put out, and deceite ſhal be extinguiſhed, 28. but fayth ſhal floriſh, and corruption ſhal be ouercome, and truth ſhal be ſhewed, which was without fruite ſo manie dayes. 29. And it came to paſſe, when he ſpake to me, and I loe by litle and litle looked on him before whom I ſtood, 30. and he ſayd to me theſe words: I am come to ſhew thee the time of the night to come. 31. If therfore thou pray agayne, and faſt agayne ſeuen dayes, agayne I wil tel thee greater things by the day which I haue heard. 32. For thy voice is heard before the Higheſt. For the ſtrong hath ſene thy direction, and hath fore ſene the chaſtitie which thou haſt had from thy youth: 33. and for this cauſe he hath ſent me to ſhew thee al theſe things, and to ſay to thee, haue confidence, and feare not, 34. and haſten not with the former times to thinke vayne things, that thou haſten not from the laſt times. 35. And it came to paſſe after theſe things, and I wept againe, and in like manner I faſted ſeuen dayes, to accompliſh the three weeks, that were told me. 36. And it came to paſſe in the eight night, and my hart was troubled againe in me, and I began to ſpeake before the Higheſt. 37. For my ſpirit was inflamed exceedingly, and my ſoul was diſtreſſed. 38. And I ſayd: O Lord, ſpeaking thou didſt ſpeake from the beginning of creature from the firſt day, ſaying: Let heauen be made and earth: and thy word was a perfect worke. 39. And then there was ſpirit, and darkeneſſe was caried about, and ſilence, the ſound of the voyce of man was not yet from thee. 40. Then thou didſt command the

lightſome light to be brought forth of thy treaſures, wherby thy worke might appeare. 41. And in the ſecond day thou didſt create the ſpirit of the firmament, and commandeſt it to diuide, and to make a diuiſion between the waters, that a certayn part ſhould depart vpward, & part ſhould remaine beneth. 42. And in the third day thou didſt command the waters to be gathered together in the ſeuenth part of the earth: but ſixe parts thou didſt drie and preſerue, that of them might be ſeruing before thee things ſowen of God, and tilled. 43. For thy word proceeded, and the worke forthwith was made. 44. For ſodenly came forth fruite of multitude infinite, and diuerſe taſtes of concupiſcence, and flowers of vnchangeable colour, and odours of vnſearcheable ſinel, & in the third day theſe things were made. 45. And in the fourth day thou didſt command to be made the brightneſſe of the ſunne, the light of the moone, the diſpoſition of the ſtarres: 46. and didſt command them that they ſhould ſerue man, that ſhould be made. 47. And in the fifth day thou ſaydſt to the ſeuenth part, where the water was gathered together, that it ſhould bring forth beaſts, & foules & fiſhes: & ſo was it done, 48. the dumme water and without life, the things that by Gods appointement were commanded, made beaſts, that therby the nations may declare thy merueilous workes 49. And then thou didſt preſerue two ſoules: the name of one thou didſt cal Henoch, and the name of the ſecond thou didſt cal Leuiathan, 50. and thou didſt ſeparate them from eche other. For the ſeuenth part, where the water was gathered together, could not hold them. 51. And thou gaueſt to Henoch one part, which was dried the third day, to dwelt therin, where are a thouſand mountaynes. 52. But to Leuiathan thou gaueſt the ſeuenth part being moyſt, and kepſt it, that it might be to deuoure whom thou wilt, and when thou wilt. 53. And in the ſixt day thou didſt command the earth to create before thee cattel, and beaſts, and creeping creatures: 54. and ouer theſe Adam, whom thou madeſt ruler ouer al the works, which thou didſt make, and out of him are al we brought forth, and the people whom thou haſt choſen. 55. And al theſe things I haue ſayd before thee ô Lord, becauſe thou didſt create the world for vs. 56. But the reſidue of the nations borne of Adam thou ſaydſt that they were nothing, and that they were like to ſpittle, and as it were the droping out of a veſſel thou didſt liken the aboundance of them. 57. And now Lord, behold theſe nations which are reputed for nothing, haue begun to rule ouer vs, and to deuoure vs: 58. but we thy people whom thou didſt cal thy firſt onlie begotten emulatour, are deliuered into their hands: 59. and if the world was created for vs, why doe not we poſſeſſe inheritance with the world? how long theſe things?

CHAP. VII.

Without tribulations no man can attayne immortal life: 17. which the iuſt shal inherite: and the wicked shal perish. 28. Chriſt wil come, and dye for mankind. 36. Prayers of the iuſt shal profite til the end of this world, but not after the general iudgement. 48. Al ſinned in Adam 52. and haue added more ſinnes, 57. but it is in mans power 62. by Gods grace to liue eternally.

AND it came to paſſe when I had ended to ſpeake theſe words, the Angel was ſent to me, which had been ſent to me the firſt nights, 2. and he ſayd to me: Ariſe Eſdras, and heare the words which I am come to ſpeake to thee. 3. And I ſayd: Speake my God. And he ſayd to me: The ſea is ſet in a large place, that it might be deep and wide: 4. but the entrance to it ſhal be ſet in a ſtreit place, that it might be like to riuers. 5. For who witting wil enter into the ſea, and ſee it, or rule ouer it: if he paſſe not the ſtreit, how ſhal he come into the bredth? 6. Alſo an other thing: A citie is built, and ſet in a plaine place, and it is ful of al goods. 7. The entrance therof narrow, and ſet in a ſteep place, ſo that on the right hand there was fire, and on the left deep watar: 8. and there is one onlie pathe ſet between them, that is, between the fire and the water, ſo that the pathe can not conteyne, but onlie a mans ſteppe. 9. And if the citie ſhal be giuen a man for inheritance, if he neuer paſſe through the peril ſet before it, how ſhal he receiue his inheritance? 10. And I ſayd: So Lord. And he ſayd to me, So it is: Iſrael alſo a part. 11. For I made the world for them: and when Adam tranſgreſſed my conſtitution, that was iudged which was done. 12. And the entrances of this world were made ſtreit, and ſorowful, & paynful, and few and euil, and ful of dangers, and ſtuffed very much with labour. 13. For the entrances of the greater world are large and ſecure, and making fruit of immortalitie. 14. If then they that liue entring in enter into theſe ſtreite and vayne things: they can not receiue the things that are layd vp. 15. Now therfore why art thou troubled, wheras thou art corruptible? and why art thou moued, wheras thou art mortal? 16. And why haſt thou not taken in thy hart that which is to come, but that which is preſent? 17. I anſwered, and ſayd: Lord dominatour: behold thou haſt diſpoſed by thy law that the iuſt ſhal inherite theſe things, and the impious ſhal perith. 18. But the iuſt ſhal ſuffer the ſtreits, hoping for the wyde places: for they that haue done impiouſly, haue both ſuffered the ſtreits, and ſhal not ſee the wide places. 19. And he ſayd to me: There is no iudge aboue God, nor that *Deut. 8.*

vnderſtandeth aboue the Higheſt. 20. For manie preſent doe periſh, becauſe the law of God which was ſet before, is neglected. 21. For God commanding commanded them that came, when they came, what doing they ſhould liue, and what obſeruing they ſhould not be puniſhed. 22. But they were not perſwaded, & gayne ſayd him, and made to themſelues a cogitation of vanitie, 23. and propoſed to themſelues deceites of ſinnes, and they ſayd to the Higheſt that he was not, and they knew not his wayes, 24. and diſpiſed his law, and denyed his couenances, and had not fidelitie in his ordinances, & did not accompliſh his works. 25. For this cauſe Eſdras, the emptie to the emptie & the ful to the ful. 26. Behold the time ſhal come, & it ſhal be when the ſignes ſhal come which I haue foretold thee, and the bride ſhal appeare, and appearing ſhe ſhal be ſhewed that now is hid with the earth: 27. and euerie one that is deliuered from the foreſaid euils, he ſhal ſee my meruelous things. 28. For my ſonne IESVS ſhal be reueled with them that are with him, & they ſhal be merie that are leaft in the foure hundred yeares. 29. And it ſhal be after theſe yeares, and my ſonne CHRIST ſhal dye: and al men that haue breath, 30. and the world ſhal be turned into the old ſilence ſeuen dayes, as in the former iudgements, ſo that none ſhal be leaft. 31. And it ſhal be after ſeuen dayes, and the world ſhal be rayſed vp that yet waketh not, and ſhal dye corrupted: 32. and the earth ſhal render the things that ſleep in it, and the duſt them that dwel in it with ſilence, and the cellars ſhal render the ſoules that are commended to them. 33. And the Higheſt ſhal be reueled vpon the ſeate of iudgement, and miſeries ſhal paſſe, and long ſufferance ſhal be gathered together. 34. And iudgement onlie ſhal remayne, truth ſhal ſtand, and fayth ſhal waxe ſtrong, 35. and the worke ſhal folow, and the reward ſhal be ſhewed, and iuſtice ſhal awake, and iniuſtice ſhal not haue dominion. 36. And I ſayd: Firſt Abraham prayed for the Sodomites, and Moyſes for the fathers that ſinned in the deſert. 37. And they that were after him for Iſrael in the dayes of Achaz, and of Samuel, 38. and Dauid for the deſtruction, and of Salomon for them that came vnto the ſanctification. 39. And Elias for them that receiued raine, and for the dead that he might liue, 40. and Ezechias for the people in the dayes of Sennacherib, and manie for manie. 41. If therfore now when coreuptible did increaſe, and iniuſtice was multiplied, and the iuſt prayed for the impious: why now alſo ſhal it not be ſo? 42. And he anſwered me and ſayd: This preſent world is not the end, much glorie remaineth in it. for this cauſe they prayed for the impotent. 43. For the day of iudgement ſhal be the end of this time, and the beginning of the immortalitie to come, wherein corruption is paſt: 44. intemperance is diſſolued, incredulitie is cut of: and iuſtice hath increaſed, truth is ſprong. 45. For then no man can ſaue him that hath periſhed, nor drowne him that hath ouercome. And I anſwered, 46. and ſayd: This is my word the firſt and the laſt, that it had been better not to giue the earth to Adam, or when he

Gen. 18. Exod. 32.

2. Reg. 24. v. 17
2. Paral. 6. v. 13.
3. Reg. 17. & 18
4. Reg. 19. v. 16.

had now giuen it, to reſtrainte him that he ſhould not ſinne. 47. For what doth it profit men preſently to liue in ſorow, and being dead to hope for punishment? 48. O what haſt thou done Adam? For if thou didſt ſinne, it was not made thy fal only, but ours alſo which came of thee. 49. For what doth it profit vs if immortal time be promiſed to vs: but we haue done mortal works? 50. And that euerlaſting hope is foretold vs: but we moſt wicked are become vayne? 51. And that habitations of health and ſecuritie are reſerued for vs, but we haue conuerſt naughtily? 52. And that the glorie of the Higheſt is reſerued to protect them that haue ſlowly conuerſt: but we haue walked in moſt wicked wayes? 53. And that paradiſe ſhal be ſhewed, whoſe fruite continueth incorrupted, wherin is ſecurtie and remedie: 54. but we ſhal not enter in: for we haue conuerſt in vnlawful places? 55. And their face which haue had abſtinence, ſhal ſhyne aboue the ſtarres: but our faces blacke aboue darknes. 56. For we did not thinke liuing when we did iniquitie, that we ſhal beginne after death to ſuffer. 57. And he anſwered, & ſayd: This is the cogitatiō of the battel which man ſhal fight, who is borne vpon the earth, 58. that if he ſhal be ouercome, he ſuffer that which thou haſt ſayd: but if he ouercome he ſhal receiue that which I ſay: 59. for this is the life which Moyſes ſpake of when he liued, to the people, ſaying: Chooſe vnto thee life, that thou mayſt liue. 60. But they beleiued him not, no nor the Prophets after him, no nor me which haue ſpoken to them. 61. Becauſe there ſhould not be ſorow vnto their perdition, as there ſhal be ioy vpon them, to whom ſaluation is perſwaded. 62. And I anſwered, and ſayd: I know Lord, that the Higheſt is called merciful in that, he hath mercie on thē which are not yet come into the world, 63. and that he hath mercie on them which cōuerſe in his law: 64. & he is long ſuffering, becauſe he ſheweth long ſufferance to them that haue ſinned, as it were with their owne works: 65. and he is bountiful, becauſe he wil giue according to exigents: 66. and of great mercie, becauſe he multiplieth more mercies to them that are preſent, and that are paſt, and that are to come. 67. For if he ſhal not multiplie his mercies, the world ſhal not be made aliue with them that did inherite it. 68. And he giueth: for if he ſhal not giue of his bountie, that they may be releeued which haue done iniquitie, the tenth thouſand part of men can not be quickned from their iniquities. 69. And the iudge if he ſhal not forgiue them that are ſcured with his word, and wype away a multitude of contentions: there ſhould not perhaps be leaft in an innumerable multitude, but very few.

Rom. 5. v. 2.

Deut. 30. v. 19.

CHAP

CHAP. VIII.

God is merciful in this world, yet fewe are ſaued. 6. Gods works and diſpoſition of his creatures are meruelous. 15. Eſdras prayeth for the people of Iſrael: 37. and ſaluation is promiſed to the iuſt, and punishment threatned to the wicked.

 ND he anſwered me, and ſayd: This world the Higheſt made for manie, but that to come for few. 2. And I wil ſpeake a ſimilitude Eſdras before thee. For as thou ſhalt aske the earth, and it wil tel thee, that it wil giue much more earth wherof earthen worke may be made, but a litle duſt wherof gold is made: ſo alſo is the act of this preſent world. *Mat. 20. v. 16.* 3. Manie indeed are created, but few ſhal be ſaued. 4. And I anſwered, and ſayd: Then ô ſoul ſwallow vp the ſenſe, and deauour that which is wiſe. 5. For thou art agreed to obey, and willing to prophecie. For there is no ſpace giuen thee but only to liue. 6. O Lord if thou wilt not permit thy ſeruant, that we pray before thee, and thou giue vs ſeed to the hart, and tillage to the vnderſtanding, wherof may the fruit be made, wherby euerie corrupt perſon may liue, that ſhal beare the place of a man? 7. For thou art alone, and we are one workmanſhip of thy hands, as thou haſt ſpoken: 8. and as now the bodie made in the matrice, and thou doeſt giue the members, thy creature is preſerued in fire and water: and nine months thy workemanſhip doth ſuffer thy creature that is created in it: 9. and it ſelf that keepeth, and that which is kept, both ſhal be preſerued: & the matrice being preſerued rendreth agayne at ſome time the things that are growen in it. 10. For thou haſt commanded of the members, that is the breſts to giue mike vnto the fruit of the breſts, 11. that the thing which is made, may be nourriſhed til a certayne time, and afterward thou mayſt diſpoſe him to thy mercie. 12. For thou haſt, brought him vp in thy iuſtice, and haſt inſtructed him in thy law, and haſt corrected him in thy vnderſtanding: 13. and thou ſhalt mortifie him, as thy creature: and ſhalt giue him life, as thy worke. 14. If then thou wilt deſtroy him that is made with ſo great labours: it is eaſie by thy cõmandmãt to be ordayned, that alſo which was made, might be preſerued. 15. And now Lord I wil ſpeake, of euerie man thou rather knoweſt: but concerning thy people, for which I am ſorowful: 16. and concerning thine inheritance, for which I mourne, and for Iſrael for whom I am penſiue, and concerning Iacob, for whom I am ſorowful. 17. Therfore wil I begin to pray before thee for me, and

for

for them: becauſe I ſee our defaults that inhabite the earth. 18. But I haue heard of the celeritie of the iudge that ſhal be. 19. Therfore heare my voice, and vnderſtand my word, and I wil ſpeake before thee. 20. The beginning of the words of Eſdras before he was aſſumpted: and I ſayd: Lord which inhabiteſt the world, whoſe eyes are eleuated vnto things on high and in the ayre: 21. and whoſe throne is ineſtimable, and glorie incomprehenſible: by whom ſtandeth an hoſt of Angels with trembling, 22. whoſe keeping is turned in winde and fire, thou whoſe word is true, and ſayings permanent: 23. whoſe commandment is ſtrong, and diſpoſition terrible: whoſe looke dryeth vp the depths, and indignation maketh the mountaynes to melt, and truth doth teſtifie. 24. Heare the prayer of thy ſeruant, and with thine eares receiue the petition of thy creature. 25. For whiles I liue I wil ſpeake: & whiles I vnderſtand, I wil anſwere: 26. Neither doe thou reſpect the ſinnes of thy people, but them that ſerue thee in truth. 27. Neither doe thou attend the impious endeauours of the nations, but them that with ſorowes haue kept thy teſtimonies. 28. Neither thinke thou of them that in thy ſight haue conuerſt falſly, but remember them that according to thy wil haue knowen thy feare. 29. Neither be thou willing to deſtroy them that haue had the manners of beaſts: but reſpect them that haue taught thy law glorioufly. 30. Neither haue indignation towards them, which are iudged worſe then beaſts: but loue them that alwayes haue confidence in thy iuſtice and glorie. 31. Becauſe we and our fathers languiſh with ſuch diſeaſes: but thou for ſinners ſhalt be called merciful. 32. For if thou ſhalt be deſirous to haue mercie on vs, then thou ſhalt be called merciful, to vs hauing no works of iuſtice. 33. For the iuſt which haue manie works layd vp, of their owne works ſhal receiue reward. 34. For what is man, that thou art angrie with him: or the corruptible kinde, that thou art ſo bitter touching it? 35. For in truth there is no man of them that be borne, which hath not done impiouſly, and of them that confeſſe, which haue not ſinned. 36. For in this ſhal thy iuſtice be declared, and thy goodnes, ô Lord, when thou ſhalt haue mercie on them, that haue no ſubſtance of good works. 37. And he anſwered me, and ſayd: Thou haſt ſpoken ſomethings rightly: and according to thy words, ſo alſo ſhal it be done, 38. becauſe I wil not in deed thinke vpon the worke of them that haue ſinned before death, before the iudgement, before perdition: 39. but I wil reioyce vpon the creature of the iuſt, and I wil remember their pilgrimage alſo, and ſaluation, and receiuing of reward. 40. Therfore as I haue ſpoken, ſo alſo it is. 41. For as the huſbandman ſoweth vpon the ground manie ſeedes, and planteth manie plants, but not al which were ſowen in time are preſerued, nor yet al that were planted ſhal take roote: ſo ſhal they alſo that are ſowen in the world, ſhal not al be ſaued. 42. And I anſwered, and ſayd: If I haue found grace, let me ſpeake. 43. As the ſeede of the huſbandman, if it come not vp, or receiue not the rayne in

2. *Reg.* 8. *v.* 46. 2. *Paral* 6. *v.* 36.

Mat. 13. & 20.

time, if it be corrupted with much rayne, periſheth: 44. ſo likewiſe alſo man who made with thy hands, and thou named his image: becauſe thou art likened to him, for whom thou haſt made al things, and haſt likened him to the ſeede of the huſbandman. 45. Be not angrie vpon vs, but ſpare thy people, and haue mercie on thy inheritance. And thou haſt mercie on thy creature. 46. And he anſwered me, and ſayd: The things that are preſent to them that are preſent, and that ſhal be to them that ſhal be. 47. For thou lackeſt much to be able to loue my creature aboue me: and to thee often times, euen to thyſelfe I haue approched, but to the vniuſt neuer. 48. But in this alſo thou art meruelous before the Higheſt, 49. becauſe thou haſt humbled thyſelf as becometh thee: and haſt not iudged thyſelf, that among the iuſt thou maiſt be very much glorified. 50. For which cauſe manie miſeries, and miſerable things ſhal be done to them that inhabite the world in the later dayes: becauſe they haue walked in much pride. 51. But thou for thyſelf vnderſtand, and for them that are like vnto thee ſeeke glorie. 52. For to you paradiſe is open, the tree of life is planted, time to come is prepared, aboundance is prepared, a citie is builded, reſt is approued, goodnes is perfited, & perfit wiſdome. 53. The root of euil is ſigned frō you: infirmitie, & mothe is hid frō you: and corruption is fled into hel in obliuion. 54. Sorowes are paſt, & the treaſure of immortalitie is ſhewed in the end. 55. Adde not therfore inquiring of the multitude of them that periſh. 56. For they alſo receiuing libertie haue deſpiſed the Higheſt, and contemned his law, and forſaken his wayes. 57. Yea and moreouer they haue troden downe his iuſt ones, 58. and haue ſayd in their hart, that there is no God: and that, knowing that they dye. 59. For as the things aforeſayd ſhal receiue you: ſo thirſt and torment, which are prepared ſhal take them: for he would not man to be deſtroyed. 60. But they themſelues alſo which are created, haue defyled his name which made them: and haue been vnkinde to him that prepared life. 61. Wherfore my iudgement now approcheth. 62. Which things I haue not ſhewed to al, but to thee, and to few like vnto thee. And I anſwered, and ſaid: 63. Behold now Lord thou haſt ſhewed me a multitude of ſignes, which thou wilt beginne to doe in the latter times, but thou haſt not ſhewed me at what time.

Pſal. 13. & 52.

CHAP.

CHAP. IX.

Certaine ſignes ſhal goe before the day of iudgement. 14. More ſhal perish then be ſaued. 25. Prayer with other good works are meanes to ſaluation.

AND he anſwered me, and ſayd: Meaſuring meaſure thou the time in it-ſelf: and it ſhal be when thou ſeeſt, after a certaine part of the ſignes which are ſpoken of before ſhal paſſe, 2. then ſhalt thou vnderſtand, that the ſame is the time wherin the Higheſt wil beginne to viſite the world that was made by him. 3. And when there ſhal be ſene in the world mouing of places, and trouble of peoples, 4. then ſhalt thou vnderſtand, that of theſe ſpake the Higheſt from the dayes that were before thee, from the beginning. 5. For as al that is made in the world hath a beginning, and alſo a conſummation, and the conſummation is manifeſt: 6. ſo alſo the times of the Higheſt haue the beginning manifeſt in wonders and powers, and the conſummations in worke and a d in ſignes. 7. And it ſhal be, euery one that ſhal be ſaued, and that can eſcape by his works, and by fayth, in which you haue beleiued, 8. ſhal be leaſt out of the foreſayd dangers, and ſhal ſee my ſaluation in my land, and in my coſts, becauſe I haue ſanctified my ſelf from the world. 9. And then ſhal they be in miſerie, that now haue abuſed my wayes: and they that haue reiected them in contempt, ſhal abide in torments. 10. For they that knew not me, hauing obtained benefits when they liued: 11. and they that loathed my law, when they yet had libertie, 12. and when as yet place of penance was open to them vnderſtood nor, but deſpiſed: they muſt after death in torment know it. 13. Thou therfore be not yet curious, how the impious ſhal be tormented: but inquire how the iuſt ſhal be ſaued, and whoſe the world is, and for whom the world is, & when. 14. And I anſwered, and ſayd: 15. I haue ſpoken heretofore, and now I ſay, and hereafter wil ſay: that they are moe which perish *Mat. 10.* then that ſhal be ſaued: 16. as a floud is multiplied aboue, more then a droppe. 17. And he anſwered me, and ſay: Like as the field ſo alſo the ſeeds: and as the flowers, ſuch alſo the colours: and as the workeman, ſuch alſo the worke, and ſuch as the huſbandman, ſuch is the huſbandrie: becauſe it was the time of the world. 18. And now when I was preparing for them, for theſe that now are before the world was made, wherin they ſhould dwel: and no man gaynſayd me. 19. For then euery man, and now the creatour in this world prepared, and harueſt not fayling, and law vnſearchable their manners are corrupted. 20. And I conſidered the world, and behold there was danger becauſe of the cogitations that came in it. 21. And I ſaw, and ſpared it very much,

and I kept vnto my ſelf a grape kernel of a cluſter, and a plant of a great tribe. 22. Let the multitude therfore periſh, which was borne without cauſe, and let my kernel be kept, and my plant: becauſe I finiſhed it with much labour. 23. And thou if thou adde yet ſeuen other dayes, but thou ſhalt not faſt in them, 24. thou ſhalt goe into a field of flowers, where no houſe is built: and thou ſhalt eate only of the flowers of the field, and fleſh thou ſhalt not taſt, and wine thou ſhalt not drinke, but only flowers. 25. Pray to the Higheſt without intermiſſion, and I wil come, and wil ſpeake with thee. 26. And I went forth, as he ſayd to me, into a field which is called Ardath, and I ſate there among the flowers. And I did eate of the herbes of the field, and the meate of them made me ful. 27. And it came to paſſe after ſeuen dayes, and I ſate downe vpon the graſſe, and my hart was troubled agayne as before. 28. And my mouth was opened, and I beganne to ſpeake before the Higheſt, and ſayd: 29. O Lord thou ſhewing thy ſelfe to vs, waſt ſhewed to our fathers in the deſert, which is not troden, and vnfruitful, when they came out of Ægypt: and ſaying thou ſaydſt: 30. Thou Iſrael heare me, and ſeed of Iacob attend to my words. 31. For behold, I ſow my law in you, and it ſhal bring forth fruit in you, and you ſhal be glorified in it for euer. 32. For our fathers receiuing the law obſerued it not, and kept not my ordinances, and the fruit of the law did not appeare: for it could not becauſe it was thine. 33. For they that receiued it, periſhed, not keeping that which had been ſowen in them. 34. And behold it is the cuſtome, that when the earth hath receiued ſeede, or the ſea a ſhippe, or ſome veſſel meate or drinke: when that ſhal be deſtroyed wherin it was ſowne, or into the which it was caſt: 35. that which was ſowne, or caſt in, or the things that were receiued, are deſtroyed withal, and the things receiued now tarye not with vs: but it is not ſo done to vs. 36. We indeed that receiued the law; ſinning haue periſhed, and our hart that receiued it: 37. For the law hath not periſhed, but hath remayned in his labour. 38. And when I ſpake theſe things in my hart, I looked backe with myne eyes, and ſaw a woman on the right ſide, and behold ſhe mourned, and wept with a loud voice, and was ſorrowful in minde exceedingly, and her garments rent, and aſhes vpon her head. 39. And I left the cogitations, wherin I was thinking, and I turned to her and ſayd to her: 40. Why weepeſt thou? and why art thou ſorie in minde. And ſhe ſayd to me: 41. Suffer me my Lord, that I may lament my ſelfe, and adde ſorrow: becauſe I am of a very penſiue mind, and am humbled exceedingly. 42. And I ſayd to her: What ayleth thee: tel me. And ſhe ſayd to me: 43. I thy ſeruant haue been barren, and haue not borne childe, hauing a huſband thirty yeares. 44. For I euery howre, and euerie day, and theſe thirty yeares doe beſeeche the Higheſt night and day. 45. And it came to paſſe, after thirtie yeares God heard me thy handmayd, and ſaw my humilitie, and attended to my tribulation, and gaue me a ſonne: and I was very

Exod. 19. & 24. Deut. 4.

Exod. 32.

Eſai. 48.

ioytul

ioyful vpon him, and my husband, and al my citizens, and we did glorifie the Strong exceedingly. 46. And I nourished him with much labour. 47. And it came to passe when he was growen, and came to take a wife, I made a feast day.

CHAP. X.

The state of Ierusalem is perfigured by a woman mourning, 25. and afterwards reioycing.

AND it came to passe, when my sonne was entred into his inner chamber, he fel downe, and dyed: 2. and we al ouerthrew the lights, and al my citizens rose vp to comfort me, and I was quiet vntil the other day at night. 3. And it came to passe, when al were quiet to comfort me, that I might be quiet: and I arose in the night, and fled: and came as thou seest into this field. 4. And I meane now not to returne into the citie, but to stay here: and neither to eate, nor drinke, but without intermission to mourne, and to fast vntil I dye. 5. And I left the talke wherin I was, and with anger answered her, and sayd: 6. Thou foole aboue al woman, seest thou not our mourning, & what things chance to vs? 7. Because Sion our mother is sorrowful with al sorrow, and humbled, and mourneth most bitterly. 8. And now wheras we al mourne, and are sadde: wheras we are sorrowful, & art thou sorrowful for one sonne? 9. For aske the earth, and it wil tel thee: that it is she, that ought to lament the fal of so manie things that spring vpon it. 10. And of her were al borne from the beginning, and others shal come: and behold, almost al walke into perdition, and the multitude of them cōmeth to destruction. 11. And who then ought to mourne more, but she that hath lost so great a multitude, rather then thou which art sorie for one? 12. And if thou say vnto me, that my mourning is not lyke the earths: because I haue lost the fruit of my wombe, which I bare with sorrowes, and brought forth with paynes: 13. but the earth according to the manner of the earth, and the present multitude in it hath departed as it came: and I saye to thee, 14. as thou hast brought forth with payne, so the earth also grueth her fruit for man from the beginning to him that made her. 15. Now therfore keep in with thy sorrow, and beare stoutly the chances that haue befallen thee. 16. For if thou iustifie the end of God, thou shalt in time both receiue his counsel, and also in such things thou shalt be praysed. 17. Goe in therfore into the citie to thy husband. And she sayd to me: 18. I wil not doe it, neither wil I enter into the citte, but here wil I dye. 19. And I added yet to speake to her, and sayd: 20. Doe not this word, but consent to

him that counſeleth thee. For how manie are the chances of Sion? Take comfort for the ſorrow of Ieruſalem. 21. For thou ſeeſt that our ſanctification is made deſert, and our altar is throwen downe, and our temple is deſtroyed, 22. and our pſalter is humbled, and hymne is ſilent, and our exultation is diſſolued, and the light of our candleſticke is extinguiſhed, and the arke of our teſtament is taken for ſpoile, and our holie things are contaminated, and the name that is inuocated vpon vs is almoſt prophaned: and our children haue ſuffred contumelie, and our Prieſts are burnt, and our Leuites are gone into captiuitie, and our virgins are defloured, and our wiues haue ſuffered rape, and our iuſt men are violently taken, and our litle ones are loſt, and our yong men are in bondage, and our valiants are made impotent: 23. and that which is greateſt of al, the ſeale of Sion, becauſe ihe is v ſealed of her glorie: For ihe is alſo deliuered into the hands of them that hate vs. 24. Thou therfore ſhake off thy great heauines, and lay away from thee the multitude of ſorrowes, that the Strong may be propitious to thee agayne, and the Hieheſt wil giue thee reſt, reſt from thy labours. 25. And it came to paſſe, when I ſpake to her, her face did ſhine ſuddenly, and her ſhape, and her viſage was made gliſtering, ſo that I was afrayde exceedingly at her, and thought what this thing ſhould be. 26. And behold, ſuddenly ſhe put forth a great ſound of a voyce ful of feare, that the earth was moued at the womans ſound. And I ſaw: 27. and behold, the woman did no more appeare vnto me, but a citie was built, & a place was ſhewed of great foundations: and I was afrayd, and crying with a loude voyce I ſayd: 28. Where is Vriel the Angel, that from the beginning came to me? for he made me come in multitude in exceſſe of this minde, & my end is made into corruption, & my prayer into reproch. 29. And when I was ſpeaking theſe things, behold he came to me, and ſawe me, 30. And behold I was layd as dead, and my vnderſtanding was alienated, and he held my right hand, and ſtrengthned me and ſet me vpon my feet, and ſayd to me: 31. What ayleth thee? and why is thy vnderſtanding, and the ſenſe of thy hart troubled, and why art thou troubled? And I ſayd: 32. Becauſe thou haſt forſaken me, and I indeed haue done according to thy words, and went out into the field: and behold, I haue ſeen, and doe ſee that which I cannot vtter. And he ſayd to me: 33. Stand like a man, and I wil moue thee. And I ſayd: 34. Speake thou my Lord in me, forſake me not, that I die not in vaine: 35. becauſe I haue ſeen things that I knew not, and I doe heare things that I know not. 36. Or is my ſenſe deceiued, and doth my ſoule dreame? 37. Now therfore I beſeech thee, that thou ſhew vnto thy ſeruant concerning this trance. And he anſwered me, and ſayd: 38. Heare me, and I wil teach thee, and wil tel thee of what things thou art afrayd: becauſe the Higheſt hath reuealed vnto thee manie myſteries. 39. He hath ſeen thy right way, that without intermiſſion thou was ſorrowful for thy people, and didſt mourne exceedingly for Sion. 40. This therfore is the

vnderſtanding of the viſion which appeared to thee a litle before. 41. The woman whom thou ſaweſt mourning, thou beganſt to comfort her. 42. And now thou ſeeſt not the forme of the woman, but there appeared to thee a citie to be built. 43. And becauſe ſhe tolde thee of the fal of her ſonne, this is the interpretation. 44. This woman which thou ſaweſt, ſhe is Sion, and wheras ſhe told thee of her, whom now alſo thou ſhalt ſee, as a citie builded. 45. And wheras ſhe told thee, that ſhe was barren thirtie yeares: for the which there were thirtie yeares, when there was not yet oblation offered in it. 46. And it came to paſſe after thirtie yeares, Salomon built the citie, and offered oblations: then it was, when the barren bare a childe. 47. And that which ſhe ſayd vnto thee, that ſhe nouriſhed him with labour, this was the habitation in Ieruſalem. 48. And wheras ſhe ſayd to thee, that my ſonne comming into the bryde chamber dyed, and that a fal chanced vnto him, this was the ruine of Ieruſalem that is made. 49. And behold, thou haſt ſeen the ſimilitude of her: and becauſe ſhe lamented her ſonne, thou beganſt to comfort her: and of theſe things that haue chanced, theſe were to be opened to thee. 50. And now the Higheſt ſeeth that thou waſt ſorie from the hart: and becauſe with thy whole hart thou ſuffereſt for her, he hath ſhewed thee the clearnes of her glorie, and the fayrenes of her beautie. 51. For therfore did he ſay to thee, that thou ſhouldeſt tarie in a field where houſe is not built. 52. For I knew that the Higheſt began to ſhew thee theſe things: 53. therfore I ſayd vnto thee, that thou ſhouldeſt goe into a field, where is no foundation of building. 54. For the worke of mans building could not be borne in the place, where the citie of the Higheſt began to be ſhewed. 55. Thou therfore feare not, neither let thy hart dread: but goe in, and ſee the beautie, and greatnes of the building, as much as the ſight of thyne eyes is capable to ſee: 56. and afterward thou ſhalt heare as much, as the hearing of thyne eares is capable to heare. 57. For thou art bleſſed aboue manie, and art called with the Higheſt as few. 58. And to morrow night thou ſhalt tarie here: 59. and the Higheſt wil ſhew thee thoſe viſiõs of the things on high, which the Higheſt wil doe to them that inhabite vpon the earth in the later dayes. 60. And I ſlept that night, and the other next, as he had ſayd to me.

CHAP.

CHAP. XI.

An eagle appeareth to Eſdras comming forth of the ſea, with three heads, and twe'ue wings: ſometimes one reigning in the world, ſometimes an other, but euerie one vanisheth away. 36. A lion alſo appeareth comming forth of the wood, to ſuppreſſe the eagle.



ND I ſaw a dreame, and behold an eagle came vp out of the ſea: which had twelue wings of fethers, and three heads. 2. And I ſaw, & behold ſhe ſpred her wings into al the earth, and al the winds of heauen blew vpon her, and were gathered together. 3. And I ſaw, and of her fethers ſprang contrarie fethers, and they became litle wings, and ſmale. 4. For her heads were at reſt, and the midle head was greater then the other heads, but ſhe reſted with them. 5. And I ſaw and behold the eagle flew with her wings, and reigned ouer the earth, and ouer them that dwel in it. 6. And I ſaw that al things vnder heauen were ſubiect to her, and no man gayneſayd her, no not one of the creature that is vpon the earth. 7. And I ſaw, and behold the eagle roſe vp vpon her talons, and made a voice with her wings, ſaying: 8. Watch not al together, ſleep euerie one in his place, & watch according to time. But let the heads be preſerued to the laſt. 10. And I ſaw, and behold the voice came not out of her heades, but from the middes of her bodie. 11. And I numbered her contrarie wings, and behold they were eight. 12. And I ſaw, and behold on the right ſide roſe one wing, and reigned ouer al the earth. 13. And it came to paſſe, when it reigned, an end came to it, and the place therof appeared not: and the next roſe vp, and reigned, that held much time. 14. And it came to paſſe, when it reigned, and the end of it alſo came, that it appeared not as the former. 15. And behold, a voice was ſent forth to it, ſaying: 16. Heare thou that haſt held the earth of long time. Thus I tel thee before thou beginne not to appeare. 17. None after thee that hold thy time, no nor the halfe therof. 18. And the third lifted vp it ſelfe, and held the principalitie as alſo the former: and that alſo appeared not. 19. And ſo it chanced to al the other by one and by one to haue the principalitie, and againe to appeare no-where. 20. And I ſaw, and behold in time the reſt of the wings were ſent vp on the right ſide, that they alſo might hold the principalitie: and of them there were that held it, but yet forthwith they appeared no. 21. For ſome alſo of them ſtoode vp, but they held not the principalitie. 22. And I ſaw after theſe things, and behold the twelue wings, and two litle wings appeared not: 23. and nothing remayned in

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the bodie of the eagle but two heads reſting, & ſix litle wings. 24. And I ſaw, and behold from the ſix litle wings two were diuided, and they remained vnder the head, that is on the right ſide. For foure taried in their place. 25. And I ſaw, and behold the vnderwings thought to ſet vp themſelues, and to hold the principalities. 26. And I ſaw, and behold one was ſet vp, but forthwith it appeared not. 27. And they that were ſecond did ſooner vaniſh away then the former. 28. And I ſaw, and behold the two that remayned, thought with themſelues that they alſo would reigne: 29. and when they were thinking thereon, behold one of the reſting heads, which was the midde one awaked, for this was greater then the other two heads. 30. And I ſaw that the two heads were complete with themſelues. 31. And behold the head with them that were with him turned, and did eate the two vnderwings that thought to reigne. 32. And this head terrified al the earth, & ruled in it ouer them that inhabite the earth with much labour, and he that held the dominion of the whole world aboue al the wings that were. 33. And I ſaw after theſe things, and behold the middle head ſodenly appeared not, as did the wings. 34. And there remained two heads, which reigned alſo themſelues ouer the earth, and ouer them that dwelt therein. 35. And I ſaw, and behold the head on the right ſide deuoured that which was on the left. 36. And I heard a voice ſaying to me, Looke againſt thee, and conſider what thou ſeeſt. 37. And I ſaw, and behold as a lion raiſed out of the wood roaring: and I ſaw that he ſent out a mans voice to the eagle. And he ſpeake ſaying. 38. Heare thou, and I wil ſpeake to thee, and the Higheſt wil ſay to thee: 39. Is it not thou that haſt ouercome of the foure beaſts, which I made to reigne in my world, and that by them the end of their times might come? 40. And the fourth comming ouercame al the beaſts that were paſt, and by might held the world with much feare, and al the world with moſt wicked labour, and he inhabited the whole earth ſo long time with deceipt. 41. And thou hoſt iudged the earth not with truth. 42. For thou haſt afflicted the meeke, and haſt troubled them that were quiet, and haſt loued lyers, and haſt deſtroyed their habitations that did fructifie, & haſt ouerthrowen their wals that did not hurt thee. 43. And thy contumelie is aſcended euen to the Higheſt, and thy pride to the Strong. 44. And the Higheſt hath looked vpon the proud times: and behold they are ended, and the abominations therof are accomplished. 45. Therfore thou eagle appeare no more, and thy horrible wings and thy little wings moſt wicked, and thy heads malignant, and thy talons moſt wicked, and al thy bodie vayne, 46. that al the earth may be refreſhed, and may returne deliuered from thy violence, and may hope for his iudgement and mercie that made it.

CHAP. XII.

The eagle vanisheth away, 5. Esdras prayeth, 10. and the former visions are declared to him.

AND it came to passe, whiles the lyon spake these words to the eagle: I saw, 2. and behold the head that had ouercome, and those foure wings appeared not which passed to him, and were set vp to reigne: and their reigne was smal, and ful of tumult. 3. And I saw, and behold they appeared not, & al the bodie of the eagle was burnt, and the earth was afrayd exceedingly, & I by the tumult & traunce of minde, and for great feare awaked, and sayd to my spirit: 4. Behold thou hast giuen me this, in that that thou searchest the wayes of the Highest. 5. Behold yet I am wearie in minde, and in my spirit I am very feeble, and there is not so much as a litle strength in me for the great feare, that I was afrayd of this night. 6. Now therfore I wil pray the Highest, that he strengthen me euen to the end. 7. And I sayd: Lord Dominatour, if I haue found grace before thine eyes, and if I am iustified before thee aboue manie, and if in deede my prayer be ascended before thy face, 8. strengthen me, and shew vnto me thy seruant the interpretation, and distinction of this horrible vision, that thou mayst comfort my soule most fully. 9. For thou hast counted me worthie to shew vnto me the later times. And he sayd to me: 10. This is the interpretation of this vision. 11. The eagle which thou sawest cõming vp from the sea, this is the Kingdom which
Dan. 7. v. 7. was seen in a vision to Daniel thy brother. 12. But it was not interpreted to him, therfore I doe now interprete it to thee. 13. Behold the dayes come, and there shal rise a Kingdom vpon the earth, and the feare shal be more terrible then of al the Kingdoms that were before it. 14. And there shal twelue Kings reigne in it, one after an other. 15. For the second shal beginne to reigne, and he shal continew more time then the rest of the twelue. 16. This is the interpretation of the twelue wings which thou sawest. 17. And the voice that spake which thou heardst not comming forth of her heads, but from the middes of her bodie, 18. this is the interpretation, that after the time of that Kingdom shal rise no smal contentions, and it shal be in danger to fal: and it shal not fal then, but shal be constituted againe according to the beginning therof. 19. And wheras thou sawest eight vnderwings cleauing to the wings therof, 20. this is the interpretation: eight Kings shal arise in it, whose times shal be light, and yeares swift, and two of them shal perish. 21. But when the middest time approcheth, foure shal be kept til a time, when the time therof shal beginne to approch to be ended, yet two shal be kept to the

end

e d. 22. And wheras thou ſaweſt three heads reſting, 23. this is the interpretation: in her laſt dayes the Higheſt wil rayſe vp three Kingdoms, and wil cal backe manie things into them, and they ſhal rule ouer the earth, 24. and them that dwel in it, with much labour aboue al them that were before them. For this cauſe they are called the heads of the eagle. 25. For theſe ſhal be they that ſhal recapitulate her impieties, and that ſhal accomplish her laſt things. 26. And wheras thou ſaweſt a greater head not appearing, this is the interpretation therof: that one of them ſhal dye vpon his bed, and yet with torments. 27. For the two that ſhal remayne, the ſword ſhal eate them. 28. For the ſword of one ſhal deuoure him that is with him: but yet this alſo at the laſt ſhal fal by the ſword. 29. And wheras thou ſaweſt two vnderwings paſſing ouer the head that is on the right ſide, 30. this is the interpretation: theſe are they whom the Higheſt hath kept to their end, this is a ſmal Kingdom, and ful of trouble. 31. As thou ſaweſt the lyon alſo, whom thou ſaweſt awaking out of the wood, and roaring, and ſpeaking to the eagle, and rebuking her, and her iniuſtices by al his words as thou haſt heard: 32. this is the wynde which the Higheſt hath kept vnto the end for them, and their impieties: and he ſhal rebuke them, and ſhal caſt in their ſpoyles before them. 33. For he ſhal ſet them in iudgement aliue: and it ſhal be, when he hath reproued them, then ſhal be chaſtiſe them. 34. For the reſt of my people he ſhal deliuer with miſerie, them that are ſaued vpon my borders, and he ſhal make them ioyful til the end ſhal come, the day of iudgement, wherof I haue ſpoken to thee from the beginning. 35. This is the dreame which thou ſaweſt, and theſe be the interpretations. 36. Thou therfore only haſt been worthie to know this ſecret of the Higheſt. 37. Write therfore in a Book al theſe things which thou haſt ſeen, and put them in a hidden place: 38. and thou ſhalt teach them the wiſe men of thy people, whoſe harts thou knoweſt able to take, & to keepe theſe ſecrets. 39. But doe thou ſtay here yet other ſeuen dayes, that there may be ſhewed thee whatſoeuer ſhal ſeeme good to the Higheſt to ſhew thee. 40. And he departed from me. And it came to paſſe, when al the people had heard that the ſeuen dayes were paſt, and I had not returned into the citie, and al gathered themſelues together from the leaſt vnto the greateſt: and came to me, and ſpake to me ſaying: 41 What haue we ſinned to thee, or what haue we done vniuſtly againſt thee, that leauing vs thou haſt ſitten in this place? 42 For thou alone art remayning to vs of al peoples, as a cluſter of grapes of the vineyard, and as a candle in a darke place, and as an hauen and ſhippe ſaued from the tempeſt. 43. Or are not the euils that chance, ſufficient for vs? 44. If then thou ſhalt forſake vs, how much better had it been to vs, if we alſo had been burnt with the burning of Sion? 45. For we are not better then they that dyed there. And they wept with a loud voice. And I anſwered them, & ſayd: 46. Be of good cheere Iſrael, & be not ſorowful thou houſe of Iacob. 47. For there is remembrance

of you before the Higheſt, and the Strong hath not forgotten you in tentation. 48. For I haue not forſaken you, neither did I depart from you: but I came into this place, to pray for the deſolation of Sion, and to ſeeke mercie for the low eſtate of your ſanctification. 49. And now goe euery one of you into his houſe, and I wil come to you after theſe dayes. 50. And the people departed, as I ſayd to them, into the citie: 51. but I ſate in the field ſeuen dayes, as he commanded me: and I did eate of the flowers of the field only, of the herbes was my meate made in thoſe dayes.

CHAP. XIII.

A viſion of a winde (as it firſt ſeemed, but) indeed, v. 3. of a man: 5. ſtrong againſt the enemies: 21. with the interpretation.

AND it came to paſſe after ſeuen dayes, and I dreamed a dreame in the night. 2. And behold there roſe a winde from the ſea, that troubled al the waues therof. 3. And I ſaw, and behold that man grew ſtrong with thouſands of heauen: and when he turned his countenance to conſider, al things trembled that were ſeen vnder him: 4. & wherſoeuer voyce proceeded out of his mouth, al that heard his voyces began to burne, as the earth is quiet when it feeleth the fire. 5. And I ſaw after theſe, and behold a multitude of men was gathered together, of whom there was no number, from the foure winds of heauen, to fight againſt the man that was come vp out of the ſea. 6. And I ſaw, and behold he had grauen to himſelf a great mountaine, and he flew vpon it. 7. And I ſought to ſee the countrie, or the place whence the mountaine was grauen, and I could not. 8. And after theſe things I ſaw, and behold al that were gathered to him, to ouerthrowe him, feared exceedingly, yet they were bold to fight. 9. And behold as he ſaw the violence of the multitude that came, he lifted not vp his hand, nor held ſword, nor anie warlyke inſtrument, but only as I ſaw, 10. that he ſent forth out of his mouth as it were a blaſte of fire, and from his lippes a ſpirit of flame, & from his tongue he ſent forth ſparkles and tempeſts, & al things were mingled together with this blaſt of fire, and ſpirit of flame, and multitude of tempeſts. 11. And it fel with violence vpon the multitude, that was prepared to fight, and burned them al, that ſuddenly there was nothing ſene of an innumerable multitude, but only duſt, and the ſauour of ſmoke: and I ſaw, and was afrayd. 12. And after theſe things I ſaw the man himſelf deſcending from the mountaine, and calling to him an other peaceable multitude, 13. and there came to him the countenance of manie men, ſome

reioycing,

reioycing, and ſome ſorrowing: and ſome bond, ſome bringing of them that were offered. And I was ſicke for much feare, & awaked, and ſayd. 14. Thou from the beginning haſt ſhewed thy ſeruant theſe meruelous things, and haſt counted me worthie that thou wouldeſt receiue my petition. 15. And now ſhew me yet the interpretation of this dreame. 16. For as I thinke in my iudgement, woe to them that were left in thoſe dayes: and much more woe to them that were not left. 17. For they that were not left, were ſorrowful. 18. I vnderſtand now what things are layde vp in the later dayes, and they ſhal happen to them, yea and to them that are left. 19. For therfore they came into great dangers, and manie neceſſities, as theſe dreames doe ſhew. 20. But yet it is eaſier, aduenturing to come into it, then to paſſe, as a cloud from the world, and now to ſee the things that happen in the later time. And he anſwered me, and ſayd: 21. Both the interpretation of the viſion I wil tel thee: and alſo concerning the things that thou haſt ſpoken I wil open to thee. 22. Wheras thou ſpeakeſt of them that were left this is the interpretation. 23. He that taketh away danger at that time, he hath garded himſelf. They that haue fallen into danger, theſe are they that haue works and fayth in the Strongeſt. 24. Know therfore that they are more bleſſed which are left, then they that are dead. 25. Theſe are the interpretations of the viſion, wheras thou ſaweſt a man comming from the hart of the ſea, 26. the ſame is he whom the Higheſt preſerueth much time, which by himſelf ſhal deliuer his creature: and he ſhal diſpoſe them that are left. 27. And wheras thou ſaweſt proceed out of his mouth, as it were winde, and fire, and tempeſt: 28. and wheras he held no ſword, nor warlike inſtrument: for his violence deſtroyed the multitude that came to ouerthrow him: this is the interpretation. 29. Behold the dayes come, when the Higheſt ſhal begin to deliuer them, that are vpon the earth: 30. and he ſhal come in exceſſe of minde vpon them that inhabit the earth. 31. And one ſhal thinke to ouerthrow an other: one citie an other citie, one place an other place, and nation againſt nation, and Kingdom againſt Kingdom. 32. And it ſhal be, when theſe things ſhal come to paſſe, and the ſignes ſhal happen, which I ſhewed thee before: and then ſhal my ſonne be reuealed, whom thou ſaweſt, as a man comming vp. 33. And it ſhal be when al nations ſhal heare his voice: and euery one in his countrie ſhal leaue their warre, that they haue toward each other: 34. and an innumerable multitude ſhal be gathered in one, as willing to come to ouerthrow him. 35 But he ſhal ſtand vpon the top of mount Sion. 36. And Sion ſhal come, and it ſhal be ſhewed to al prepared and builded, as thou ſaweſt the mountaine to be grauen without hands. 37. And the ſame my ſonne ſhal reproue the things that the Gentils haue inuented, theſe their impieties which came neere to the tempeſt, becauſe of their euil cogitatiõs, and torments wherewith they ſhal begin to be tormented. 38. Which were likned to the flame, and he ſhal deſtroy them without labour by

Mat. 24. Luc. 21.

the law that was likened to the fyre. 39. And wheras thou ſaweſt him gathering vnto him an other peaceable multitude. 40. Theſe are the ten
4. Reg. 17. tribes, which were made captiue out of their land in the dayes of Oſee the King, whom Salmanaſar the King of the Aſſyrians led captiue: and he tranſported them beyond the riuer, and they were tranſported into an other land. 41. But they gaue themſelues this counſel, to forſake the multitude of nations, and to goe forth into a farther countrie, where mankind neuer inhabited. 42. Or there to obſerue their ordinances, which they had not kept in their countrie. 43. And they entred in by the narrow entrances of the riuer Euphrates. 44. For the Higheſt then
Exod. 14. wrought them ſignes, and ſtayed the vaines of the riuer til they paſſed.
Ioſue 3. 45. For by that countrie was a great way to goe, of one yeare and a half: for the countrie is called Arſareth. 46. Then did they inhabite there til in the later time: and now againe when they beginne to come, 47. againe the Higheſt ſhal ſtay the vaines of the riuer, that they may paſſe: for theſe thou ſaweſt a multitude with peace. 48. But they alſo that were leaft of the people, theſe are they that be within my border. 49. It ſhal come to paſſe therfore, when he ſhal beginne to deſtroy the multitude of theſe nations, that are gathered, he ſhal protect them that haue ouercome the people: 50. and then ſhal he ſhew them very manie wonders. 51. And I ſayd: Lord dominatour, ſhew me this, why I ſaw a man comming vp from the hart of the ſea, and he ſayd to me: 52. As thou canſt not either ſearch theſe things, or know what things are in the depth of the ſea: ſo can not any man vpon the earth ſee my ſonne, or them that are with him, but in the time of a day. 53. This is the interpretation of the dreame which thou ſaweſt, and for the which thou only art here illuminated. 54. For thou haſt leaft thyne owne law, and haſt been occupied about my law, and haſt ſought it. 55. For thou haſt diſpoſed thy life in wiſdom, and thyne vnderſtanding thou haſt called mother: 56. and for this I haue ſhewed thee riches with the Higheſt. For it ſhal be after other three dayes, I wil ſpeake other things to thee, and I wil expound to thee weightie and meruelous things. 57. And I went forth, and paſſed into the field, much glorifying and praiſing the Higheſt for the meruelous things that he did by time. 58. And becauſe he gouerneth it, and the things that are brought in times, and I ſate there three dayes.

CHAP.

CHAP. XIIII.

God appeareth in a bush, 6. reuealing some things to be published, and some things to be hid. 10. As the world waxeth old, al things become worse. 27. The people of Israel are vngrateful. 32. Al shal be iudged in the Resurrection according to their deeds.

AND it came to passe the third day, and I sate vnder an oke. 2. And behold a voice came forth against me out of a bush, and sayd: Esdras, Esdras: and I sayd: Loe here I am Lord. And I arose vpon my feet. And he sayd to me: 3. Reuealing I was reuealed vpon the bush, and spake to Moyses, when the people serued *Exod. 3.* in Ægypt, 4. and I sent him, and brought my people out of Ægypt, and brought him vpon mount Sina, and held him with me manie dayes. 5. And I told him manie meruelous things, and shewed him the secrets of times, and the end: and I commanded him, saying: 6. These words thou shalt publish abroade, and these thou shalt hyde. 7. And now to thee I say: 8. The signes which I haue shewed, and the dreames which thou hast seen, and the interpretations which thou hast seen, lay thē vp in thy hart. 9. For thou shalt be receiued of al, thou shalt be conuerted the residue with thy counsel, and with the like to thee, til the times be finished 10. Because the world hath lost his youth, & the times draw neere to waxe old. 11. For the world is diuided by twelue partes, and the tenth part, and half of the tenth part are passed: 12. and there remaineth hereafter the half of the tenth part. 13. Now therfore dispose thy house, and correct thy people, & comfort the humble of them, & forsake now corruption, 14. and put from thee mortal cogitations, & cast from thee humane burdens, and doe from thee now infirme nature, & lay at one side cogitations most troublesome to thee, and make speedie trāsmi,gration from these times, 15. for the euils which thou hast seen to haue chanced now, worse then these wil they doe againe: 16. for looke *Mat. 24. 1. Ioan. 2.* how much the world shal become weake by age, so much shal euils be multiplied vpon the inhabitants. 17. For truth hath remoued it self farther off, and lying hath approched, for now the vision which thou sawest hastneth to come. 18. And I answered, and sayd before thee ô Lord: 19. For behold I wil goe, as thou hast commanded me, & wil rebuke the people that now is. But them that shal yet be borne, who shal admonish? 20. The world therfore is set in darknes, and they that dwel in it without light. 21. Because thy law is burnt, therfore no mā knoweth the works that haue been done by thee, or that shal begin. 22. For if I haue found grace with thee, send the Holie Ghost to me, & I wil write

al that hath been done in the world from the beginning, the things that were written in thy law, that men may finde the pathe: and they that wil liue in the later times, may liue. 23. And he anſwered me, and ſayd: Goe gather together the people, and thou ſhalt ſay to them, that they ſeeke thee not for fourtie dayes. 24. And doe thou prepare thee manie tables of boxe, and take with thee Sarea, Dabria, Salemia, Echanus, and Aſiel, theſe fiue which are readie to write ſwiftly. 25. And come hither, and I wil light in thy hart a candle of vnderſtanding, which ſhal not be put out til the things be finiſhed, which thou ſhalt begine to write. 26. And then ſome things thou ſhalt open to the perfect, ſome thou ſhalt deliuer ſecretly to the wyſe. For to morrow this houre thou ſhalt begine to write. 27. And I went as he commanded me, and gathered together al the people, and ſayd: 28. Heare Iſrael theſe words: 29. Our fathers were pilgrimes from the beginning in Ægypt, and were deliuered from thence. 30. And they receiued the law of life, which they kept not, which you alſo after them haue tranſgreſſed: 31. and the land was giuen you by lot, and the land of Sion, and your fathers, and you haue done iniquitie, and haue not kept the wayes which the Higheſt commanded you. 32. And wheras he is a iuſt iudge, he hath taken from you in time that which he had giuen. 33. And now you are here, and your brethren are among you. 34. If then you wil rule ouer your ſenſe, & inſtruct your hart, you ſhal be preſerued aliue, and after death ſhal obtaine mercie. 35. For the iudgement ſhal come after death, when we ſhal returne to lyfe againe: and then the names of the iuſt ſhal appeare, and the deeds of the impious ſhal be ſhewed. 36. Let no man therfore come to me now, nor aske for me vntil fourtie dayes. 37. And I tooke the fiue men, as he commanded me, and we went forth into the field, and taried there. 38. And I was come to the morrow, and behold a voice called me, ſaying: Eſdras open thy mouth, and drinke that which I wil giue thee to drinke. 39. And I opened my mouth, and behold a ful cup was brought me, this was ful as it were with water: but the colour therof like as fire. 40. And I tooke it, and dranke, and when I had druken of it, my hart was tormented with vnderſtanding, and wiſdom grew into my breſt. For my ſpirit was kept by memorie. 41. And my mouth was opened, and was ſhut no more. 42. The Higheſt gaue vnderſtanding vnto the fiue men, and they wrote exceſſes of the night which were ſpoken, which they knew not. 43. And at night they did eate breade, but I ſpake by day, and by night held not my peace. 44. And there were written in the fourtie dayes two hundred foure Books. 45. And it came to paſſe whē they had ended the fourtie daies, the Higheſt ſpake, ſaying: 46. The former things which thou haſt written, ſet abrode, and let the worthie and vnworthie reade: but the laſt ſeuentie Books thou ſhalt keep, that thou mayeſt deliuer them to the wyſe of thy people. 47. For in theſe is the vaine of vnderſtanding, and the fountaine of wiſdom, and the ſtreame of knowledge. and I did ſoe.

Gen. 47. Deut. 4. Act. 7.

Ezech. 3.

CHAP.

CHAP. XV.

Esdras is bid to denounce, that assuredly manie euils wil come to the world. 9. God wil protect his people, the wicked shal be punished, and lament their final miseries, God reuenging for the good.



BEHOLD speake into the eares of my people the words of propheeie, which I shal put into thy mouth, sayth our Lord: 2. and see that they be written in paper, because they be faithful and true. 3. Be not afrayd of the cogitations against thee, neither let the incredulities trouble thee of them that speake. 4. Because euerie incredulous person shal dye in his incredulitie. 5. Behold I bring in, sayth our Lord, vpon the whole earth euils, sword, and famine, and death, and destruction. 6. Because iniquitie hath fully polluted ouer al the earth, and their hurtful workes are accomplished. 7. Therfore sayth our Lord: 8. I wil not now keepe silence of their impieties which they doe irreligiously, neither wil I beare with those things, which they practise vniustly. Behold the innocent and iust bloud crieth to me, & the soules of the iust crie continually. 9. Reuenging I wil reuenge them, sayth our Lord, and I wil take al innocent bloud out of them vnto me. 10. Behold my people is led to slaughter as a flock, I wil no more suffer it to dwel in the land of Ægypt. 11. But I wil bring them forth in a mightie hand and valiant arme, and wil strike with plague as before, & wil corrupt al the land thereof. 12. Ægypt shal mourne, & the foundations thereof beaten with plague, and with the chastisement which God wil bring vpon it. 13. The husbandmen that til the ground shal mourne, because their seedes shal perish by blasting, and haile, and by a terible starre. 14. Woe to the world and them that dwel therein. 15. Because the sword is at hand and the destruction of them, and nation shal rise vp against nation to fight, and sword in their hands. 16. For there shal be instabilitie to men, and growing one against an other they shal not care for their King, & the Princes of the way of their doings, in their might. 17. For a man shal desire to goe into the citie and can not. 18. Because of their prides the cities shal be troubled, the houses raised, the men shal feare. 19. Man shal not pitie his neighbour, to make their houses nothing worth in the sword, to spoyle their goods for famine of bread, & much tribulation. 20. Behold I call together, sayth God, al the Kings of the earth to feare me, that are from the Orient, and from the South, from the East, and from Libanus, to be turned vpon themselues, & to render

Apoc 6 v. 10. & 19. v. 2.

Mat 24. Luc. 21.

the things that they haue giuen them. 21. As they doe vntil this day to myne elect, ſo wil I doe, and render in their boſome. Thus ſayth our Lord God: 22. My righthand ſhal not ſpare ſinners, neither ſhal the ſword ceaſe vpon them that ſhede innocent bloud vpon the earth. 23. Fire came forth from his wrath, and hath deuoured the foundations of the earth, and ſinners as it were ſtraw ſet on fire. 24. Woe to them that ſinne, and obſerue not my commandments, ſayth our Lord. 25. I wil not ſpare them: depart ô children from the power. Defile not my ſanctification: 26. becauſe the Lord knoweth al that ſinne againſt him; therefore hath he deliuered them into death and into ſlaughter. 27. For now are euils come vpon the world, and you ſhal tarrie in them. For God wil not deliuer you, becauſe you haue ſinned againſt him. 28. Behold an horrible viſion, and the face of it from the eaſt. 29. And the nations of dragons of Arabians ſhal comeforth in manie chariots, and as a winde the number of them is caried vpon the earth, ſo that now al doe feare and tremble, that ſhal heare them. 30. The Carmonians madde for anger, and they ſhal goe forth as wild boares out of the wood, and they ſhal come with great power, and ſhal ſtand in fight with them, and they ſhal waſte the portion of the land of the Aſſirians. 31. And after theſe things the dragons ſhal preuaile mindful of their natiuitie, & conſpiring ſhal turne themſelues in great force to purſue them. 32. Theſe ſhal be troubled and hold their peace at their force, and ſhal turne their feet into flight. 33. And from the territorie of the Aſſirians the beſiegers ſhal beſiege them, and ſhal conſume one of them, and there ſhal be feare and trembling in their armie, and contentiou againſt their Kings. 34. Behold clouds from the eaſt, and from the north vnto the ſouth, and their face very horrible, ful of wrath and ſtorme. 35. And they ſhal beate one againſt an other, & they ſhal beate downe manie ſtarres, and their ſtarre vpon the earth, and bloud ſhal be from the ſword vnto the bellie. 36. And mans dung vnto the camels litter, and there ſhal be much feare, and trembling vpon the earth. 37. And they ſhal ſhake that ſhal ſee that wrath, & tremble ſhal take them: and after theſe things there ſhal manie ſhowers be moued: 38. from the ſouth, and the north: and an other portion from the weſt. 39. And the winds from the eaſt ſhal preuaile vpon it, and ſhal ſhut it vp, and the clouds which he raiſed in wrath, and the ſtarre to make terrour to the eaſt winde, and the weſt ſhal be deſtroyed. 40. And there ſhal be exaltel great and mightie clouds ful of wrath, and a ſtarre to terrifie al the earth, and the inhabitants therof, and they ſhal powre in vpon euerie high and eminent place a terrible ſtarre, 41. fire, and haile, & flying ſwords, and manie waters, ſo that al fields alſo ſhal be filled, and al riuers with the fulnes of manie waters. 42. And they ſhal throw downe cities, and wals, and mountaines, and hilles, and the trees of the woods, and the graſſe of the medowes, and their corne. 43. And they ſhal paſſe conſtant vnto Babylon, and ſhal raiſe her.

44. They

44. They ſhal come together againſt her, and ſhal compaſſe her, and ſhal power out the ſtarre, and al wrath vpon her, and the duſt and ſmoke ſhal goe vp euen into heauen, and round about ſhal lament her. 45. And they that ſhal remaine vnder her, ſhal ſerue them that terrified her. 46. And thou Aſia agreeing into the hope of Babylon, and the glorie of her perſon, 47. woe be to thee thou wretch, becauſe thou art like to her, and haſt adorned thy daughters in fornication, to pleaſe & glorie in thy louers, which haue deſired al wayes to fornicate with thee. 48. Thou haſt imitated the odious in al her workes, and in her inuentions: therfore ſayth God: 49. I wil ſend in euils vpon thee, widowhood, pouertie, and famine, and ſword, and peſtilence, to deſtroy thy houſes by violation and death, and glorie of thy vertue. 50. As a flower ſhal be withered, when the heate ſhal riſe that is ſent forth vpon thee, 51. thou ſhalt be weakned as a litle poore ſoule plagued and chaſtiſed of women, that the mightie and the louers may not receiue thee. 52. Wil I be zealous againſt thee ſayth our Lord, 53. vnles thou hadſt ſlayne myne elect at al times, exalting the ſlaughter of the hands, and ſaying vpon their death, when thou was drunken. 54. Adorne the beautie of my countenance. 55. The reward of thy fornication is in thy boſome, therefore thou ſhalt receiue recompence. 56. As thou ſhalt doe to my elect, ſayth our Lord, ſo ſhal God doe to thee, and ſhal deliuer thee vnto euil. 57. And thy children ſhal dye for famine: and thou ſhalt fal by the ſword, and thy cities ſhal be deſtroyed, and al thyne ſhal fal in the field by the ſword. 58. And they that are in the mountaines ſhal periſh with famine, and ſhal eate their owne fleſh, and drinke bloud, for the famine of bread and thirſt of waters. 59. Vnhappie by the ſeas ſhalt thou come, and againe thou ſhalt receiue euils. 60. And in the paſſage they ſhal beate againſt the idle citie, and ſhal deſtroy ſome portion of thy land, and ſhal deface part of thy glorie, againe returning to Babylon ouerthrowen. 61. And being throwen downe thou ſhalt be to them for ſtubble, and they ſhal be to thee fire: 62. and deuoure thee, and thy cities, thy land, and thy mountaynes, al thy woods and fruitful trees they wil burne with fire. 63. Thy children they ſhal lead captiue, and ſhal haue thy goods for a praye, and the glorie of thy face they ſhal deſtroy.

Apoc. 18.

CHAP. XVI.

Al are admonished, that extreme calamities shal fal vpon this world, 36. the penitent returning to iustice shal escape, 55. and as al things were made by Gods omnipotent powre at his wil, so al things shal serue to the reward of the blessed, and punishment of the wisked.

WOE to thee Babylon and Asia, woe to thee Ægypt, and Syria. 2. Gird yourselues with sackclothes and shirtes of haire, and mourne for your children, and be sorie: because your destruction is at hand. 3. The sword is sent in vpon you, and who is he that can turne it away? 4. Fire is sent in vpon you, and who is he that can quench it? 5. Euils are sent in vpon you, and who is he that can repel them? 6. Shal anie man repel the lion being hungrie in the woode, or quench the fire in stubble, forthwith when it beginneth to burne? 7. Shal anie man repel the arrow shot of a strong archer? 8. Our strong Lord sendeth in euils, & who is he that can repel them? 9. Fire came forth from his wrath, and who is he that can quench it? 10. He wil lighten, who shal not feare, he wil thunder, and who shal not be afrayde? 11. Our Lord wil threaten, and who shal not vtterly be destroyed before his face? 12. The earth hath trembled, and the foundations thereof, the sea tosseth vp waues from the depth, and the flouds of it shal be destroyed, and the fishes thereof at the face of our Lord, and at the glorie of his powre: 13. because his right hand is strong which bendeth the bow, his arrowes be sharpe that are shot of him, they shal not misse, when they shal begin to be shot into the ends of the earth. 14. Behold euils are sent, and they shal not returne til they come vpon the earth. 15. The fire is kindled and it shal not be quenched, til it consume the foundations of the earth. 16. For as the arrow shot of a strong archer returneth not, so shal not the euils returne backe, that shal be sent vpon the earth. 17. Woe is me: woe is me: who shal deliuer me in those dayes? 18. The beginning of sorrowes and much mourning, the beginning of famine and much destruction. The beginning of warres and the potestates shal feare, the beginning of euils and al shal tremble. 19. In these what shal I doe, when the euils shal come? 20. Behold famine, and plague, & tribulation, and distresse are sent al as scourges for amendment, 21. and in al these they wil not conuert themselues from their iniquities, neither wil they be alwayes mindful of the scourges. 22. Behold, there shal be good cheape victuals vpon the earth, so that they may thinke that peace

is directly cõming toward thom,& then ſhal euils ſpring vpõ the earth, ſword,famine, and great confuſion. 23. For by famine manie that inhabit the earth ſhal dye, and the ſword ſhal deſtroy the reſt that remained aliue of the famine, 24. and the dead ſhal be caſt forth as dung, and there ſhal be none to comfort them. For the earth ſhal be left deſert, and the cities therof ſhal be throwen downe. 25. There ſhal not be left a man to til the ground and to ſow it. 26. The trees ſhal yeald fruits, and who ſhal gather them? 27. The grape ſhal become ripe, and who ſhal tread it? For there ſhal be great deſolation to places. 28. For a man ſhal deſire to ſee a man, or to heare his voyce. 29. For there ſhal be left ten of a citie, and two of the field that haue hid themſelues in thicke woods,and cliffes of rockes. 30. As there are left in the oliuet, and on euerie tree, three or foure oliues. 31. Or as in a vinyeard when it is gathered there are grapes left by them, that diligently ſearch the vineyard: 32. ſo ſhal there be left in thoſe dayes three or foure, by them that ſearch their honſes in the ſword. 33. And the earth ſhal be left deſolate, and the fields therof ſhal waxe old, and the wayes thereof, and al the pathes therof ſhal bring forth thornes, becauſe no man ſhal paſſe by it. 34. Virgins ſhal mourne hauing no bridegromes, woman ſhal mourne hauing no huſbands, their daughters ſhal mourne hauing no helpe: 35. their bridegromes ſhal be conſumed in battel, and their husbands be deſtroyed in famine. 36. But heare theſe things, and know them ye ſeruants of our Lord. 37. Behold the word of our Lord, receiue it: believe not the Gods of whom our Lord ſpeaketh. 38. Behold the euils approch, and ſlacke not. 39. As a woman with child when ſhe bringeth forth her child in the ninth month, the houre of her deliuerance approching, two or three howres before, paines come about her wombe, and the infants comming out of her wombe, they wil not tarrie one moment. 40. So the euils ſhal not ſlacke to come forth vpon the earth, and the world ſhal lament, and ſorowes ſhal hold it round about. 41. Heare the word, my people: prepare your ſelues vnto the fight, & in the euils ſo be ye as ſtrangers of the earth. 42. He that ſelleth as if he ſhould flye, & he that buyeth as he that ſhould looſe it. 43. He that playeth the marchant, as he that ſhould take no fruit: and he that buildeth as he that ſhould not inhabite. 44. He that ſoweth, as he that ſhal not reape: ſo he alſo that pruneth a vineyard, as if he ſhould not haue the vintage. 45. They that marie ſo as if they ſhould not get children, and they that marie not, ſo as it were widowes. 46. Wherfore they that labour, labour without cauſe: 47. for foreners ſhal reape their fruits, and ſhal violently take their goods, and ouerthrow their houſes, and lead their children captiue, becauſe in captiuitie, and famine they beget their children. 48. And they that play the marchants by robrie, the longer they adorne their cities and houſes, and their poſſeſſions and perſons: 49. ſo much the more wil I be zealous toward them, vpon their ſinnes, ſayth our Lord. 50. As a whore enuieth an

honeſt and very good woman: 51. ſo ſhal iuſtice hate impietie whe ihe adorneth herſelfe, and accuſeth her to her face, when he ſhal come that may defend him that ſearcheth out al vpon the earth. 52. Therfore be not made like to her, nor to her works. 53. For yet a little while and iniquitie ſhal be taken away from the earth, and iuſtice ſhal reigne ouer you. 54. Let not the ſinner ſay he hath not ſinned: becauſe he ſhal burne coales of fire vpon his head, that ſayth I haue not ſinned before our Lord God and his glorie. 55. Behold our Lord ſhal know al the works of men, and their inuentions, and their cogitations, aud their harts. 56. For he ſayd: Let the earth be made, and it was made: let the heauen be made, and it was made. 57. And by his worde the ſtarres were made, and he knoweth the number of the ſtarres. 58. Who ſearcheth the depth and the treaſures therof: who hath meaſured the ſea, and capacitie therof. 59. Who hath ſhut vp the ſea in the middeſt of waters, and hath hanged the earth vpon the waters with his word. 60. Who hath ſpred heauen as it were a vault, ouer the waters he hath founded it. 61. Who hath put fountaines of waters in the deſert, and lakes vpon the tops of mountaines, to ſendforth riuers from the high rocke to watter the earth. 62. Who made man and put his hart in the middes of the bodie, and gaue him ſpirit, life, and vnderſtanding. 63. And the inſpiration of God omnipotent that made al things, and ſearcheth al hid things, in the ſecrets of the earth. 64. He knoweth your inuention, and what you thinke in your harts ſinning, and willing to hide your ſinnes. 65. Wherfore our Lord in ſearching hath ſearched al your works, and he wil put you al to open ſhame, 66. and you ſhal be confounded when your ſinnes ſhal come forth before men, and the iniquities ſhal be they, that ſhal ſtand accuſers in that day. 67. What wil you doe? or how ſhal you hide your ſinnes before God and his Angels? 68. Behold God is the Iudge, feare him. Ceaſe from your ſinnes, and now forget your iniquities to doe them anie more, and God wil bring you out, and deliuer you from al tribulation. 69. For behold the heate of a great multitude is kindled ouer you, and they ſhal take certaine of you by violence, and ſhal make the ſlaine to be meate for idols. 70. And they that ſhal conſent vnto them, ſhal be to them in deriſion, and in reproch, and in conculcation. 71. For there ſhal be place againſt places, and againſt the next cities great inſurrection vpon them that feare our Lord. 72. They ſhal be as it were madde ſpearing no bodie, to ſpoyle and waſte yet them that feare our Lord. 73. becauſe they ſhal waſte and ſpoyle the goods, and ſhal caſt them out of their houſes. 74. Then ſhal appeare the probation of mine elect, as gold that is proued by the fire. 75. Heare my beloued, ſayth our Lord: Behold the dayes of tribulation are come: and out of them I wil deliuer you. 76. Doe not feare, nor ſtagger, becauſe God is your guide. 77. And he that keepeth my

Eccli. 23.
Luc 16.
Gen. 1.
Pſal. 146. v. 4.
Iob. 38.

commandment

commandments, and precepts, ſayth our Lord God : Let not your ſinnes ouerweigh you, nor your iniquities be aduanced ouer you. 78. Woe to them that are entangled with their ſinnes, and are couered with their iniquities, as a field is entangled with the wood, and the path therof couered with thornes, by which no man paſſeth, and it is cloſed out, and caſt to be deauoured of the fire.

FINIS.

A TABLE OF THE EPISTLES TAKEN FORTH OF THE OLD TESTAMENT, vpon certayne feſtitual dayes.

The other feaſtes, and al the ſundayes haue their Epiſtles in the new Teſtament. As is there noted.

In the feaſt of our Bleſſed Ladies Conception. *Prou.* 8. *v.* 22. *to the v.* 36.
S. Iohn Euangeliſt. Eccli. 15. *v.* 1. *to v.* 7.
The Epiphanie. *Iſaiæ* 60. *v.* 1. *to v.* 7.
Candlemaſſe day. *Malach.* 3. *v.* 1. *to v.* 5.
S. Thomas Aquinas. *Sap.* 7. *v.* 7. *to v.* 15.
The Annunciation of our B. Ladie. *Iſaiæ.* 7. *v.* 11. *to v.* 16.
S. Marke. *Ezechiel.* 1. *v.* 5. *to v.* 14.
S. Philippe and S. Iames. *Sap.* 5. *v.* 1. *to* v. 6.
S. Iohn ante portam Latinam, *the ſame.*
The Natiuitie of S. Iohn Boptiſt. *Iſa.* 49. *v.* 1. *to v.* 6. *&* *v.* 23.
Viſitation of our B. Ladie. *Cant.* 2. *v.* 8. *to v.* 15.
The octaue of S. Peter and S. Paul. *Eccli.* 44. *v.* 10. *to v.* 16.
S. Marie Magdelen. *Cant.* 3. *v.* 2. *to* 6. *&* *ca.* 8. *v.* 6. *to* 8.
S. Anne. *Prouerb.* 31. *v.* 10. *to the end of the chap.*
The Aſſumption of our B. Ladie. *Eccli.* 24. *v.* 11. *to* 21.
Decollation of S. Iohn Baptiſt. *Iere.* 1. *v.* 17. *to the end.*
The Natiuitie of our B. Ladie. *Prouerb.* 8. *v.* 22. *to* 36.
S. Mathew. *Ezech.* 1. *v.* 10. *to.* 15.
S. Martin. Eccli. 44. *v.* 25. *&* *ca.* 45. *v.* 1. *to v.* 9.
S. Cecilie. *Eccli.* 51. *v.* 13. *to* 18.
S. Catherin. *Eccli.* 51. *v.* 1. *to* 13.
In the Anniuerſarie of the dead. 2. Mach. 12. *v.* 42. *to the end of the chapter.*

AN HISTORICAL TABLE
OF THE TIMES, SPECIAL PERSONS, MOST NOTABLE THINGS, AND CANONICAL BOOKS OF THE OLD TESTAMENT.

Anni mundi.	Patriarchs.	Especial points of the sacred historie of Gods Church euer visible.	Schismes & infidelitie.	Canonical Scriptures.
a The first yeare & first week.	Adam the first man, of whom al mankind is propagated.	*a* Creation of heauen and earth, and al things therin, in six dayes. *Gen.* 1. Man last created was made Lord of al corporal creatures of this lower world, & placed in Paradise. *Gen.* 2. For transgressing Gods commandement Adam and Eue were cast out of paradise. But by Gods grace repenting had promise of a Redeemer. *Gen.* 3. Cain the first borne became a husbandman, Abel next borne, a shepheard. *Gen.* 4.		Genesis conteyneth the historie of the visible Church from the beginning of the world to the death of Ioseph in the yeare of the world. 2340.
b 130.	Seth borne.	God respecting Abels sacrifice, and not Cains, Cain killed Abel. *Gen.* 4. Seths children and other faithful were called the sonnes of God to distinguish the the true Church from the wicked citie begun by Cain. *Gen.* 6.	Cain went forth from the face of our Lord; began a new city opposite to the Citie of God. *Gen.* 4. *v.* 16.	
c 235.	Enos borne.	In the dayes of Enos began publike prayers of manie assembling together (besides Sacrifice, which was before.) *Gen.* 4. *v.* 26.	His generations in the right line to Lamech, who slew him, are these, with out notice of time whē they were borne or dyed: Enoch, Irad, Mauiael, Mathusael, Lamech. *Gen.* 4. *v.* 17.	
d 325.	Cainan			
e 395.	Malaleel			
f 450.	Iared			
g 622.	Enoch	Enoch a Prophet pleased God in al his wayes. None borne in the earth like to Enoch. *Eccl.* 49. *v.* 16.		
h 687.	Mathusala			
i 874.	Lamech.			
k 930.		*k* Adam dyed at the age of 930. yeares. *Gen.* 5. *v.* 5. To whom Seth succeeded chief Patriarch. And so in the rest.		
l 987.		*l* Enoch in the yeare of his age 365. was seen no more: because God tooke him. *Gen.* 5. *v.* 24. *Enoch was translated that he should not see death. Heb.* 11. *v.* 5.	Some declining from God, & matching in mariage with Cains race begat those monstruous men huge of stature, most wicked & cruel called giants. *Gen.* 6. *v.* 4.	
m 1042.		*m* Seth dyed in the yeare of his age. 912.		
n 1056.	Noe bor.			
o 1140.		*o* Enos dyed anno ætatis 905.		
p 1265.		*p* Cainan dyed, anno ætatis 980.		
q 1290.		*q* Malaleel dyed, anno ætatis 895.		
r 1422.		*r* Iared dyed, anno ætatis 962.		
s 1536.		*s* Noe the Preacher of iustice, forewarned al men, that except they repented, God would destroy them with a floud.		
t 1556.	Sem bor. *And also was two yeares* Cham & Iapher.	And by Gods commandment built an Arke (or ship) wherin himself, & his familie, with other liuing creatures, were preserued from drowning.		

Anni mundi.	Patriarchs.	The sacred Historie.	Schismes and infidelitie.	Scriptures.
u 1651.		*n* Lamech dyed (before his father) in the yeare of his age 777.		
w 1656.		*w* Mathusala dyed, anno ætatis 969 immediately before the floud, as seemeth most probable.		
x 1656.		*x* The same yeare of the world, 1656. the 17. day of the second month, Noe with his three sonnes, his wife, & their wiues, in al eight persons, and seuen payres of euerie kind of cleane liuing creatures, and two payres of vncleane entered into the Arke. And presently it rayned fourtie dayes & nights together. Wherby al liuing creatures on the earth out of the arke were drowned *Gen.*7.	Al Cains race, with other wicked infidels, were vtterly destroyed by the flould. *Gen.* 7.	

THE END OF THE FIRST AGE.
AND BEGINNING OF THE SECOND.

y 1658.	Arphaxad borne *the sonne of Sem.*	The whole earth being couered with water, Noe with his familie, and other liuing creatures remained in the arke twelue months & ten dayes (*a iust yeare of the sunne*) then comming forth built an altar and offered sacrifice. Which God accepting blessed them for new increase. *Gen* 8. *&* 9.		
z 1693.	Cainan. *			* *Not affirming but supposing that Cainã was the sonne of Arphaxad we place him here: and Sale 30. yeares after.*
a 1723.	Sale,			
b 1753.	Heber,			
c 1787.	Phaleg,	*c* Heber consented not to the building of Babel. And therfore his familie kept stil their former language, which thenceforth for distinction sake, was called the Hebrew tongue. He liued to see Abrahams father. And Noe, Sem, Arphaxad, Phaleg, & other most godlie men liued some part of Abrahams time, who was neuer corrupted in faith nor religion.	Nemrod the sonne of Chus, and nephew to Cham, about three score yeares after the floud, by force and sutteltie drawing many folowers, began a new sect of infidels. And afterwards was the principal authour of building the towre of Babel. Where the tongues of the builders were confounded, & so they were seperated into many nations, about 130. yeares after the floud. *Gen.*10. *v.* 25. After Nemrod his sonne Belus reigned in Babylon, about the yeare of the world 1871. which was 215. yeares after the floud. And after him his sonne Ninus beginning to reigne about the yeare 1936. set vp idolatrie, causing his father to be honoured as the great God, called *Belus Iupiter*: and his grand father Nemrod, otherwise called *Saturnus*, or *Sator deorum*, the father of Gods.	
d 1817.	Reu,			
e 1850.	Sarug,			
f 1879.	Nachor,			
g 1908.	Thare,			
h 1979.	Abraham borne.			
i 2054.		*i* By Gods commandment, Abrahã at the age of 75. yeares hauing been much persecuted for religion, went forth of his countrie Chaldea. Wherupon his father Thare went as farre as Haran, in the cõfines of Mesopotamia. And Lot went further with him into Chanaan. Which countrie God then promised to giue him, and to multiplie his seede, and therin to blesse al nations. *Gen.*11. *v.*31. *&* 12. *v.*1. *&* 7.		

Anni mundi.	Patriarchs.	The sacred Historie.	Schismes and infidelitie.	Scriptures.
		THE END OF THE SECOND AGE. AND BEGINNING OF THE THIRD.		
k 2055.		k By occasiõ of famine in Chanaan, Abraham went into Ægypt with his wife and Lot. *Gen.* 12. *v.* 10.		
l 2056.		l They returned into Chanaan, became very rich: and God renewed his great promises to Abraham. *Gen.* 13.		
		m Lot (among others) being taken captiue, Abrahã with three hundred & eighteen men rescued them al. Wherupon Melchisedech offered sacrifice in bread and wine: blessed Abraham, & receiued tithes of him. *Gen* 14.		
n 2064.		n Sara long barren perswaded Abraham to	o Agar conceiued and	
o 2065.		take her handmaid Agar to wife.	brought forth a sonne,	
p 2078.		p Circumcision was instituted that Abrahã, and his sonnes, and al the men of his familie might be distinguished from others. *Gen.* 17. Sodom & Gomorrha with other cities were burnt with brimstone. From whence Lot was deliuered by Angels. *Gen.* 19.	who was named Ismael. *Gen.* 16.	
q 2079.	Isaac. borne.	q Sara conceiued and bare a sonne called Isaac. *Gen* 21.		
r 2104.		r Abraham by Gods commandement was readie to offer Isaac in sacrifice, but was stayed by an Angel. And former promises were renewed. *Gen.* 22.	Ismael attempting to corrupt Isaac in manners (which S. Paul calleth persecution. *Gal.* 4.) was cast out of Abrahãs house together with his mother. *Gen.* 21. *v.* 19 And neuertheles had twelue sonnes,	
s 2116.		s After the death of Sara, Abraham maried Cetura, by whom he had six sonnes. *Gen.* 25.		
t 2116.		t Isaac maried Rebecca the daughter of Bathuel, sõne of Nachor Abrahãs brother. *Ge.* 24.		
u 2139.	Iacob &	w Abrahã died at the age of 175 yeares. *Ge.* 25.	al dukes before Isaac had	
w 2154.	*Esau*	x Isaac blessed Iacob thinking him to be	any issue, *which S. Paul noteth.* 1. *Cor.* 15. *v.* 46. *First that is natural, afterward that which is spiritual.*	
x 2216.	borne.	Esau. *Gen.* 27.		
y 2217.		y Iacob going into Mesopotamie to flye the	Esau also had much issue,	
z 2224.	Ruben.	danger of his brothers threats, saw in sleep	& prospered in the world.	
a 2225.	Simeon.	a ladder reaching from the earth to heauẽ.	But his progenie, as also	
b 2226.	Leui.	*Gen.* 28. And being there he serued his vncle	Ismaels, & al Abrahams of	
c 2227.	Iudas.	Laban seuen yeares for his yonger daughter Rachael, receiued Lia the elder; & serued other seuen for Rachael. And six more for certaine fruit of the flocks. *Gen.* 29. 30.	spring by his last wife Cetura, were excluded from the promised enheritance & other blessings. *Gen.* 25. *v.* 5. & 6. & *c.* 28. *v.* 4. & 14.	
	Dan.			
	Nephthali.			
	Gad.			
d 2230.	Aser.	e Iacob returning frõ Mesopotamia wrestled		
e 2236.	Issachar.	with an Angel, & was called Israel. *Gen* 31.		
	Zabulon.	f Rachael dyed, & was buried in Bethleem.		
f 2246.	Ioseph b.	*Gen.* 35. *v.* 18. & 19.		
	Beniamin	g Ioseph was sold, & caried into Ægypt; and		
g 2247.	borne.	shortly after cast into prisõ, where he interpreted the dreames of two Eunuchs. *Gen.* 37.		
h 2259.		h Isaac dyed at the age of 180 yeares.		
i 2276.		i Ioseph interpreting King Pharao	Apis King of Argiues, of Iupiters race, going into Ægypt, taught the people to plaue vines, and make wine, to plow with oxẽ, & to sow & reape corne, was	

Anni mundi.	The line of Leui.	The line of Iudas.	The sacred historie.	Schismes and infidelitie.	Scriptures.
			his dreames & giuing wise counsel to prouide for the scarsitie to come was made ruler of Ægypt. He then maried, & had two sonnes, Manasses & Ephraim, in the seuen yeares of plentie. *Gen.* 41.	made their King & after his death honoured in the forme of an oxe, for their great God. *S. Aug. li.* 18. *c.* 5. *de ciuit.*	
	Caath	Phares.	k Iacob sent his ten sonnes into Ægypt to bye corne. Where they were threatned as suspected spies, and one was kept in prison, til they should bring their brother Beniamin. *Gen.* 42.	As people increased so idolatrie was multiplied, and innumerable Gods feyned and serued with superstitious rites in al heathen nations. Amongst which first the Assirians, and at last the Romans held the principality, others in respect of them were of lesse powre, or of shorter time, and as it were dependents of them: as S. Augustin obserueth. *li.* 18. *c.* 2. *de ciuit.*	Iob either of the progenie of Nachor, or as seemeth more probable of Esau, liued the same time; in which the children of Israel were pressed with seruitude in Ægypt. Himselfe writ the historie of his affliction in the Arabian tongue which Moyses translated into Hebrew.
l 2169.			*l* They returning into Ægypt with Beniamin in their cõpanie, Ioseph first terrified them, afterwards manifested himself vnto them. And sending for his father and whole kinred, they al went into Ægypt. *Gen.* 43. 44 45. & 46.		
m 2286.			*m* Iacob blessed & adopted the two sonnes of Ioseph, preferring Ephraim the yonger before Manasses. *Gen.* 48. prophecied of al his twelue sonnes, and in Iudas of Christ. *Gen.* 49. *v.* 10. And thẽ dyed.		
	Amrã.	Esron.	*n* Ioseph buried his father in Chanaan, and nourished his brethren with their families, as their patron & superiour. *Gen.* 50. *v.* 8.		
o 2340.			*o* He dyed at the age of 110. yeares *Gen.* 50.		
p 2401	Aaron. borne.		After his death the Superioritie of the children of Israel descended not to his sonnes, but to his brethren, & rested in Leui the third brother liuing lõgest of al the twelue, to the age of 137. yeares. *Exo.* 6. *v.* 16. whose genealogie is there declared to shew the descent of Aaron & Moyses.	About this time was Atlas the great astronomer brother of Prometheus, grãdfather to Mercurius the elder, whose nephew Mercurius, otherwise called Trismegistus, the master of moral philosophie, must needs be a good while after Moyses. *S. Aug. l.* 18. *c.* 39. *de ciuit* Also Cecrops the first King & builder of Athes, was in Moyses time, after him	The booke of Exodus conteyneth the affliction and deliuerie of the children of Israel, & precepts of Gods law.
q 2404.	Moyses borne.	Aram.	*r* Moyses an infant of three months was put in a basket on the water, & takẽ thence by Pharaos daughter, nurced by his owne mother, and brought vp in Pharaos court. *Exo.* 2.		
f 2244.			*f* At the age of fourty yeares he went to his brethren to comfortthẽ Where killing an Ægyptian that oppressed an Israelite, he was forced to fly into Madian. *Exod.* 2.		

Anni mundi.	High-Priests	The line of Iudas.	The sacred Historie.	Schismes and infidelitie.	Scriptures.
2484.		Aminadab.	t After other fourtie yeares God appeared to Moyses in a bush burning & not wasting. Sent him into Ægypt with powre to worke miracles, and to bring the children of Israel out of that bondage. u Pharao and the Ægyptians resisting were plagued with tē sundrie afflictions. At last the Israelites were deliuered, and Pharao with al his armie drowned. *Exo* 3.10.15.	Cadmus built Thebes, & the first that brought letters into Greece, more anciēt then many Paynime Gods. *S. Aug. l.* 18. *c.* 8. *&* *c.*	

THE END OF THE THIRD AGE.
THE BEGINNING OF THE FOVRTH AGE.

			w The law was giuen in Mount Sina the fiftieth day after their going out of Ægypt. *Exod.* 19.20.	In the absence of Moyses the people forcing Aaron to consent, made and adored a golden calf for God. *Exod.* 32.	
x 2485.			x The tabernacle, with al things perteyning therto, was prepared in the first yeare, and erected the first day of the second yeare of their abode in the desert. *Exod.* 40.		Leuiticus conteineth the Rites of Sacrifices, Priests, Feasts, Fasts, & Vowes.
	Aaron.		y In the same second yeare Aaron was consecrated High Priest, and his sonnes Priests, for a ordinarie succession: Moyses remaining Superiour extraordinarie during his life. *Leuit.* 8.	Nadab & Abiu offered strāge fire in sacrifice and were burnt to death. *Leuit.* 10.	Numeri, so called becausе in it are numbered the men of twelue tribes able to beare armes, also the Leuites deputed to Gods seruice about the tabernacle, & the mansiōs of the people in the desert, with other things happening in the 40. yeares of their abode there. Deuteronomie is an abridgement & repetition of the law, conteyned more largely in the former books.
			z Balaā a sorcerer hyred by Balac King of Moab to curse the Israelites, was forced by Gods power to prophecy good things of them. *Num.* 22 23.24.		
			a Moyses and Aaron doubting that God would not giue water out of a rock to the murmuring people, were foretold that they should dye in the desert, and not enter into the promised land. *Num.* 20.		
b 2523.	Eleazar		b Aaron dyed in the mount Hor, & his sonne Eleazar was made High-Priest. *Num.* 20.		
c 2524.			c Moyses repeated the law commending it earnestly to the people. Then dyed, and was secretly buried by Angels in the valley of Moab. *Deut.* 34.	Al nations generally besides the Iewes, seruing many false Gods, those thought thēselues most religious that were most superstitious,	
			To whom Iosue succeeded in temporal gouernement, his spiritual remaining in the High Priest. *Num.* 27. *v.* 20.		

Anni mundi.	High-Priests.	The line of Iudas.	The sacred historie.	Schismes and infidelitie.	Scriptures.
			d Al the children of Israel that came forth of Ægypt aboue the age of twentie yeares dyed in the desert except two, Iosue and Caleb. *Num.* 26. *v.* 64. 65.	and studious of art Magike, Nigromancy & the like. & euerie countrie yea almost euerie towne and village had their peculiar imagined Gods, as S. Athanasius discourseth, *Orat. contra idola.*	The book of Iosue is the first of those which are properly called Historical, declaring how the Israelites conquered and possessed the land of Chanaan, it conteineth the historie of 32. yeares.
			e Presently after Moyses death Iosue brought the people ouer Iordan into Chanaan. *Iosue.* 3. And in the space of seuen yeares conquered the land. *Iosue.* 6. &c.		
f 2531.			*f* And diuided the same amongst the tribes. *Iosue.* 13.		
g 2533.			*g* The tribes of Ruben Gad and half Manasses hauing receiued enheritance on the other side of Iordan,		
		Naasson.	*Num.* 32. *v.* 33. and now returning thither made an altar by the riuer side, which the other tribes suspecting to be for sacrifice, and so to make a schisme, prepared to fight against them: but they answering that it was only for a monument, al were satisfied, *Iosue.* 22.	The Romanes otherwise most prudēt accounted al inuēters of arts, conquerours of countriers, and al archiuers of great exploicts, at least after their deaths to be Gods. And not only men, but also manie other things were held for Gods.	
h 2556.			*h* Iosue at the age of 110. yeares dyed. *Iosue.* 24. *v.* 29. & had no proper succession.		
i 2556.			*i* Eleazarus the High-Priest dyed the same yeare, *Iosue.* 24. *v.* 33. And his sonne Phinees succeeded.		
	Phinees.		*k* After the death of Iosue the people were afflicted by forreine nations, God so permitting for their sinnes, but repenting he raised vp certaine captaines, who were called Iudges of diuers tribes without ordinarie succession, to deliuer & defend the countrie from inuasions.		The book of Iudges sheweth the state of the people of God the space of neere three hundred yeares after the death of Iosue, when they had sometimes tēporal gouerners of diuers tribes, some times none.
			These were in al fourteen in the space of neere 300. yeares.		
l 2564.			*l* Othoniel the first Iudge, of the tribe of Iuda, deliuered the Israelites from molestation of the King of Syria. He gouerned (comprehending also the intermission) fourtie yeares. *Iudic* 3. *v.* 11.	Neither did it suffice their phancies to cōmend themselues and their goods to the protection of few Gods but diuers things: yea and the same things according to diuers state to diuers Gods, and Goddesses.	
m 2528.			*m* And of the tribe of Beniamin the second Iudge, killed Eglon King of Moab, and so deliuered Israel, and slew ten thousand Moabites. *Iud.* 3.		
			n Samgar a husbandman the third		

Anni mundi.	High-Priests.	The line of Iudas.	The sacred Historie.	Schismes and infidelitie.	Scriptures.
			Iudge; killing six hundred Philisthimes with the culter of a plough defended Israel. *Iudic.* 3. *v.* 31. He with Aod, and the times wanting Iudges, gouerned seuentie fiue yeates.	As S. Augustin noteth, *li.* 4. *c.* 8. *de ciuit.* that they thought it not sufficient to cõmend their lands & possessions to one God, or Goddesse, but the fields to one, mountaines to another, litle hils to an other, valleys, or medowes to another. Likewise their cõne not al to one, but the seed newly sowne to one, beginning to brewerd to another, when it riseth & beginneth to haue knots to another, when it bladeth to another, when the eare springeth to another, when it is ripe readie to be reaped to another. And so without end more & more vaine Gods were imagined by the diuels suggestion, who so deluding men brought them to eternal ruine.	
o 2663.	Abisue.	Salmon.	o Barach by direction of Debora a Propheteesse, fighting against Sisara, chiefe captaine, of Iabin King of Asor, Iahil a stout woman slew the same captaine, striking a naile in his head, *Iud.* 4. They gouerned 38. yeares.		
p 2701.			p Gedeon cõfirmed by miracles that he was sent of God, ouerthrew the Madianites, and deliuered Israel, gouerning fourtie yeares. *Iud.* 6. 7. 8.		
q 2741.			q Abimelech the base sonne of Gedeon vniustly vsurping auctoritie, killed his seuenty brethren one only escaping, but within three yeares was hated of his folowers, & slaine by a woman. *Iud* 9.		
r 2744.			r Thola defended the countrie frõ inuasion of enimies three yeares. *Iud.* 10.		
s 2767.	Bocci.		s Iair a potent noble man defended the people twentie two yeares. *Iud.* 10. *v.* 3.		
t 2789.		Booz.	t Iepte first reiected but afterwards intreated by the anciẽts of the people, fought for them & ouerthrew the enemies. And vpõ an vndiscreet vow offered his daughter in sacrifice. *Iud.* 11.		
			u He killed in ciuil warre fourtie two thousand Ephraimites, and gouerned six yeares *Iud.* 12.		
w 2795.			w Abesan a fortunate good man ruled in peace seuen yeares. *Iudic.* 12.		
			About this time Booz of the tribe of Iuda maried Ruth a Moabite: by whõ the right line of Iudas descended by Phares to Dauid. *Ruth.* 4. *v.* 18. *&c.*	The people in this time of peace fel againe to idolatrie. For which God suffered the Philistimes to afflict them. *Iud.* 13.	The book of Ruth amongst other mysteries sheweth the genealogie of Dauid, of whose seed Christ was borne.
x 2802.			x Ahialon gouerned likewise in peace ten yeares. *Iud.* 12. *v.* 11.		
y 2812.		Obed.	y Abdon another nobleman gouerned eight yeares. *Iud* 12. *v.* 13.	The tribe of Dã set vp idolatrie. *Iud.* 18.	

Anni mundi.	High-Priests.	The line of Iudas.	The sacred Historie.	Schismes and infidelitie.	Scriptures.
ϗ2820.	Ozi.		ϗ Samson from his birth a Nazareite, of admirable strength, did manie heroical actes, killed many Philistimes in his life, and more by his owne death. He gouerned twentie yeares. *Iud.13.v.5.& c.ch.16.v.31.*	A hainous crime being committed in the tribe of Beniamin & not punished, the other Israelites made battle against them, & being themselues also great sinners lost manie men in two cõflicts, but in the third the tribe of Beniamin was almost destroyed. *Iud.19.v.20.* About the yeare of the world 2830. Troy was taken and destroyed by the Grecians. In which battel were Agamẽnon, Vlisses, Achilles, Nestor, & many others not indeed so renowmed for anie vertues or factes of their owne, as Homer, Horace, Virgil, Ouid, & others by poetical libertie & flatterie set them forth. But most folie appeareth in that the citie of Rome was afterwards cõmended to those Gods, which were taken in Troy, not able to defẽd themselues from inuasiõ and spoile. S. *Aug. li.1.c.3.ciuit.*	The foure books of Kings shew the state of the Church from the first Kings of Gods people to their captiuitie. And the two books of Paralipomenon doe repeate briefly some things written before, partly adde things omitted in other books.
a 2840.	Heli, *otherwise* Zaraias	Isai, or *Iesse.*	*a* Heli of the stock of Aaron by the line of Ithamar was High-Priest & gouerned Israel fourtie yeares. *1. Reg.4. v.18.*		
b 2880.	Maraioth.		*b* Samuel (whose mother being long barren had presented him an infant in the tẽple, according to her vow) was a Nazareite & a Prophet from a child. *1.Reg.1.& 3.* And after the death of Heli, gouerned the people of Israel before Saul twentie yeares. And with him twentie yeares more.		
c 2900.	Achimelech or Amarias.	Dauid *b.*	*c* By the importunitie of the people to haue a King, God appointed Samuel to annoint Saul. *1.Reg.10.* who at first gouerned wel, but afterwards declining from God was deposed, & Dauid annointed by the same Prophet Samuel. *1.Reg.16.* Yet Saul was not actuably depriued of the scepter so long as he liued. *1. Reg.31.*		
d 2920.	Abiathar, or Achitob.	Dauid King.	*d* Dauid King & Prophet ruled his Kingdom as a right patterne of al good Kings: made the book of Psalmes ful of al diuine knowledge, prepared meanes for building the temple, ordained diuers sorts of musitians, and reigned fourtie yeares. *2. Reg. totus. 2.Par.23.&c.*		The Psalmes written by Dauid, a summarie of al holie Scriptures.
e 2960.		Salomon.	*e* Salomõ excelling in wisdom, prospered in this world. *3.Reg.3.&c.*		
f 2964.	Sadoc.		*f* He built the temple and adorned the same with al excellent furniture requisite for Gods seruice: disposing al in order, as Dauid had ordained.		

THE END OF THE FOVRTH AGE.

Anni mundi.	High-Priests.	Kings of Iuda.	The sacred historie.	Schismes and infidelitie.	Scriptures.
			THE BEGINNING OF THE FIFTH AGE.		
g 2972.			g The temple being finished in seuen yeares, was then dedicated most solemnely, with exceeding deuotion of the King and al the people with abundance of sacrifices. And afterwards the same King Salomon writ three sapiētial books. The Prouerbes, Ecclesiastes, & the Canticle of Canticles. But in his old age fel from God, and it is vncertaine whether he dyed penitent or no. He reigned fourtie yeares. 3. *Reg.* 11.	Ieroboā the first King of the ten tribes made a wicked schisme, setting vp two golden calues in Bethel and Dan: which most of the people serued as their Gods. He reigned 22. yeares. 3. *Reg* 12.	The Prouerbes. Ecclesiastes Canticle of Canticles.
h 3000.		Roboam.	h King Roboam leauing the aduise of ancients & following yong counselers, offended the people: and his seruant Ieroboam was made King of ten tribes: only Iuda & Beniamin remayning to him. He reigned seuenteen yeares. 3. *Reg.* 14. *v.* 21.	After him were these Kings of diuerse families of the same ten tribes. Nadab sōne of Ieroboā reigned two yeares. 3. *Reg.* 14	
	Achimaas.			Basa of the tribe of Issachar reigned 24. yeares. 3. *Reg.* 15.	
i 3017.		Abias.	i His sōne Abdias reigned wickedly three yeares. 3. *Reg.* 15. *v.* 2.	Ela two yeares. 3. *Reg.* 16.	
k 3020.		Asa.	k Asa a good King destroyed idolatrie, and reigned 41. yeares. 3. *Reg.* 15.	Zābri but seuē dayes. 3. *Reg.* 16. *v.* 15. Amri 12. yeares wherof Thebni reigned in ciuil warre against him three yeares. *v.* 22. Achab maried Iezabel a Sidoniā, & serued Baal, reigning 21. yeares. 3. *Reg.* 10. *&c.*	
	Azarias				
l 3061.	Iohanam.	Iosaphat.	l Iosaphat gouerned the Kingdom wel 25. yeares, 3. Reg. 22. *v.* 42. & 43. sauing that he ioyned affinitie with Achab King of Israel, and with Iezabel. 2. *Paral.* 18. *v.* 1.		Elias Elizeus & diuers other Prophets preached, & did manie miracles in the Kingdō of Iudā & Israel, not writing any particular books.
m 3086.		Ioram.	m Ioram reigned wickedly eight yeares. 4. *Reg.* 8. *v.* 17. *&* 18. 2. *Paral.* 21. *v.* 5. *&* 6. The three next are omitted by S Mathew.	Ochozias reigned two yeares. 3. *Reg.* 22. *v.* 52.	
	Ioiada.				
n 3094.		Ochozias.	n By the cuil counsel of his mother Athalia, Ochozias gouerned wickedly one yeare, & was slaine by Iehu together with Ioram King of Israel. 4. *Reg.* 8. *v.* 27. *&* *ch.* 9. *v.* 27. 2. *Paral* 22. *v.* 3. *&* 9.	Ioram twelue yeares. 4. *Reg.* 3. Iehu killed Ioram & Iezabel, destroying the whole house of Achab reigned 8. yeares. 4. *Reg.* 9. *&* 10.	
o 3095.			o Queen Athalia murthering the children of her owne sonne the late King, vsurped the Kingdom six yeares. 4. *Reg* 11. *v.* 1.	Ioachaz reigned 17. yeares. 4. *Reg* 13.	
p 3101.		Ioas.	p The yōgest sonne of Ochozias called Ioas being saued frō the slaughter, was made King by meanes of Ioiada High-Priest, and Athalia slaine. 4. *Reg.* 11. *v.* 4. He gouerned wel during the life of Ioiada. But afterwards fel to idolatrie, and	Ioas reigned sixteen yeares. 4. *Reg.* 13. *v.* 10. Ieroboam. 41. yeares. 4. *Reg.* 14. *v.* 23.	
	Zacharias.				

Anni mundi.	High-Priests.	Kings of Iuda.	The sacred historie.	Schismes and infidelitie.	Scriptures.
	Sadoc, or Ioathan.		caused Zacharias the High-Priest and sonne of Ioiada to be slaine. 2. *Paral.* 24. *v.* 22. And shortly after the same King was trecherously slaine when he had reigned 41. yeares. 4. *Reg.* 12. *v.* 20. & *Paral.* 24. *v* 25.	Zacharias reigned but six months. 4. *Reg.* 15. *v.* 8. Sellum but one month. 4. *Reg.* 15. *v.* 15.	
q 3142.	Sellum Helcias	* Amasias.	q Amasias beginning wel did some good things. 4. *Reg.* 14. *v.* 3. But after the spoile of the Idumeans he worshipped their idols. 2. *Paral.* 25. *v.* 14. And reigned 29 yeares. *ibidem.*	Manahem reigned 10 yeares. 4. *Reg.* 15. Phaceia two yeares 4. *Reg.* 15. *v.* 23. Phacee reigned 20. yeares. 4. *Reg.* 15. *v.* 27. Osee reigned nine yeares 4. *Reg* 17.	
r 3171.	Azarias	Ozias, or Asarias.	r Ozias sometime reigned wel, 4. *Reg.* 15. *v.* 3. but afterwards presuming to offer incense on the altar was repelled by the High-Priests, & presently strucken with leprosie, & cast out of the temple and citie. He liued after that he was King 52. yeares. 2. *Par.* 26. *v.* 16.		In the dayes of King Ozias was Isaias the Prophet. Likewise Osee: Ioel: Amos: Abdias: & Ionas.
s 3223.	Vrias.	Ioathan.	s Ioathan a godlie King gouerned a great part of his fathers time, and after his death sixteen yeares. 4. *Reg.* 15. 2. *Par.* 27.	The Kingdom of Israel hauing stood aboue two hundred & fiftie yeares was subdued by the Assirians & much people caried captiue into Assyria. 4. *Reg.* 17. *v.* 6.	
t 3239.		Achaz,	t Achaz a wicked King, after many benefits receiued from God, fel to idolatrie, reigning sixteen yeares, destroyed holy things, shut vp the temple, and peruerted many of the people. *Reg.* 16. 2. *Paral.* 28.	The Grecians euerie fourth yeare set forth enterludes in honour of Iupiter Olimpius, wherof began the count in Olimpias, about the yeare of the world 3247. And after six Olimpiades, that is, 24. yeares. Rome was built.	Micheas prophecied in the reigne of Ioathan: the former Prophets yet liuing.
u 3255.		Ezechias.	u Ezechias a most godlie King aduanced true religion, which was much decayed. He recouered health being mortally sicke, which was confirmed by miracle in the sunne returning backe: and made a Canticle of praise with thankes to God, & reigned 29. yeares. 4. *Reg.* 18. 2. *Paral.* 29. 30. 31. 32.	New inhabitantes being sent from Assiria into Iurie, mixed their paganisme with the Israelites religion, made many wicked & detestable Sectes. 4. *Reg.* 17. *v.* 29.	Nahum & Habacuc prophecied after the captiuitie of the ten tribes.
w 3284.		Manasses.	w Manasses for his great sinnes was caried captiue into Babylon, where he repented and was restored to his Kingdom: he reigned and liued in captiuitie 55. yeares. 4. *Reg.* 21. 2. *Par.* 33.		About this time happened the historie of Tobie, who liued in al 102. yeares. *Tob.* 14. *v.* 2.
x 3339.		Amon.	x Amon reigned euil two yeares. 4. *Reg.* 21. 2. *Par.* 33.		Sophonias prophecied in the reigne of Iosias King of Iuda.
y 3341.		Iosias.	y Iosias a very good King purged the Church of idolatrie, repayred the temple, celebrated a most solemne Pasch, was slaine in battel by		

Anni mundi.	High-Priests.	Kings of Iuda.	The sacred Historie.	Schismes and infidelitie.	Scriptures.
			the King of Ægypt, (which al the people much lamented, especially Ieremie the Prophet) when he had reigned 31. yeares. 4. *Reg.* 22. 23. 2. *Par.* 34. 35.	In the time of Numa the second King of the Romanes, Pithagoras taught transmigration of soules from one body to another.	Ieremie also began to prophecie being a child in the dayes of Iosias & continued in the captiuity of the two tribes. Baruch was his Scribe and also a Prophet.
3372.		Ioachaz, or *Iechonias.*	¶ Ioachaz otherwise called Iechonias, reigning but three months, was caried into Ægypt (where afterwards he dyed. 4. *Reg.* 23. *v.* 34.) and		
	Zaraias		Eliakim, otherwise called Ioakim, his brother was made King: Who in the third yeare of his reigne was caried into Babylon. 4. *Reg.* 23. *v.* 34. 2 *Par.* 36. *v.* 4. 5. and with him Daniel, and the other three children. *Dan.* 1.		Daniel began to prophecie also verie yõg in Babylon, & cõtinued after the relaxation from captiuitie.
			Shortly after which time happened the historie of Susanna. *Dan.* 13.		
			And the same Ioakim after his reigne of three yeares, liued other eight yeares in captiuitie. 4. *Reg.* 24. *v.* 1. 2. *Par.* 36. *v.* 4. & 5.		
a 3383.		Ioachin, otherwise Iechonias.	*a* Ioachin called also Iechonias, sonne of the former Iechonias, or Ioachaz, reigned but three months & was caried into Babylon and with him Ezechiel the Prophet & others. And his vncle Matthanias, otherwise named Sedecias was made King who reigned eleuen yeares. 4. *Reg.* 24. 2. *Paral.* 36.	A certaine captaine picking a quarel apprehended Ieremie, & by consent of principal men, cast him into a dungeon, the King not knowing therof. 4. *Reg.* 25. *Iere.* 37. 38.	Ezechiel prophecied also in the captiuitie, in the countrie neere to Babylon.
b 3394.	Iosedech.		*b* In the eleuenth yeare of Sedecias when King Iechonias the yonger was prisoner in Babylon, Ierusalem was taken, the Temple destroyed, & the people caried captiue into Babylon. 4. *Reg.* 25. 2. *Paral.* 36.	Ismael killed Godolias the gouernour, and others. 4. *Reg.* 25. *Iere.* 41.	
			In the meane time Daniel was in singular great estimation both with the faithful people, and Pagans, and was aduanced to authoritie as also by his meanes the other children, for which they were enuied and persecuted but were miraculously protected. *Dan.* 1. *ad* 7. & 13. 14.	Manie Iewes fled into Ægypt & fel to idolatrie, resisting and contemning Ieremies admonitions to the contrarie. *Iere.* 42. 43. 44.	

THE END OF THE FIETH AGE.

Anni mundi.	High Priests	The line of Dauid.	The sacred Historie.	Schismes and infidelitie.	Scriptures.
			THE BEGINNING OF THE SIXTH AGE.		
c 3418.	Iesus sonne of Iosedech.	*From the captiuitie the Iewes had no Kings: but the line of Dauid continued in these persons from Iechonias to Christ.*	c In the captiuitie by diligence of the Prophets, many Iewes had great zele in true religion. And about the 24. yeare of the captiuitie Assuerus, otherwise called Astiages, made Esther Queene, and wiched Aman seeking to destroy al the Iewes in those parts, was himself hanged on the gallowes which he had prepared for Mardocheus. *Esther. 7. & e.*	When the Monarchie came to the Chaldees by the power of Nachodonosor King of Babylon, there was greatest confusion of many Gods, and of al kinds of idolatrie.	The historie of Esther Mardocheus & Aman written in the book of Esther in the captiuitie.
d 3420.		Salathiel.	d Euilmerodach deliuered Iechonias (or Ioachin) from prison, and enterteyned him as a prince. 4. *Reg.* 25. *v.* 27.		
e 3464.			e Baltazar being slaine, Darius King of Medes & Persians possessed Babylon: and Cyrus succeeding Darius, released the Iewes from captiuitie,	And great dissentiō among the more learned Grecians. For the Pithagoriās put their chief happines, or *Summum bonum*, in the immortalitie of the soule. The Stoiks in moral vertues. The Academikes conceiued much of pure spirits, as Angels, but could affirme nothing. The Peripatetikes placed the consummation of al, in the aggregation of spiritual, corporal, & worldly prosperitie. The schismatical Samaritanes opposed against the building of the temple. 1. *Esd.* 4.	Esdras writ the relexation of the Iewes from captiuitie. And Nehemias the reparation of Ierusalem.
		Zorobabel	& gaue licence to Zorobabel & Iesus to reduce the people into Iurie. 2. *Par.* 36. *v.* 22. 1. *Esd.* 1.		
f 3465.			f The Iewes being returned into Ierusalem set vp an altar and offered sacrifice. 1. *Esd.* 3. *v.* 2.		
g 3466.			g The next yeare they began to build the temple. 1. *Esd.* 5. *v.* 8.		
h 3469.	Ioachin.	Abiud.	h Artaxerxes (otherwise called Cambyses, also Assuerus) forbade to perfect the temple. And Iesus the High-Priest returned into Babylon. 1. *Esd.* 4. *v.* 7.		
i 3470.			i Daniel vnderstood by vision that Christ should come within seuentie weeks which make 490. yeares from the perfecting of the temple, and the walles of Ierusalem. *Dan.* 9. *v.* 25.		
k 3490.	Eliasib.		k Aggeus & Zacharias the Prophets exhorted to build the Tẽple. 1. *Esd.* 5.		Aggeus. Zacharias.
l 3500.			l Iudith killed Holofernes, either about this time, or in the dayes of Manasses before the captiuitie. *Præfat Iudith.*		Iudith, either here, or before the captiuitie.
m 3502.		Eliacim.	m The temple being perfected Malachias (*who is supposed to be Esdras*) exhorted to offer sacrifice with sinceritie. *Mal.* 1. & 2.	The Saducees acknowledging only the fiue books of Moyses reiected al other Scriptures, & denied the resurrection.	Malachias.
n 3508.			n And Nehemias brought the Kings Edict for the reparation of Ierusalem. 2. *Esd.* 2.		

Anni mundi.	High-Priests.	The line of Dauid.	The sacred Historie.	Schismes and infidelitie.	Scriptures.
o 3509.			o Esdras, Nehemias, and others laboured in repayring Ierusalem, but were often interrupted. 2. *Esd.* 3.	The Scribes expoũded holy Scriptures sophistically.	
		Azor.			
p 3550.	Ioiada.		p About this time the citie was wel repayred with three wals. 2. *Esd.* 5. & 7. And so by the iudgement of some expositers, the count of seuẽtie weeks began, according to the prophecie of Daniel. *ch.* 9. *v* 26.	The Pharisees were precise in the letter corrupting the sense, mãking large hemmes of their garments, often washing themselues, and the like.	
	Ionathan				
q 3594.	Iaddus.		q Nehemias returning frõ Persia (or Chaldea) into Iurie found thicke water, for the fire which Ieremie had hid in a deep caue. 2. *Mach.* 1. *v.* 20. & 21.		
		Sadoc.			
r 3644.			r Alexander the great honoured Iaddus the High-Priest. *Ioseph. li.* 11. *c.* 8 *Antiq.*		
ſ 3689.	Onias.		ſ Onias a most zelous godly High-Priest. 2. *Mach.* 4. was persecuted by Simon a Church-warden, slaine by Andronicus a courtly minion. *v.* 34.		
		Achim.			
	Simon *Priscus.*		And after his death prayed for al the people. *ch.* 15. *v.* 12.		
t 3700.			t Iesus the sonne of Sirach writ the book of Ecclesiasticus in the time of this Simon High-Priest, as seemeth *ch.* 50. *v.* 24. & 25.	Sanaballat a Grecian obtained licence for his sonne in law Manasses, the Apostata High-Priest, to build a temple in Garizim. *Ioseph. li.* 11. *ch.* 8. *Antiq.*	Ecclesiasticus cõteyneth many moral precepts, and is a store house of vertues & holy mysteries.
	Eleazarus.				
v 3720.	*Manasses an Apostata.*	Eliud.	v The seuentie two Interpreters being sent by Eleazarus High-Priest to Ptolomeus Philadelphus King of Ægypt, trãslated the Hebrew Scriptures into Greeke.		
w 3750.	Onias.		w An other Iesus (Nephew of the former) translated Ecclesiasticus into Greeke. *Prolog. Eccli.*	Ananias an other false pretẽder built an other schismatical tẽple in Ægypt.	
	Simon.			In the time of Onias the second, his brother Iason obtayned for money to be High-Priest.	
x 3810.		Eleazar.	x Philo the elder writ the book of wisdom in Greek. *S. Ierome in pref.*		The book of wisdom is also repleniſhed with much doctrine of vertue, and of diuine mysteries.
	Onias.				
y 3825.			y Antiochus Epiphanes persecuted the Church most cruelly, like as Antichrist wil doe neer the end of the world. 1. *Mach.* 1. *v.* 11. & 2. *Mach.* 5. 6. 7.	Antiochus set vp the abomination of desolation wherof Daniel prophecied *ch.* 9.	
	Mathathias.				
z 3846.		Mathan.	z In defence of the Church Mathathias & his sonnes with others made warres, killed, & ouerthrew al their enemies, aduanced religion, clensed the temple, & deliuered the people from persecution. 1. *Mach.* 2. &c. 2. *Mach.* 8. & *seq.*	After Iasõ folowed more vsurpers of the High-Priesthood.	
a 3847.	Iudas. *Machabeus.*				The books of Machabees cõteine the historie of the Iewes from Alexander the
b 3853.	Ionathas.				
c 3869.	Simon.				

Anni mundi.	High-Priests.	The line of Dauid.	The sacred Historie.	Schismes and infidelitie.	Scriptures.
d 3878.	Ioannes. *Hyrcanus.*	Iacob.	*d* After the warres, the Iewes in Ierusalem writ to the Iewes in Ægypt, exhorting them to keep the feasts, & other rites, as they were obserued in Iurie. 2. *Mach.* 1. & 2.	Menelaus.	great to the time of Ioānes Hyrcanus High-Priest, aboue two hundred yeares.
	Aristobulus.			Lisimachus.	
e 3847.	Alexāder.		*e* Pompeius the great taking Ierusalem subdued the Iewes to the Romanes. He entered into the holy place, called Sancta Sanctorum, there prophaned holy things, caried away Aristobulus (who had been High-Priest) prisoner, and confirmed Hyrcanus in his place.	Alcimus.	
		Ioseph *the husband of the most B. Virgin Marie.*	After whom Cassius also spoyled the temple. *S. Aug. li.* 18. *c.* 45. *de ciuit.*		
	Hyrcanus.				
f 4000.			*f* S. Iohn Baptist was borne of Elizabeth, who had been long barren.		
		IESVS CHRIST.	And six months after, Christ our Sauiour was borne, of the B. Virgin Marie in Bethleem; circumcised, adored by the Sages, and presented in the Temple. When King Herod reigned in Iudea.	Herodiās held opiniō that Herod was Christ, the Messias, whō the Iewes, had long expected.	
	Antigonus.				
	Anaelus.				
g 4001.	Aristobulus.		*g* Ioseph fled with the child and his mother into Ægypt, & Herod murdered the innocent infantes.	*But Christ the Sonne of God cōming into this world cut of al these, and other old sectes. And from time to time cutteth of al hæresies, that rise against his Church.*	
	Iosue.				
h 4006.	Simon.		*h* Returning from Ægypt they dwelt in Nazareth.		
	Mathias.				
	Iosephus.				
i 4032.	Iozarus.		*i* Christ at the age of twelue yeares remayning in Ierusalem vnknowen to his parentes was found the third day in the temple amongst the Doctours.		The first holy Scripture of the new Testamēt was S. Mathewes Ghospel, written about the yeare of Christ 41. And the last was S. Iohns Ghospel the yeare 99.
	Eleazar.				
	Iosue.				
k 4030.	Annas.		*k* S. Iohn Baptist preached & baptized in Iordan.		
	Ismael.				
	Eleazar.				
	Simon.		Of whom Christ amongst others, was baptized, and fasted in the desert fourtie dayes.		
l 4034.	Caiphas.		*l* Christ crucified, redeemed mankind; arose from death; ascended to heauen; and sending the Holie Ghost planted his perpetual visible Church.		

The end of the sixth age, and of the old Testament.

A TABLE OF THE CHIEFE CONTENTS OF THE TEXT AND ANNOTATIONS of the old Teſtament.

The numbers ioyned to the citations of Scripture, if they be written thus, Gen. 4, 16. the firſt is the chapter, the ſecond the verſe. If thus, Gen. 4. 16. both are the chapters. If thus, Gen. 4, 16. 17. 18. the firſt is the chapter, al the reſt the verſes. If thus, Gen. 4, 16. 5, 7. it ſignifieth cap. 4. v. 16. and cap. 5. v. 7. This marke // ſignifyeth that if the matter ſpoken of be not in the text, it is either in the Annotations or marginal note of the text cited. Eccle. ſignifieth Eccleſiaſtes, Eccli. Eccleſiaſticus.

Beſides this and the precedent Table, the principal contents of the old Teſtament (eſpecially ſuch as concerne points of Controuerſie) are briefly ſet downe at the end of eth Age pag. 27. 45. 179. 630. & 827. of the firſt Tome, and pag. 939. of the ſecond.

A

Aaron of the Tribe of Leui deſigned to aſſiſt his brother Moyſes. Exod. 4, 14. 16. 30. Called the Prophet of Moyſes. Exod 7, 1. He yealded to make an idol. Exod. 32. Was conſecrated High-Prieſt. Leuit 8 In him and his ſeed the Prieſthood of the written law was eſtabliſhed. pag. 188. Leuit. 8. // Eccli. 45, 6. Ier. 31, 24. He once murmured againſt Moyſes. Num 12. He and Moyſes offended in doubting of God's wil. Num. 20. Pſal. 105, 16. He dyed in mount Hor. Num. 20. And is particularly prayſed. Eccli. 45, 7.

Abel offered ſacrifice ſincerely. Gen. 4. //. & pag. 29. & was ſlaine by his brother ibidem.

Abdias prophecied the captiuitie and relaxation of the Iewes, & the Incarnation of Chriſt the Redeemer of mankind. *Abdias per totum.*

Abiathar the High-Prieſt was depoſed. 3. Reg. 2.

Abimelech killed his brethren and

vſurped

vsurped gouernement. Iud. 9.

Abram left his country Chaldea for religion. Gen. 11, 31. 12, 1. & seq. Principal Patriarch t. 1. pag. 48. He & his seed were strangers in diuerse countries 430. yeares Gen. 15. Exod. 12. His name changed to Abraham. Gen. 17, 5. //. His singular faith and obedience. Gen. 22. His many vertues pag. t. 1. 183. & 186. He was neuer Idolate. t. 1. pag. 186. Ios. 14, 2. // He died at the age of 175. yeares. Gen. 25. His prayses. Eccli. 44, 20.

Absalon ambicious & sedicious. 2. Reg. 15. He perished in rebellion. 2. Reg. 18.

Abstinence. Gen. 1, 29. 30. 2, // n. 4. Item 3, 11. 9, 4. Exod. 12, 9. 13, 6. 21, 18. 22, 31. 29, 34 Leuit. 6, 24. 7, 18. 10, 8. 11, 34. 11, 4. 17, 28. 19, 7. 22, 8. 23, 14. Num. 6, 2 3. 4. 18, 10. Deut. 12, 16. 14, 1. Iudic. 13, 3. 4. 5. Tob. 1, 21. Iudith 12, 2. Ester. 4, 16. Ier. 35, 6. in the text and Annotations. Dan. 1, 8. 2 Mach. 7. Zach. 8, 14. 19. Ioel 2, 2. 15. see the word *Fasting*.

Accaronites durst not keep the arke of God. 1. Reg. 6.

Accidents remaine without subiect in the holy Eucharist. Gen. 1, //. n. 16.

Achans secret sinne punished in the multitude. Iosue 7.

Achitophel a wicked Councellour. 2. Reg. 17. Hanged himselfe. 2. Reg. 17.

Adam created in grace and knowledge. Gen 1, //. n. 26. Transgressing lost the same. Gen. 3, //. Repented and is saued Sap. 10, 1.

Adonai one of the names of God, is also read in place of Tetragramaton, the name of foure letters, which the Iewes pronounce not. Exod. 6, 3. //.

Adoration ciuil due to men. Gen. 23, 7. 43, 26. 47, // n. 3. 32. 50, 18. 1. Par. 29, 15. Adoration religious of holy persons & other things. *See the Angels in the places cited before in this Table.*

But diuine adoration is only due to God. Exod. 10. //. n. 1. at large. See *Idolatrie*.

Ægypt was diuersely plagued. Exod. 7. 8. &c.

Affinitie spiritual and carnal in certaine degrees hinder mariage. Leuit. 18, //. n. 6.

Agar lawfully married to Abraham. Gen. 6. //. n. 3.

Aggeus prophecied after the relaxation from captiuity, exhorting to build the Temple. Argum Aggei.

Ahias prophecied the diuision of Salomons Kingdom. 3. Reg. 11.

And afterwards the vtter ruine of Ieroboams house. 3. Reg. 14.

Alcimus an Apostata deceiued the Assidians. 1. Mach. 7. Did much wickednes and dyed miserably. 1. Machab. 9, 54.

Alleluya a voice of praise to God. Tob. 13, 23. Psal. 104. & 118 //. tit.

Alexander the Great brought the Monarchie to the Grecians. 1. Mach. 1. He honoured Iaddus the High-Priest. Exod. 39. in the marg. His Empire diuided into foure Kingdoms. Dan. 8, 8.

Almes-deeds. Exod. 22, 25. 23. 11. Leuit. 19, 10. 23, 22. 25. 34. Deut. 15, 7. 10. 24, 19. 3. Reg 17, 10. 2 Esdr. 8, 11. Psal 40, 1. 81, 4. 111, 9. Tobie 1, 4. 2, 11. 4, 5. 13. 12, 8. 14, 12. Prouerb. 3, 9. 28. 11, 18. 25. 13, 8. 14, 21. 31. 15, 27. 19, 17. 21, 13. 21. 25, 27, 27. Sap. 14, 22. 18, 16. 19, 17. 21, 13. 22, 9. Eccles. 3, 33. 12, 11. 17, 18. Isaiæ 58, 7. 59, 7. Ezech. 16, 49. 18, 7. Dan. 4, 24, 26.

Alphabet in hebrew is mystical and verie hard Annot. before the 118. Psal. and the Prophecie of Ieremie.

Altars erected for sacrifice Gen. 12, 7. 18, 18. Exod. 24, 4. 30, 1. 10. 37. 40. 10. 2. Reg. 24, 3. 3. Reg. 18, 32. 4. Reg. 18, 15. 2. Paralip. 15, 4, 1. 15, 8. 1. Esd. 3, 2. Ezech. 43, 13. 1. Machab. 4, 47. 56.

Aman required diuine honour. Esther 3, 2. & seq. // He fauoured Traytours. Esther 12, 7. Persecuted the Iewes. Esther 3. And himself was hanged. Esther. 7.

Ambition breedeth sedition. 2. Reg. 15. It deceiueth and ouerthroweth. 2. Reg. 8. Esther. 7. Ambition, aboundance, and idlenes are the cause of much corruption. Ezech. 16, 49.

Amos a heards man prophecied before the captiuitie of the then Tribes. Argum. Prophet Amos.

Amram nephew of Leui, and father of Moyses and Aaron, lawfully married his Aunt. Exod. 6, 20. // Leuit. 18, // n. 6. Num. 26, 59. //.

Angels offer mens prayers to God. Exod. 19, 9. // Tobiæ 12, 11. // at large. Resist the Diuel. Num. 22, 22. & seq.

Tobiæ 8,3. And wicked men. 2. Mach. 3, 23. & seq. specially Antichrist Dan. 12, in the text and Annotations. Their ministerie in the Church. t. 1. Pag 45. Exo. 3. // n. 2. 3, 18. 34, 28. Iud. 13, 3, // n. 10. Iob 9. They protect men and places. Gen. 48, 16. Exod. 14, 19. Ios. 5, 13. & seq. Iud. 2, 1. 7, 8. 2. Par. 32, 21. Tob. from the 5. to the 12. chapter. Iudic. 13, 20. Eccles. 5, 5. Baruch 6, 6 Dan. 10, 21. 11 per totum. 2. Mach. 11, 6. They are exceeding many Dan. 7, 10. They learne secrets one of another. Dan. 8, 13.

Anti-christ probably supposed to come of the Tribe of Dan. Gen. 49. // n. 17. The Iewes wil receaue him. Dan. 11, 22. & Annot. at L. He is prefigured. Iud. 9, 1. // n. 8. Iudith 5, 13. Dan. 8, 21. 11, 21 1. Mach. 1, 57. 2. Mach. 9, 28. He shal be strong and cruel for a short time. Dan. 7, 8. to wit three yeares and a halfe Ibid. v. 25. 12, 7. He shal then be ouerthrowne. Ezech. 39, 4.

Antiochus his cruel Edict 1. Mach. 43 1001. His repentance insicknes was not sincere nor fruitful. 1. Mach. 6, 12. 2. Mach. 9, 13. He dyed miserably. 1. Mach. 6. vsque ad v. 17. 2 Mach. 9, 9 He was a figure of Anti-Christ. 2. Mach. 9, 28.

Antiquitie a note of true doctrine. Deut. 32, 7. Iob 8, 8. Prouerb 22, 28. Eccles. 10. & 16. // Eccli. 8, 11. 12. Hier. 6, 16. Psal. 77, 5.

Aod by special inspiration killing Eglon, is not to be imitated. Iudic. 3, 20.

Apostasie from faith first happened to Cain. Gen. 4, 16. // After in Nemred. Gen. 11, 4. // In Ieroboam and others 734.

Arke of Noe how great. Gen 6, 15. // It was a figure of the Church. Gen. 7. // n. 23. at large.

Arke of the Testament much reuerenced. Num 7, 9. 18, 7 1 Reg. 4, 3. 6, 19. 7, 1. 2 Reg. 6, 17. 1. Par. 13. 2 Par. 5, 2. 8, 11. Psal. 77, 60. & seq. 2. Mach. 2, 4. & seq. Ouerthrew Dagon. 1 Reg. 5, 4.

Arphaxad King of the Medes vainly boasted. Iudith 1, 4.

Ashes a holy ceremonie Gen. 3. // n. 19. t. 1. pag. 30 Iudith 1, 4. 9, 1 Esther 4, 3. Sap. 18, 5 Dan. 9, 4. Ion. 3, 6. 1. Mach. 3, 47. 4, 39 & passim in Scriptura.

Assidians professed a Religious Rule of life. 1. Mach. 2, 42. 7, 13 & seq. 2. Mach. 9, 35. 12, 18. 14, 6. Threescore of them Martyrs. 1. Mach. 7, 16.

Auarice a detestable sinne, especially in Clergy men. 1. Reg. 2 12 & seq. 8, 3. & seq. Isa. 57, 9. Ier. 6, 13 8, 1. & seq.

Aureola an accidental glorie of Martyrs, holy Doctours, and Virgins. Dan. 12, 3.

B

Baal the false God of the Moabites, Madianites, Sidonians, and other nations. Num. 22. Worshipped sometimes by Iewes was once ouerthrowne by Gedeon Iudic. 6. Againe his Prophets destroyed. 3. Reg. 18, 40. 4. Reg 10, 25. 23, 5. King Ioas destroyed his temple. 2. Par. 23.

Babylon built. Gen. 11 // n 4. 7. Was long potent & glorious, but at last destroyed. Isa. 13. 47, 1. Ier. 5. 51. &c. Ezech. 21, 30.

Balaam the sorcerer first refused, afterwards attempted to curse Gods people. Num. 22. His asse spake. Num. 22. He Prophecied true & good things of Israel. Num. 23. &c. He was slaine together with the Madianites. Num. 31.

Baptisme prefigured. t. 1. p. 30. & 182. Psal. 105. // Ezech. 37, 25. It taketh away al sinnes. Gen. 17, 14. Exod. 14, 28. Isa. 44, 3 Ezech. 36, 25. Zach. 13, 1.

S. Iohn Baptist Precursour of Christ. Malach. 3, 1. & seq.

Baruch's Prophecie is Canonical scripture. Arg. Baruch.

Beda most modest in expounding holy Scripture. Gen. 11. // n. 12.

Behemoth an Elephant, or another greater beast, is subiect to Gods ordinance. Iob 40, 10. //

Belus Iupiter imagined by Idolaters to be the greatest God. Gen. 10. // n. 12.

Bel and the Dragon's historie. Dan. 14.

Beza corrupteth the Ghospel. Gen. 11. // n. 12. Saith God created man to fal. Eccli. 15, 11. //.

Blessing of creatures operatiue. Gen. 1. // n 28. t. 1. p. 45. item Gen. 27. & 28. It

belongeth to the greater to bleſſe the leſſe. Gen.14,'' n.19. Ioſue 8,34. Iud. 5, 2.''.

Braſen Serpent erected. Num.21. Was afterwards broken in pieces. 4.Reg.18. How it healed thoſe that were hurt. Sap.16,7.

Burden of Babylon (and the like) ſignifieth doleful and comminatorie prophecie of ruine. Iſa.13, 1.&c. Nahum 1,1.

C

Caath the ſonne of Leui, father of Amram, and Grand Father to Aaron and Moyſes.Exod.6.

Caluin contemneth al the Fathers. Annot. Gen.14.n.18. Maketh God the Authour of ſinne. Exod.7.'' n.3. Carpeth at Moyſes. Exod.32.'' n.11. Chargeth the booke of Wiſedome with errour.Sap.14.''.

Canon of the Church of Chriſt is an infallible Rule declaring which are diuine ſcriptures, and of more Authoritie then the Iewes Canon.See Annot. before Tobie.

Canticle of Canticles is a ſacred Colloquium or interlude. Arg. Cant. It perteyneth to three ſpouſes. Ibidem.

Captiuitie of the ten Tribes in Aſſiria. 4. Reg. 17. Captiuitie of the two tribes in Babylō had three beginnings.4.Reg. 24.2.Par.36.Ier.52,28.29.30. Dan.1.and the ſame Captiuitie was releaſed by degrees at diuers times 1. Eſdr.1.2.6.2. Eſdr. 2.

Catholike name deſigneth true Chriſtians and the true Church.Gen. 6.'' n. 2.Catholikes are ſpiritual ſoldiers.Iob 7,1. Al Catholikes participate in the prayers and other good works of al the iuſt.Pſal.118,63.

Ceremonies in the law of nature. t.1. p.30.Exod.17,11.Obſerued by Salomon, not expreſſed in the written law. 2. Par. 6,13.Preſcribed to lye on one ſide a certaine time. Ceremonial lawes at large from the middes of Exodus and the greateſt part of Leuiticus.Continually vſed in diuine ſeruice. 2. Mach. 5,19. & ſeq. Ordayned for three eſpecial cauſes. Leuit. 1,'' n.9.11,n. 4. See Gen.8. 20.14,18.15,9.17, 10.22, 26,5.18, 11. 33, 20.43, 4.26. Num. 1. 4. 5. 6. 7. 8. 9. 15. 1. Par. 23. 1. Eſdr. 6. Ceremonies in prayer. 3. Reg. 8, 22. 54.17, 21.18, 42. 2.Paral. 5. 12. Ceremonies of the Iewes were ſhadowes of future things. Exod. 13, 9.14. Num.15, 38. Deut.16, 1.Exech. 20. 10.

Children of the Church are the ſpiritual ſeed of Abraham. Gen. 14. 16.''

Choice to be made of deſires, words, and deeds. Eccli.36,20.21.

Chriſt our Redeemer true God and man promiſed. Gen. 3. 1, 15. 12, 3. 17, 19. 21. 22, 18. 16, 4. 28, 14. 49. 10. Num. 17, 8. 20, 8. 24, 17. Deut. 18, 18. 1. Reg. 2, 10. 35. 2. Reg. 7, 13. 2. Eſdr. 1, 1. Pſalm. 2, 21. 10. , 1. Iſaye 7, 15. 8, 6. 10. 9, 5. 11, 1. 10. 28, 16. 40, 9. 42, 1. 45, 1. 46, 10. 49, 1. 6. 10 50, 5. 52, 10. 59, 20. 53, 60, 1. 62, 11. Ierem. 23, 3. 30, 9. 33, 55. Ezech. 17, 22. 34, 11. 15. 22. 37. 24. Dan. 7, 13. 9, 24. Mich. 5, 1. Agge 2, 24. Zach. 2, 10. 3, 8. 9, 9. Mal. 3, 1.

He is true God, and the ſonne of God from al eternitie. Mich. 5, 1. Prou. 8, 22.

The Image of his father. Sap.7,26. By him al things are created. Pſal.32,6. He was prefigured by Abel. Gen. 4, 4. By Noe Gen. 7, 23. By Abraham. Gen. 12, 13. By Melchiſedech. Gen. 14, 18. and others innumerable, and foreſhewed by al the Prophets. His incarnation and birth of a Virgin. Iſa. 7, 14. in Bethleem Mich. 3. His paſſion Num. 21, 8. Pſal. 21, 78. 10, 22, Iſa. 53. Dan. 9, 26. His Reſurrection Pſal 15, 11 Ion. 1, 17. Oſee 6. Pſal. 67, 19. Sitteth at the right hand of God his father. Pſal. 100. Wil come to iudge the liuing & dead.Pſal. 95, 13. More of his Incarnation and other myſteries following may be ſeen,

Num. 24, 17. Pſal. 2. 8. 20 60. 84, 108. 109 Prou. 13, 4. Eccleſ. 6, 10. Iſa. 8. 9. 32. 40. 58. 64. 65. Ier. 30, 9. & ſeq. 31, 23. 34, 14. Baruch 3, 36. Ezech 16, 55. & ſeq. Dan. vbi ſup. Abdias v. 17. & ſeq. Mich. 5, 2. Habac. 3. Zach. 1, 9. 6, 12. 1 Mach. 14, 41 42. See alſo t 1. pag 29. 46. 180 641 and the continuance of the hiſtorie of the 6. Age, after the Machabees.

Chriſt was void of ſinne. Iſa. 55, 32. He is Lord of Lords, & King of Kings Ezech 37, 24. Pſal. 2, 6. 24, 7. Light of Gentils, and of the whole world. Iſa. 2, 5. 9, 1. 42, 6. 49, 6. 60, 1. 19.

Chriſtians called fiſhes. Gen. 1, 〃 n. 2. Are of three ſtates. t. 1. pag. 637. Their moleſtations Chriſt eſteemeth his owne. Zach. 18 Prou. 14, 31.

Church of Chriſt prefigured by the Arke of Noe. Gen. 7, 23 〃. By the Tabernacle. Exod. 40, 2. By the Iſraelites in the deſert. Deut. 33, 1. 2. By an enclоſed garden and ſealed fountaine Cant. 4, 12. By a doue Cant. 6, 8. By a vineyard. Pſ. 79, 9. Can. 2, 15 Ier. 2, 21. It is the proper inheritance of Chriſt. Pſal 2, 8. 88, 20 & ſeq Prou. 9, 〃. Zach. 6, 11. 12. & ſeq 14, 3. & ſeq. The Church is perpetual and viſible. Gen. 3, 〃. Pſal. 2, 8. 〃. Item Pſal. 44. 47. 88. Cant. 3. & ſeq. Iſa. 2, 2 33, 20. 54, 10. 61, 8. (which chapter our Sauiour hath taught to be vnderſtood of the Church Luc. 4. 62.) Ier. 4, 27. 5, 18. 30, 11. 31, 36. 33 - 337. 33. 1. Ezech. 9, 2. & ſeq. Ezech 11, 16. 17. 22. 20, 14. 48, 35. Dan. 2, 44 11, 32. Amos 9, lit. C. See the continuances of the Ages in their proper places, (as is noted before this Table) where this argument of the Churches viſibilitie is treated ex profeſſo. See alſo the hiſtorical Table.

The Church of Chriſt is vniuerſal conſiſting of al nations. Gen. 17, 5. t. 1. pag. 188. Leuit. 26, 42. 44. 1 Reg. 2, 20. t. 1. pag. 728 Aggeus 2, 3 Malach. 1, in the text and Annotations. See the Continuances and hiſtorical table aforeſaid. Pſal. 18, 〃 22, 23, 44 〃 66, & 86. per totum. 116. per totum. Iſa. 60, 1. & deniceps. It is more conſpicuous and more glorious then the Church of the old Teſtament. t. 1. pag. 187. 188. and the reſt cited heer before the letter A. Cant. 2, 2. Eccli 40, 22. Iſa. 26, 1. & ſeq. It cannot erre. Gen 21, 12. Deut. 17, 8. 9. 12. 4. Reg. 19. 21 Pſal. 88, 2. See the Canticles with the Annotations. Iſa. 2, 8. 44, 9 〃 59, 21. Ier. 14, 17. It is the only fold of Chriſts ſheep. Ezech 37, 24. Out of the Church is no ſaluation. Gen 7. 23. 〃 Iſa. 50, 2. Ezech. 15, 2. 7. 23, 38. Zach. 13, 8.

Circumciſion inſtituted. Gen. 10, pag. 181. Renewed Iоſue 5.

Circumſtances, doe aggrauate ſinne. Oſee 4, 15.

Cleane and vncleane a ceremonial diſtinction before Moyſes law. Gen. 7. more diſtinguiſhed by the law. Leuit. 11, 〃 &c.

Clergie men muſt be orderly called to their function. Leuit. 8, &c. Ier. 23, 21. And for their vertues. Iſa 66, 21. 〃 They ought not to ſerue for temporal reward. Iоſue 18, 17. Pſal. 5. 〃 Ezech. 34, 2. 3. Malach. 2, 1. They ought before others to haue compaſſion on the poore. Amos 6, 1. Their office is to water the whole world with true doctrine. t. 1. pag. 637.

Commandements of God are poſſible to be kept. Deut 30, 6 Pſal. 1, 1. 2. and in many Pſalmes (eſpecially the 118.) and in al the ſapiential books and Prophets. *See Grace.*

Communion of Proteſtants is no Sacrament, neither hath any miracle in it. Exod. 16, 15. 〃. *See Euchariſt.*

Communities and al Common welths require vnity, obſeruation of lawes, and eminent vertues of ſuperiours. 2. Mach, 3, 1. 〃.

Concubines in the old Teſtament were lawful wiues. Gen 16, 3. Iudic. 8, 30. 19, 10. 2. Reg. 15, 16.

Concupiſcence without conſent is not ſinne. Gen. 3, 1, 〃.

Confeſſion of ſinnes of diuerſe ſorts. Gen. 41, 9. Leuit. 16, 21. 39. 26, 40. Numb. 5, 6. Iоſue 7, 19 2. Reg. 24, 17. 1. Eſdr. 9, 6. 2. Eſdr. 9, 2.

Pſal 27,7.31,5.37,19,49,2.Prou.16,3.18, 17.18,13. Eccl. 4,25. 31. 7,34.17,27.Iſa. 38,15.Dan.9,5.

Conſcience in God moſt neceſſarie. Gen.32,// 1.Reg 16,4. Pſal.24, & many Pſalmes.Iſa.6.// 30,1.30,32. Habac.2,4. 1.Mach.3,18.

Conſcience guilty of wickednes tormenteth the ſinner.Eſther 7,6.

Conſideration directeth good works. Eccleſ 2,14.Eccli.32,24.

Conſtancie in good ſhal reape reward. Eccli.5,11.In freindſhip is moſt neceſſarie. Eccli. 9,14.

Conſuls in Rome gouerned by entercours.Mach.8,16.

Contempt of admonition aggrauateth ſinne. 4 Reg. 21.

Contrition a part of penance. Pſal.4,// 5,19.//. Ezech.33,11.& ſeq. Ioel 2,12.

Couenant betwen God & man.Exod.19. Deut.27,17.18. Ioſue 24,25. Couenant with men muſt be kept. 4.Reg.24,20.

Croſſe of Chriſt prefigured.t.1. P.45. Gen. 48,14.// Exod. 15,25.17,11. Leuit. 9,22. Num. 40. lit. a. Iſa.66,19.Ezech. 9,4.

Curſes for enormeous ſinnes. Deut. 27. & 18 He that maliciouſly curſeth is curſed of God.Sap.1,6.

Cuſtome in ſinne is hardly cured.Pſal. 2,9.// 50,2.// Ier.17,1. Oſee 13,2.

D

Dayes dedicated to Gods ſeruice. Gen. 2,2.

Damnation after this life is extreame miſerie. Sap.3,19.5,per totum.& remediles.Ibid.

Daniels whole book is Canonical. Arg.Dan.Daniel with other three children of the Royal bloud of Iuda were caried into Babylon. Dan.1. He diſcouered the falſe accuſation of Suſanna at the age of twelue yeares.Dan.13.And continued to prophecie to his old age. Dan. 13. He was of ſingular wiſedome. Ezech. 28,3. He was moſt holy. Ezech. 14,20.Dan.1,8. He and other three were aduanced. Dan. 3. He was zelous and withal diſcrete in Gods ſeruice. Dan.6, 10.He was defended by an Angel from the lions. Dan. 6,22. Prophecied of foure Monarchies.Dan.7. He was called the man of deſires. Dan. 9,23. He had the viſion of Chriſts comming within ſeuentie weeks of yeares. Dan. 9,20.

Darknes and other priuations are to the beauty and profit of the vniuerſal ſtate of al creatures.Dan. 3,72.

Dauid.of him is written al the ſecond book of Kings,part of the firſt & third, and from the eleuenth chapter to the end of the firſt of Paralipomenon. His poſteritie conſerued til Chriſt.1.Paral. 17,10. 2.Paral. 22,9. *See the Ages from the third.* He was in many reſpects a figure of Chriſt. 1.Reg. 17,25.& Pſal.3, 6. & paſſim. He made al the Pſalmes. Pref.Pſal.He is praiſed. Eccli.47,2.

Debora a Propheteſſe and figure of the Church Iudic.4,4.//7.

Deceit ſometimes lawful. Gen. 28,19. // Ioſue 8,2.

Dedication of things to God. 1. Par. 18,11. 16,10. & paſſim in ſcriptura. See Altar,Temple &c.

Deha the Greeke letter repreſenteth the forme of a muſical inſtrumēt called the Pſalter Pref.Pſal.

Detraction is as bad in the hearer as ſpeaker. Eccli. 18,28.

Diuels were created in grace. Eccli. 39,33. They require ſacrifice.Num.32, 2. They tempt men euen to the end of this life, Gen. 3,15. They delude their ſeruants. Iud. 18, 6.

Doctrine doth fructifie in the wel diſpoſed. Deut. 32,2. It is the bread of the mind. Eccli. 34,1.

Dreames of diuerſe kinds, and often from God. Gen. 37,5. & ſeq. 40,8. Leu. 19,26. Iud. 7,13. Eſther 11,3. Eccli. 34,1. Dan.2,// 2.Mach. 15,11.

Drunkennes deteſtable, dangerous, deceitful,beaſtly,hurtful to others, ſenſeles and inſatiable.Prou.23.//.

E

Eccleſiaſtes ſignifieth eminently, The Preacher. Arg. Eccli.

Eccleſiaſticus ſignifieth a Preacher. ibid. The book of Eccleſiaſticus is Canonical ſcripture. Prefat. Tobiæ & Eccli.

Eccleſiaſtical authoritie Num. 5, 2. Deut. 7. 8. 12. *See ſupreme* Head of the Church.

Eleazar a valiant ſoldier offered himſelfe to preſent death. 2. Mach. 6, 46.

Elias is yet liuing. Gen. 24 & t. 1. p. 31. 4 Reg. 2, 11. Eccli. 48, 10. His letters to King Ioram after his tranſlation. 2. Par. 21, 12. He ſhal returne to preach before the day of Iudgement. Malach. 4, 5. Eccli. 48, 10.

Elim an arrogant diſputer. Iob 32, 2. preferred his priuate ſpirit aboue al others. Iob 32, 12. peruerted the ſtate of the controuerſie. Iob 34, 9 " 35, 2.

Elizeus had the two ſpirits, of prophecie & of working miracles, as Elias had before 4. Reg. 2, 9. His particular miracles are written in the forth of the Kings.

Enchanters are ſometimes ſuffered to doe meruelous things, but not true miracles, nor al they deſire. Exod. 7, " n. 11. 8, 8. 9. 11.

Enoch yet liueth. Gen. 5, 24. " Eccli. 48, 10.

Epicures belieue not eternal puniſhment nor reward. Sap. 2, 6.

Equiuocation is ſometimes lawful. Gen. 12, 13. 20, 2. 27, 19. " at large, Iudith 11, 3 Mac 7, 26. 27.

Eſther moſt humble and prudent. Eſther 15, 8 a figure of our B. Lady, and of the Church. Eſther 9, 1. " The whole book of Eſther is Canonical Scripture. Arg. Eſther, & cap 10. lit. a.

Euchariſt a Sacrament and ſacrifice. Exod. 12, " at large, Malachie 1, 11. Prefigured by bloud. Exod. 24, 8. by the loaues of propoſition. Exod. 25, lit. c. By al old ſacrifices. Exod. 29. lit. c. Leu. 1, 3. " 14, 4. Ier. 33, 18. Chriſt's real preſence in the Euchariſt. Gen. 49, 11. Exod. 12, 3 " 16, 15. " at large. Pſal. 21, 27. " 33, 1. " 99, 5. " *See Paſchal lamb and manna.*

Euangeliſts ſignified by foure liuing creatures, and by foure wheels. Ezech. 1. & 10.

Eue was not borne, but built of Adams rib. Gen. 2, 22. She was a figure of the B. Virgin. Gen. 3, 20. ".

Example in gouerners is of great importance. Eccli. 10, 2. Mich. 3. Examples ought to moue. Ier. 44, 2. Oſee 8, 14.

Excommunication prefigured. Num. 5, 2.

Exequies for the dead. Gen. 24, 3. & t. 1. p. 184. 2. Reg. 1, 12. & pag. 639. 2. Par. 35, 25. 2, Mach. 12, 43. 44. 45. 46.

Exechias mortally ſicke recouered miraculouſly. 4. Reg. 20. Iſa. 38.

Ezechiel a Prieſt, a Prophet, & a Martyr. Arg. Ezech. The beginning and end of his prophecie is very hard. Annot. ib. He is often called the ſonne of man. Ezech. 2, 2. 3. &c.

His laſt viſion perteineth in ſome part to the Iewes, but more principally to the Church of Chriſt. Ezech. 39, " It cannot be expounded of the Iewes & their Temple Ezech. 41. ".

F

Faith. Without faith none can be ſaued. Prou. 14, 12. " Sap. 4, 1. ". Faith is the ground of al true vertues. Gen. 15, 6. Eccli. 26, 16. ". There is no true faith but the Catholike faith of the whole Church. Iſaie 50, 21. 60, 2. &c. faith alone doth not iuſtifie. Gen. 15, 6. ". 2. Par. 20, 20. " Pſal 33, 14. 15. & paſſim. faith and good workes gaine heauen. Num. 13, 1. ". Deut. 5, 1. Pſal. 14, 5. Cant. 4, 1. lit. e.

Faſts inſtituted. Num 29, 7. & and abſence t. 1. pag. 635. 2. Par. 20, 3. 1. Eſdr. 8, 21. Tob. 12, 8. Iudith 15, 4. Eſther 7, 3. Iſa. 58, 5. Ier. 35. 6. & Annot. n. 1. Dan. 9. 10. Ioel 1, 14. 2, 12. Zach. 7, 5.

Fathers and holy Doctours doe build and adorne the Church. Iſa. 60. " lit. f.

Faults muſt be reuealed or concealed with diſcretion. Eccli. 19, 24. 20, 33.

Feare of God is the firſt degree of wiſdome. Prou. 1, 7. It is the ſeed of al other vertues, and of eternal gloric. Eccli. 1, 11. Feare of ſuperiours becauſe they are Gods miniſters is neceſſarie. 1 Reg. 12, 19. Feare not men commanding contrarie to God. Prou. 29, 25. Feare of God with obſeruation of his commandements is the ſumme of al godly doctrine. Eccleſ. 12, 13.

Feaſts inſtituted and obſerued. Gen. 2, 2. Exod. 23. Leu. 23. Num. 28. & 29. Deut. 16. Eſther 11, 27. Pſal. 80, 4. 7. 10. 2. Mach. 1. cap. 10, 8.

Fire ſent miraculouſly. Gen. 4, 4. Leu. 9, 24. Iud. 6, 21. 1. Par. 21, 26. Fire per-

petually kept in the Tabernacle Leu. 6, 12. 9, 24. ". Fire shal burne the world immediately before the general iudgement Psal 49, 3. Isa. 66, 15. Foure miracles in the fire which Ieremie hidde. 2. Mach. 1, " 2. & seq.

Firmament signifieth the space from the highest starres to the earth. Gen 1, 6.

Flatterie is ful of guile, Eccli. 20, 14.

Fortitude preuaileth more by suffering patiently, then repelling forces. Gen 26, 12. ". Fortitude contemneth imagined feare. Prou 22, 15. Fortitude required in Iudges. Eccli 7, 6.

Free consent is required in euerie couenant. Exod. 19, 3. and in mans iustification. Eccli. 4, 9. ".

Free-wil is in man. Gen. 3, 22. 4, 7. Exod. 13, 15. ". 16, 4 Deut 30, 15. 19. 1. Reg. 13, 1. 2. Esdr. 9, 17 Psal. 94 8. & in the Annot. before the 118 Psalme, neer the end. Prou. 1, 33. Eccles. 4, 9. Sap. 4. 11. Eccli. 15, 15. 31, 10. Isa. 1, 19. 20. 65, 12. Ier. 10, 23. Osee 11, 4. 13, 2. No sinne can be committed without consent of free-wil. Gen 3, 1 ". 6, 3. ". Luther abhorred the name of free-wil, and Calvin disliked it. Gen. 4, 7.

Freindship is a strong band. Eccli. 22, 26. 37, 1. False freindship faileth in aduersitie. Esther 7, 9.

G

Gard of our outward senses. 2. Esdr. 7, 3. ".

Gedeon was confirmed by miracles. Iud. 6. encouraged by a dreame. Iud. 7. By a stratageme with a few he ouerthrew many. Ibid.

Gentils shal be conuerted to Christ. Gen. 12, 3. 48, 14. Deut. 28, 43. 32, 21. Iud. 6, 32. 2 Reg. 22, 44. & t. 1. p. 643. Psal. 2, 8 65, 8 & seq. Eccli 36, 2. Isa. 25, 6. 35, 1. 49, 1. 45, 1 21. Ier. 6, 18. 48, 47. Ezech. 37, 61. 37. 5. Osee 2, 1. 23. Amos 9, 11. Zach. 4.

Giants before Noes floud. Gen. 6, 4. others after the floud. Deut. 2, 10.

Glorie eternal. *See happines.*

God is one in substance. t. 1. pag. 28. 45 130. 179. Exod. 2, 14. 15. Ps. 18, 32. 99, 3. Sap. 13, 1. Knowne by his works. Exod. 4, 8. 19, Deut. 31. Iob 39. Eccli. 43. Sap. 13, 1. Isa. 40, 21. 23. Only God knowes al things. Iob 38. Psal. 138. God calleth the whole world his beautie, and his peculiar people his cord. Zach. 11, 7. He would haue al to be saued. Ezech. 18, 23. 22, 13. 23, 11. Osee 7, 1. 13, 9. Amos 5, 15. Mich. 1, 7. His threats are conditional. Ier. 18, 7. Ion. 4, 1. & seq. He rewardeth al that keep his law, and punisheth the transgressours Exod. 19, 3. Deut. 1, 37. 28, 13. Iob 36, 22. & passim in scriptura. Gods special protection, with recourse to him in distresses. 2. Par. 32, 20. 21. &c. Iudith 6, 15. 16. &c. Esther 6, 1. & seq. 9, 1. ". Iob 27, 2. ". 41, 14. Psal. . 10. 16. 22. 26. 27. 30. 33. 141. Isa. 28, 5. & seq. 43, 2. God fighteth for his seruants 3. wayes. Iosue 24. ". God tempteth not to euil. Gen. 22, 1. ". He is neuer the cause of sinne. Gen. 50, 20, Iud. 9. g. 2. Reg. 16, 10. ". 24, 1. ". 3. Reg. 22, 23. ". Iudith 9, 13, ". Iob 1, 12. Psal. 5, 5. 104. lit. I. Isa. 28, 5. & seq. 63. lit. C. Ier. 34. lit. C. Osee 13, 9. His permission is sometimes called his fact. Ier. 2, 31. 7. *See Pharao.* He made man right. Gen. 1, 26. ". He speaketh by his Prophets and Preachers. Exod. 14, 31. Habac. 1, 1. God vseth his creatures to supernatural effects. Exod. 4, 17. 4. Reg. 3. Tob. 6. 11. And suspendeth their natural operation at his wil. Dan. 3, 91. Gods fore-knowledge what wil happen or may happen doth not preiudice mans free-wel. Sap. 4, 11.

Gog and Magog signifie Anti-Christ and his adherents. Ezech. 38, 2.

Goliath prouoking the Israelites was slaine by Dauid. 1. Reg. 17.

Grace is necessarie, otherwise none can merite. Exod. 32, 13. Psal. 118. Annot. Gener. neer the end. Prou. 16, 1. ". Eccli 23, 1. Isa. 34, 1. 44, 2. 48, 9. Ier. 2, 3. Baruch 3, 27. & seq. It requireth mans cooperation. Deut. 1, 30. 11, 26. 2. Par. 15, 6. Psal. 13, 1. ". 18, 7. ". 118. passim. Eccles. 4, 9. ". Eccli. 45, 1. 11. Isa. 55, 1. 60, 1. Ier. 31, 18. Osee 2, 14. Zach. 4, 3. Grace is also necessarie to perseuer

Deut. 11, 14. Pſal. 70. &c. Prou. 16, 1. Eccli. 17. 24. Grace ſufficient is giuen is euerie one, effectual of Gods ſpecial mercie to ſome. Baruch 3, 7. Al grace is from the fulnes of Chriſt. Iſa. 61, 1. Zach. 13, 1. It enableth man to keep the Commandments. Deut. 30, 6. ". & t. 1. pag. 633. Ier. 21. 8. Ezech. 36, 27. Sophon. 3, 9.

Gradual Pſalmes are prayers and propheties. Annot. before the 119. Pſalme.

Gratitude acknowledgeth benefits receaued. Eccli. 31, 1.

H.

Habacuc prophecied before the Captiuitie of Iuda. Arg. Habac. Another Habacuc being carried by an Angel from Iurie into Babylon, brought meat to Daniel in the lions denne, Dan. 14, 32. & ſeq. Habac. 1, 6.

Happines in this life conſiſteth in flying ſinne and ſeruing God. Eod. 33, 19. Pſal. 1 &c. Eccleſ Happines eternal is in ſeeing God. Pſal. 16, 15. Arg. Eccleſ.

Hardnes of hart. Exod. 4, 21. 7, 3. at large.

Haile did not extinguiſh the fire. Exod. 9, Sap. 16.

Head of the Church in the law of nature was by ſucceſſion of Patriarchs t. 1. pag 33. 48. 88. In the written law by ſucceſſion of High-Prieſts. Leu. 8. ". Num. 2. & t. 1. p. 64. *See the hiſtorical Table.* One head is neceſſarie of euerie communitie. Num. 14, 4. Prou. 11, 14. 1. Mach. 9, 13.

Heauen not opened to men before Chriſt. Gen. 37, 35. ". Leu. 16, 2 ". Num. 35, 25, ". Deut. 4, 22, ". Ioſue 24, 30. ". t. 1. pag. 29. 185. 639.

Heber conſented not to build Babel. Gen. 4, 7. ".

Hebrew was the only tongue of al men before Babel. Ibidem. Hebrew Bibles now extant are not more certaine thē the Latin. t. 1. Pref. & Pſ. 144. ".

Hel often ſignifieth the place of ſoules called Limbus, not graue. Gen. 37, 35. 42, 38. Iob. 17, 13. 21, 13. Pſal. 15, 10. Eccli. 14, 12. Zach. 9, 11.

Heli was punished for not correcting his ſonnes. 1. Reg. 3. &c.

Heliodorus a ſacrilegious Commiſſioner was ſeuerely beaten by Angels. 2. Mach. 3.

Heroſie and idolatrie bred many ſects. t. 1. pag. 47. Pſal. 108, 13. Eccli 31, 5. It is deſcribed by the reſemblance of a wicked woman. Eccli. 25, 17.

Heretikes and falſe-Prophets are knowne by going forth from of the Church. Gen. 4, 16. They are proud. Gen. 11, 4. Prou. 2, 3. ". Ier. 23, 16. They ſeeke to deſtroy. 2. Reg 3, 26. Iſa. 7, 1. ". 2. Mach. 4, 14. They peruert the truth by wrangling. Ezech. 11, 2. 11, 13. ". & v. 22. Amos 7, 10. *See Elias.* They teach many abſurdities. Iob. 8, 9. ". They fooliſhly compare their errous with Catholike Religion. They allure moſt by temporal and carnal motiues. Num. 35, 1. " 30, 16.

Heretical ſeruice and ſermons are not to be heard. Num. 16, 26. *See Schiſme.*

Herod the firſt ſtranger King of the Iewes.

Hiſtories haue a myſtical ſenſe. Arg. Reg. Par. & Eſdr. Item. 1. Eſd. 2, 1. &c. 8, 2. Tob. 8, 2. 10, 3, 11, 9.

The Holy Ghoſt his comming prophecied. Iſa. 44, 3. Ioel 2, 28. The ſeuen guifts of the Holy Ghoſt are moſt eminent in Chriſt. Iſa. 11, 2.

Holy things. 1. Reg. 21, 4. 4. Reg. 5, 17. & t. 1. pag. 634. *See places.*

Holofernes preſuming in ſtrength of his armie Iudith 7. was ſlaine by Iudith. Iudith 13.

Honour is due to Kings though they be wicked. Eſther 8, 3.

Hoſpitalitie is meritorious. Gen. 19, 1.

Houres of the Churches ſeruice. Pſal. 118, 164. Diſliked by heretikes but defended by the Scriptures & holy fathers. Ibid. lit. D at large.

Humilitie moſt neceſſarie in greateſt authoritie. Eccli. 32, 1.

Hyperbola is a frequent figure in holy Scriptures. Deut. 9, 1. 2. Par. 1, 15. Iob. 6, 3. Gen 13, 16. Ier. 20, lit. B. Ier. 26, 8. 44, 12. Thren. 2, 13. Ezech. 32, 8. 1. Mach. 1.

Hypocriſie is often ioyned with crueltie. Ier. 41, 2. 6.

I

Iacob the Patriarch was a plaine sincere man. Gen.25,27. repleniſhed with many vertues. Gen.32,7.// He lawfully bought the firſt-birth-right. Gen.35,31.//. He was content with meane eſtate. Gen.28,10. His prophecies & bleſſings. Gen. 49. He was bleſſed in Abrahaim. Eccli.44,25.

Idols and Images at large Exod,20.//. Leuit.26,1. Deut. 32,18.//. Diuers ſorts of Idols.Pſal.113,12.//. Sap. 12,24.13,10. 14,15.//. Ier.10,2 44,17 Baruch 6, 6. 24. They can not help themſelues nor others.Deut. 32,1.Pſal.113,12.& ſeq Iſa. 44,7.& ſeq. Ier.48,7.50,2. Ezech 8,14.

Iehoua is none of the right names of God. Exod 6,3.//.

Iephte ſinned in vowing raſhly, not in performing his vow.Iudic.11,19.//.

Ieremie a Prieſt, Prophet, Virgin,& Martyr.Ier.1,5.// 16,2.//. prophecied in Ieruſalem and Ægypt. Arg.Ier. He hid himſelfe from his perſecuters.Ier.36, 5. which God approued.Ier.36,27.He hid holy fire, the Arke, & Altar of incence. 2. Machab.2.

Iericho wals fel miraculouſly. Ioſue 16.

Ieroboam rebelled againſt Salomon. 3. Reg. 11. He lawfully poſſeſſed the Kingdome of ten tribes. Ibidem. But moſt wickedly rayſed ſchiſme and idolatrie. 3. Reg.12.

Ieruſalem hath foure ſignifications. Gen.1,1.//. It was called Iebus. Ioſue 15. 18. Iud. 19. Afterward Ieruſalem. Ibidem. Deſtroyed by the Caldees 4. Reg. 25. reedifyed. 2. Eſd.2. & 3. Laſtly deſtroyed by the Romans. Iſa.29,1.//.& cap.66.

Ieſus the ſonne writ the book of Sirach of Eccleſiaſticus. An other Ieſus his nephew tranſlated it into Greeke. Arg. Sap.& Eccli.

Iethro prefigured the wiſdome of Chriſtian Gentils.Exod.18,19.

Iewes the peculiar people of God. Gen.8,12.Exod. 3,18.& cap. 15.Deut.32. See Pſalme 76. & al of the fourth key. Ezech.16. Oſee 12,12.Malach.1,2. & ſeq. They murmured ten times more notoriouſly. Pſal.77, 40.//. Their reiection. Gen.48,14.Deut.28,43. 1.Reg.2,3. Pſal. 33,1.//. & 65.Iſa.2.29.54. 55.Zach. 11.12. Ier. 7, 4. Made contemptible.Iſa. 65,15. Ier.42,18. &c. They perſecuted Chriſt. Sap.2,10.11.and his Church. Zach. 12. Their ruine deſcribed by a metaphor of proud women.Iſa.3,16. They ſhal be conuerted in the end of the world. Deut.3,3.Iud.11,8.//. Cant.7. Ezech. 16, 55.Oſee 3. Amos 4,12.Mich.4. Zach.10.

Iezabel moſt wicked. 3. Reg.21. periſhed miſerably. 4.Reg.9.

Ilands among other nations ſhal be conuerted to Chriſt. Iſa. 24,15.51,1. 60, 9.

Images of falſe Gods are Idols. Gen. 31,19.Exod.32,4.//. Deut. 5,8.//. Iud.17, 3.//.18,30. 2.Par.23, 17.//.Pſal. 105,19. 28.Sap.13,15.Dan.3.

Image of a dead man honoured with diuine honour was the beginning of idolatrie. Sap.13,15.

Images of Cherubins Exod. 25,18. 37, 8.t.1.p. 638.

Image or ſtatua of a man. 1. Reg. 19, 13.

Images of Palme-trees and other things.3.Reg.6,29.&.c.7.

Imprecations are oftentimes zelous & lawful deſires or prophecies. Pſalm. 58, 13.&.ſeq. Oſee 14,1.

Incenſe vſed among ſpecial ceremonies.Exod.30. 39.37. Leu.16,12.Num.7, 38.Pſal.140,2.

Indulgences. Iob 6,3.//.

Induration of hart.Exod.7.//.

Infidelitie or ſpiritual fornication obſcureth the vnderſtanding. Oſee 4,12.

Ingratitude aggrauateth other ſinnes Oſee 10,1.it was great in the Iewes. Mich. 6,3.

Iniurie to be remitted with three conditions. Eccli.29,lit.B.

Intention excuſeth ſome errours.Prou. 14,30.//.

Iob ſee his admirable hiſtorie in the 1.tome,& eſpecially the recapitulation therof placed in the end of the book.

Ioel prophecied before the captiuitie of the ten Tribes. Arg.Ioel.

S. Iohn Baptiſt was foreſhewed by Iſaie and Malachie. Iſa. 40,3. Malach. 3,1.

Iohn Hircanus sonne of Simon was High-Priest after the warres of the Machabees. 1 Mach. 16.

Iotada High-Priest caused Q. Athalia to be slaine, and Ioas to be crowned King of Iuda. 4. Reg. 11. 15. 2. Par. 24, 14.

Ionas. See the historie of Ionas in the 2. tome.

Ionathas High-Priest and generall gouerner. 1. Mach. 9.

Iosaphat the place where probably shal be the General iudgement. Ioel 3, 2.

Ioseph endowed with many vertues. Gen. 39, 2. sodainly aduanced. Gen. 41, 43. Called the Sauiour of the world. Gen. 41, 45. Was a figure of Christ. Gen. 49, 22. A Prophet. Gen. 41, 25. & seq & cap. 50. Eccli. 49, 19. He had double portion. Iosue 16, 1. & seq.

Iosias King of Iuda destroyed Idolatrie and made a great Pasch. 4. Reg. 23, 21.

Iosue Gouernour of Israel Deut. 34, 9 & seq He conquered and diuided the land of Canaan. Iosue 3. &c. in al his Book. He slew one and thirie Kings. Iosue 12, 24. Exhorted and blessed the people. Iosue 22.

Iron did swimme vpon water. 4. Reg. 6.

Irregularities. Leuit 21, 17.

Isaac borne by promise. Gen 21 prefigured Christ. Gen. 22, 1 ". He and Iacob were blessed in Abraham. Eccli. 44, 25. He blessed Iacob in place of Esau. Gen. 27.

Isaias an Euangelical Prophet. Arg Isaie. Also an Apostolical, announcing Christ and his Church Isa. 7. 49. & seq. In the former part of his prophecie he admonisheth and threatneth the people for their sinnes, in the later part he comforteth them. Argum. He went naked when God so commanded him. Isa 20. He inueighteth against euil Pastours. Isa. 56, 9.

Israelites chosen not for their merits, but by meer grace Deut. 32, 10. They encreased exceedingly Num 1, 46. were guided by a cloud and pillar of fire. Exod. 13 Num. 10.

Iubiley yeare. Leu 25.

Iudgements and iustice what they signify in holy Scripture. Isa. 32, 1. ". 56. 1.

Iudge ment General. 1. Reg 2, 10. t. 1. pag. 31. 46 185 639. Psal. 5. and al of the 9. Key. Isa 34, 6. 8. Ioel 3, 2 & seq. Malach. 3, 1. & seq.

Iudgements beginneth at the house of God, or with the Clergie. Ezech. 9, 6.

Iudges of Israel were figures of Christ. Arg. Iudic. They were extraordinarily rayfed to saue the people. Iud 2, 16. They were finally holy men. Arg. Iud. Eccli. 46, 13.

Iudges are called Gods. Psal. 46, 10. 81, 6.

Iudith book Canonical Scripture. Arg. Iudith. She was a figure of the B. Virgin and of the Church. Iudith. 15, 10. She lead a most holy life. Iudith 8, 5. 6, 1. & seq 10, &c and was a special example of holy widowhood. Iudith 16, 26.

Iurisdiction perteyneth to the ordinarie Clergie. Deut. 17, 8. to Prophets by extraordinarie commission. 3. Reg. 2, 27. Arg. lib. Prophet pref. Isaiæ.

Iust men, alwayes some in the Church. Gen. 6, 9 7, 1. Deut. 12, 43. t. 1. pag 33. 45. 183. 186. Isa. 1, 9. Ezech 6, 8.

Iustice necessarie. Iof. 7, 5. Iud. 20, 13. 22. 3 Reg. 10, 42.

Iustice and mercie must be mixed. Iud. 21, 6. Psalm. 106, 6. 13, 19. 31.

Iustice consisteth in declining from euil and doing good. Psal. 36. 27. Isaiæ 56, 1. Ier. 2, 13.

Iustice may consist with venial sinnes. Iob. 4, 18. 15, 4 Psal. 13, 1. ".

Iustification by faith and good works. Iof. 2, 4. Psal. 18, 2. ".

K.

Kings shal be conuerted to Christ. Gen 10, 14. Psal. 2, Isa 49, 23.

A King desired by the Iewes. 1. Reg. 8. was disliked by God. 1. Reg 8 & 12.

Kings haue priuiledges aboue Dukes. Iudic. 8, 22. 1. Reg. 6, 11. ". They are annointed with oyle. 1. Reg. 10, 1. 17, 13. 2. Reg 4. 5. 4. Reg. 9. They receaue spiriual grace therby. 1. Reg. 10, 10.

Good Kings are called the Kings of God. 2. Par. 9, & They are bound to destroy idolatrie and

infidelitie. 2.Par 14,2 &c. Psal.2,10.''. Sap.1. and to aduance Religion.2. Par. 29 & 30.Psal 2,10.''. They receaue the law at the Priests hands. Deut.17,18.& direction in principal actions. 1. Reg. 23,9.30,7.

Bridle Kinges. Psal 2.''.

Kinges ought to vse many Counsellers,not to relye much vpon one.Esther 13,1.'' 16,7.

Kingdomes are often changed Isa.20, 6.''. 43. lit. C. Kingdomes of great power hardly agree Ier.15,12.

Knowledge of al things in God taketh not away free-wil.1.Reg 23.Sap.1,11''.

Knowledge of the truth in Controuersies, is a priuiledge of the High-Priest. Deut.17,8. & seq. & t.1 pag. 642.

Humane knowledge is imperfect. Iob 38, 3. It cannot comprehend Gods works. Eccli 1,2. It is a good knowledge to know that we are ignorant. Ezech, 42,''.

L

Lay-headship of the Church is reiected by most heretikes,and by al Catholikes Eccli.2,10.

Lamps in the Tabernacle. Exod. 27, 21.in the Temple. 3. Reg 7,49.

Last foure things to be remembred. Eccli 8,40.

Latria is honour due to God only. Exod.20.''. at large. Deut.5,8.''.

Law of God is most excellent wisdome. Deut. 4,6. 32,29.It maketh his people most renowned. Deut. 31. Prol Eccli. It is outwardly sharp but inwardly sweet.Ier.1.''.

Lawes positiue doe bind in conscience, Gen 2,17.''.Good lawes are the safety of the Common-wealth,wicked lawes the ruine. Isa.10,1.

Law of like paine. Leu.24,19.Deut.19, 21.

Law of Moyses ceased after Christ,but the new law is to the end of the world. Baruch.2,35.

Leauen not offered in sacrifice. Leu. 2,11 7,14.

Lending is a worke of mercie. Eccli. 19,1.

Lents fast is in imitation of Moyses, Elias,and Christ. Exod. 24,18. 34,28. Deut.9,9. 18.1.Reg.19,8.

Leprosie iudged by Priests.Leu 13,2.

Leuiathan a huge fish signifying the Diuel. Iob 40,20.

Light an accident made the first day. Gen.1,16.''.

Limbus or Abrahams bosome. Iosue 24,30 t.1.pag.649. *See Hel.*

Loaues of proposition. Exod.25,30. Leu 24.

Lot receaued Angels in his house. Gen.19. his wife turned into a pillar of salt. Gen. 19. of him proceeded the two families of the Moabites & Ammonites. Gen.10 32.''.19,37.

Lot in trial, diuision, or election, is guided by God. Iosue 7,14 18,6 1.Reg. 10,20.

Loue but beliefue not enemies. Eccli. 12,10.

M.

Machabees so called of Iudas Machabeus Arg Mach. & Iudas had this title for his valient strength. 1.Mach. 2,66. Two books of Machabees Canonical. Arg Mach. The Authour asketh pardon for his stile, not doubting of the truth.2.Mach. 15,39.''. Both the Books in great part conteyne the same historie. Arg. Seuen brothers Machabees with their mother Martyrs. 2.Mach. 6 7.

Magistrates. Exod. 18,19.''.Num.11, 17.

Malachias the Prophet is supposed by some to be Esdras.Argum. Malach. He prophecied after the Temple was edifyed.Ibidem

Man made to God's image. Gen. 1, 26. 1,1 Man in his creation had tenne prerogatiues. Gen.1,17.''.

Manna had twelue miracles. Exod. 16,15.''. al which are more eminent in

the B. Sacrament, none at al in the Proteſtants Communion. Ibidem at large.

Manſions and trauels of the Iſraelites ſignified the trauels for eternal life. Num.33,1.".

Mardochem detecteth traitours. Eſther 2,22. He was in extreame danger. Eſther 5. but deliuered and aduanced. Eſther 6.&c.

Maria the maiſt B. Virgin bruſeth the ſerpents head. Gen 3,15.". She was prefigured by Aarons rod. Num.17, 8.". By Iael. Iud. 4,21.".5,25. By Ideons fleece. Iud. 6,47. By Iudith. Iudith 15,10. By Eſther. Eſther 9,1,".Of her many Prophets foretold. Iſa. 8,1. & ſeq. 11, 1. Ier. 31. Ezech. 43.". 44,2 She was free from al ſinne. Gen.3,15.". She was not bound to the law of Purification Leu. 12, 2.". She excelled in al perfection. Cant. 2,2. 4,7.

Mariage not commanded to euerie perſon. Gen.1,28.". Pluralitie of wiues lawful in the Patriarchs, not in Chriſtians. Gen. 1753.".25,6.". 30,4.". Deut. 16,17.". Mariage was forbid by the law of Moyſes in certaine degrees of kinred Leuit.18.& 20. Other impediments of marriage. Num.36. Marriage of the brothers wife (deceaſſed without iſſue) was lawful in the law of Nature. Gen. 38,8. Leu.18, 6,". and was ordained by the law of Moyſes. Deut 25, 5. Ruth 4. Mariage forbid to be made with infidels. Gen 24,3. Exod. 34,16. 3.Reg 11, 1.Eſd 9 2.Eſd 10. Yet ſometimes diſpenſed withal in the old Teſtament. Iud.14, 3. Ruth 4. Eſther 2,8 14,15. Mariage in the new Teſtament is a Sacrament prefigured in the law of nature. t.1.pag.30.

Maried perſons haue a notable example in Tobias and Sara. Tob.7.".

Martyrs of the Machabees. 1.Mach.1, ". 2.Mach.2 cap 4 vſque ad 8.

Mattathias High-Prieſt & General Captaine. 1.Mach.2. 2.Mach.14.

Meditation requireth foure preparations Eccli.39,8 19.20.27.

Melchiſedec a King and Prieſt. Gen. 14,18.". Suppoſed to be a diſtinct perſon from Sem. Ibid. He offered ſacrifice in bread and wine. and th i was a figure of Chriſt. Ibidem.

Mercie of God electeth whom he wil ſaue, otherwiſe al ſhould be damned. Gen.25,23.".Pſal 106. lit I. it is neuertheles mixed with iuſtice. 1. Mach.13, 47.& paſſim in Scriptura.

S. Michael Patrone of the Church. Dan.10,21.

Michas of the Tribe of Ephraim made and adored an Idol. Iud.17.

Micheas propheciedbefore the captiuitie of ten Tribes. Argum Micheæ.

Miniſters amongſt heretikes are contemptible. Iud.18,6.".

Miracles are teſtimonies of truth. Exod.4,1. 31.7,11,". Num.17,8 3 Reg. 18,37. Dan.3,91.".4,27.&ſeq. Falſe-Prophets may doe ſtrange things, but not true miracles. Exod 7, 11. 3.Reg.18,26. & ſeq. Ier.13,12.

Modeſtie in familiar conuerſation preſcribed. Eccli.11.

Monarchie of the Aſſyrians was begun by Ninus. Gen. 10,". of the Chaldees by Nabuchodonoſor. Ier.43. Dan. 1. of the Medes and Perſians by Darius. Dan. 6. of the Grecians by Alexander. 1. Mach. 1, 1. of the Romans by Pompeius. Dan.7. lit. G.

Moyſes was protected by God's ſpecial prouidence. Exod.2. His killing of the Ægyptian was lawful, but not to be imitated. Exod.2,12.". He was as the God of Pharao. Exod.7,1. He was a Prieſt. Leu 8,23. Chiefe Gouernour of the people, both temporal and Spiritual. Exod.4 & t.1.pag.188. Leu.8,23. So long as he held vp his hands in prayer the people preuailed in battel. Exod. 17, 11. He ſaw more myſteries then other Prophets. Exod. 33, 23.". Eccli. 45, 6. His face appeared glorious. Exod. 34, 29. He was buried by Angels. Deut. 34,6. His prayſes. Eccli. 4 .

Murmuration ſeuerely puniſhed. Num.12.14.16.27 Iudith.7.12.& ſeq.

Muſicke is of great force. 1.Reg.16,14.

Myſteries are ſpiritual hid things abone natural capacitie. Gen.27,19.40, 26.27.t. 1. pag.179. *See Names, Numbers, Scriptures.*

N

Naamans example excuſeth not Engliſh Schiſmatikes. 4. Reg,5.//.

Naboth was vniuſtly ſlaine by Iezabels procurement. 3.Reg 21.

Nabuchodonoſor vainely propoſed to ſubdue al the earth. Iudith. 2. He confeſſed no God but himſelfe. Iudith 3, 13. 6, 2. He was not changed into the ſubſtance of a beaſt, but in ſhape. Dan 4, 13. //. 5, 20. It is probably that he is eternally ſaued. Dan. 4,34.//.

Nachors progenie from whom Iſrael deſcended by Rebecca. Gen.22,20.& ſeq & cap.24.

Nabad and Abiu were burnt to death for offering ſtrange fire Leu.10.

Nahum propheeied the deſtruction of Niniue after Ionas. Arg Nahum.

Name proper to God is: HE WHICH IS. Exod. 3. 14. Names are ſometimes myſtical. Gen.17,5 22, 14. 32, 28. 35, 10. Num. 13, 17. 1. Eſdr. 9, 8.

Nations and principal tongs ſeuentie two. Gen. 10,8.//.

Nazarites a religious order. Num.6, 2. Iud.13.t.1.pag. 637.

Nehemias writ the book which is alſo called the ſecond of Eſdras. Arg. His commiſeration of his countries calamities. 2. Eſdr. 1. By his ſpecial induſtrie Ieruſalem was reedified. 2.Eſdr.2,&c.

Nemrod an Arch-Heretike Gen. 10, 8.//. 11,4. t.1.pag.45. Afterward called Saturnus, the father of Gods. t.1. pag. 47.

Niniuites repenting faſted and were ſpared from ruine. Ion.3. The greatnes of citie. Ibid. At laſt it was deſtroyed Nahum 3. Sophon 2.

Noe a iuſt man. Gen.6,8. 9. 7, 1. a figure of Chriſt. Gen. 6, 9.

Noes floud a notorious example of Gods iuſtice. Gen.7. his ſacrifice was verie grateful to God. Gen.8,20.21.t.1 pag. 45.

Nouelsie in religion is a marke of infidelity and hereſie. *See hereſie* It pleaſeth carnal men. Deut.32,17.

Numbers are ſometimes myſtical. Gen 46, 26. Leu.4,6.t.1.pag.308. Num. 3, 39.//. Iob 42,8. Annot. before 119. Pſal. & Pſal. 150.//, Baruch 6, 2. Amos 1, 3.

O

Obedience ought to be prompt and ſometimes blind. Gen 2,17.//. 1. Reg. 15,22 Eccli. 17,9. Iſa.20, 2.Ier.11,4.

Obſtinate ſinners doe rarely repent in the end. Eccli.3,27. but become deſperate. Iſa.29,13.48,21.

Occaſion of ſinne muſt be auoyded. Gen. 27,12.//. 45, 24.//. Iob 31,1. Pſal. 17,28.29. Eccli. 9,1. Eccli. 42,14.

Olimpiades began to be counted about the yeare of the world 1247.

Ominous ſpeach. Gen. 24, 14. 1. Reg. 14,10.

Onias a muſt Godly High-Prieſt. 2. Mach.3. and Martyr. 2. Mach.4.

Oothi an Oolibe the Kingdomes of Iſrael and Iuda. Ezech.13,4.

Oratories in priuate houſes. Iudith 9,1.

Origens hereſie, that al ſhal be ſaued. Pſal. 102,9.

Original ſinne is contracted from Adam. Gen.1, 17. t.1 pag. 28. Pſal. 50, 7. Eccli.17, 2.//.40,1. Iſa. 43, 27.

Oſee propheeied of the captiuitie of both the Kingdoms. Argum. Oſee.

Othes falſe or of vnlawful things doe not bind. Leu.5,1. Othes by falſe Gods are vnlawful Deut.10,20. Othes require truth iuſtice and conſideration. Ier.4,2. 5,2. Eccli. 23,9.

Oyle vſed in conſecration of altars. Gen.28,18.31,13. of Prieſts. Gen.28,18. Leu. 8, 10. of Kings 1.Reg.10, 1.15,1. & ſeq. 2. Reg. 2,4.5,3. Oyles were of two ſorts. Gen. 28,18.//.

Oza was ſtruken dead for touching the Arke. 2.Reg.3.

P

Paradiſe is defended by Angels, fire, and ſword. Gen 3,24.

Paralipomenon ſignifieth a ſupplement of things omitted. Arg. Para.

Parents must be honoured and loued first of al neighbours. Exod. 20,12.

Partialitie is iniustice. Eccli. 13.

Paschal Lamb with the rights and signification. Exod. 12, 3.ff. It was a figure of Christs real presence in the B. Sacrament. Ibidem. Paschal feast. Exod 23, 15. Leu. 23, 5. Num. 28, 16. Deut. 16, 2. Pasch made verie solemnly by King Iosias. 4. Reg. 23. 2. Par. 34.

Pastours shal alwayes be amongst the faithful people. Isa. 62, 1. Eze. h. 14, 22. Ier 34,16. Mich. 5,5.ff. Their office is to feed and rule. Mich. 5,5 6. 7,14. Mal. 2, 7, They must doe as they teach. 2. Esdr. 5,9. Otherwise they are iniurious to Gods word. Eccli. 15, lit. B. They must crie and not cease. Isa. 58,1. 42,1. Baruch 3, Ezech 33, Mich. 1. Zach. 2. When they haue leisure from preaching they must employ their labours in writing Eccli. 32, 2).

Patience much commended in the Prouerbes in many places. It bringeth content. Mich. 4. 5.

Patriarchs in the law of nature were al Priests, and gouerned the Church. Exod. 18, 1.ff. They continued by perpetual succession to the law of Moyses. t. 1. pag. 33. 48. 188.

Peace is prohibited with infidels. Exod. 23, 2. Peace is a reward of keeping Gods law. Leuit. 26, 6. Psal. 118, 165. Peace and warre both necessarie vpon iust occasions. Eccles. 3, 8. Peace makers rewarded. Prou. 12, 20.

Penalties of original sinne remaineth in al mankind. t. 1. pag. 31.

Penance necessarie. 1. t. p. 30. Ier. 38, 2. Ioel 1, 12. 13. with contrition, confession, and satisfaction. t. 1. p. 30. 2. Reg. 24, 10. 12. 2. Esdr. 9, 2. Penitents must haue humilitie and confidence. 1. Reg. 12, 20. Iudith 7, 4. & seq. Esther 4, 3. 14.

People must learne of their Pastours. Exod 19, 24.

Perfection in this life is to tend to perfection. Gen. 17, 1.

Persecutours loue treason, not treatours. Iudic. 14, 15.ff. 1. Mach. 1. They pretend false causes against the innocent. Ier. 37, 12. Dan. 6, 5. 1. Mach. 11. lit. D. 2. Mach. 4, 1. Persecution of toure sorts. Psal. 90, 5.ff. Persecution must be borne with patience. Gen. 21, 12. Exod. 1, 9. 11. 16. 22. & cap. 2. 3. Reg. 19 It cannot hinder the Church. Psal. 2, 2.ff. Zach. 14, 12.

Pharao by abusing Gods benefits hardned is owne hart. Exod. 7, 3. at large 8, 15. 32. 9, 35. 13, 15. 1. Reg. 6, 6.

Philo a Iew writ the book of wisdome before Christ. Arg. Sap.

Phinees killing a malefactor is not to be imitated by priuate men. Num. 25, 11.ff. His zele commended. Psal. 105, 30. Eccli. 45, 28.

Pietie is preferred before learning. Eccli. 7, 23.ff.

Pilgrimage. 3. Reg. 8, 41. 4. Reg. 5, 10. 2. Par. 20, 4.

Places sanctified. Gen. 4 3, 1. Exod. 2, 5. 26, 34. 40, 11. Deut. 12, 5. Iosue 5, 16. 1. Reg. 6, 16. 11, 16. Psal. 131.ff. Isa 66. 1. Ezech 44, 19. Also respected by Paynims. 2. Mach. 4.

Politike worldlings persecute innocents against their conscience. 2. Mach. 14, 29.

Prayer with fasting and almes. Tob. 12, 8. Prayer and sacrifice for the dead. 2. Mach. 12, 46. It is hitherto obserued by the Iewes. 2. Mach. 12.ff.

Predestination suppoſeth the meanes of iustification and saluation. Gen. 25, 21.ff. t. 1. p. 184.

Presumption of proper strength depriueth men of Gods assistance. 1. Mach. 5, 56.

Pride is the roote of al sinnes. Eccli. 10, 15.

Priesthood and law stand and are changed together. t. 1. pag. 30. Num. 3. Priests proper office is to offer sacrifice. Gen. 14, 18.ff at large. Leu. 8.ff. 17, 3. Priests consult God for others. Iosue 9, 14. They are called Gods. Exod. 22, 28. High-Priest called Prince. Leuit. 21, 3. and Princes called Priests 2. Reg. 8, 18. 20, 26. Pagan Priests much esteemed in their owne nations. Gen. 41, 22. No Priest at al among Protestants. Gen. 14, 18. Princes of euerie familie in the law of nature were Priests. Exod. 18, 1.

Procession made by Priests and peo-

ple. Iosue 6,3.

Prodigalitie dissipateth that which the wise gathereth. Pro. 21,20.

Prodigies are signes of Gods wrath. 2. Mach. 5,11.

Promises of God are conditional. Deut 7,12. Iosue 15,12.

Prophecie is a principal diuine benefit giuen to few for the good of many. Arg Gener. Prophet. Prophecies are called visions. Ibid. And are certaine. Ezech. 14,1. 33,11. Light of prophecie is more cleer then the light of faith. Arg. Gener. Prophet Euerie Prophet perfectly vnderstandeth that he is illuminated Dan. 9 lit. A. None can prophecie but by Gods illumination. Isa. 41,22. Prophecie vttered conditionally is true, though the euent follow not. Ier 38,17. Prophets visions are limited. 4. Reg. 13,19. Al Prophets most principally speake of Christ. Argum. Gener. Prophet. Many Prophets are hard to be vnderstood. Ibid. & Annot. vpon Ezechiels last vision. Item Dan. 12,4. Osee 14, 10. Why they are obscure. Argum. Dicto. Many Prophecies are vttered in facts. 3. Reg. 11,30. Ier. 13,1. 19,1. 27,2. 43,9. Osee 5,8 & passim.

Propitiatorie of God. Exod. 25. Leu. 17. Num. 9.

Prouidence of God in mens actions. Gen 45,5. Exod. 5,22. 7,11, 14. Psal. 147. &c.

Prouidence requisit in al actions. Eccli. 37,19. Examples therof. Gen. 45, 16. Esther 5, 8. Prudence in disposing soldiers to fight fortifieth the Armie. See 1. Mach. 10.

Psalmes. See the Preface before the book of Psalmes. Bishops are bound to be skilful in Dauids Psalter, other Priests to haue competent knowledge therin. Ibidem.

Punishment temporal after the guilt of sinne remitted. 2. Reg. 12,10. 24, 16.

Purgatorie. See prayer for the dead. & the Ages in their proper place citcd before this Table.

Pusillanimitie in a superiour is iniustice Eccli. 13, 11. In al others a sinne contrarie to iust zele. Eccli. 30, 22.

Q

Quailes were sent miraculously amongst the Israelites. Exod. 16. Num. 11. Psal. 104,40.

Queene of Saba visited Salomon, & admired his wisdome. 3. Reg. 10.

R

Rachel a figure of the Catholike Church. Gen. 31, 19. She was buried in Bethleem. Gen. 35. Her weeping was prophetical. Ier. 31,15.

Rahab deliuered two Israelites from danger. Iosue 2.

Rainebow was before Noes floud, but was afterwards set for a signe of Gods mercie. Gen. 9,13.

Razias killing himselfe is not to be imitated. 2. Mach. 14,42.

Rechabites a Religious order. Ier. 35, 1.

Recidiuation aggrauateth sinnes. Ier. 34, 11.

Redemption by Christ. Gen. 3,15. Psal. 2. &c. *See Christ*. Religious Orders. Ier. 35.

Relikes. Gen. 50, 25. Exod. 13,19. 2. Mach. 2.

Remission of sinnes. Leu. 16, 22. 1. Reg. 2,25. 2. Paral. 33,13. &c. Remission of iniuries with discretion. Esther 9,1.

Repentance necessarie t. 1 pag. 30. 45. Iob 10,20. Psal. 31, 2. Isa. 9, 12. 21. *See penance*.

Restitution. Exod 22. per totum. Leu. 5,16. 17.

Resurrection. See the Ages in their proper places as is noted before this Table, and Iob 19, 25.

Rewards of good works. Gen. 22,18. Iob 36,22. 37,1. Eccli 14,21. 51,38. Isa. 65, 12. Ier. 17,25. Rewards temporal in the old Testament. Exod. 1, 21. 13, 5. Deut. 28,2.

Rocke of the Church is Chriſt, who alſo made S. Peter the Rocke therof. Ier. 16, 16 ″.

Rod of Aaron brought forth buds, flowers, and fruit. Num. 17. 8.

Ruth a moabite prefigured the vocation of the Gentils. Arg. Ruth. She was verie commendable for her vertues. Ruth 3. A comfort to Gentils in that Chriſt deſcended from her. Iſa. 16, 1.

S

Sabbath day, that is our Saturday, inſtituted. Gen. 2, 2. Exod. 20, 8. 35, 2. Leu. 23, 3. 2. Mach. 1.

Sack cloth worne for penance. 4. Reg. 6, 30. 9, 1. 2. Eſdr. 9, 1. Iudith 8, 6. Eſth 4, 3. Iob 16, 16. Dan. 9, 3. Ioel 1, 8. Amos 8, 10.

Sacraments, of Circumciſion. Gen. 17, 10. of hoſts for ſinne. Leu. 4, per totum. Of conſecrating Prieſts. Leu. 8. Of diuers waſhings and purifications. Leu. 14 and many others in the old law, more in number, leſſe in effect then the Sacraments of Chriſt t. 1. pag. 133. Sacraments of the New law for the moſt part were prefigured in the old Teſtament. 1. t. pag. 30. 182. 133. Sacrament of the Euchariſt was prefigured. Gen. 49, 11. Exod. 12, 3. 15, 15.

Sacrifice is due to God only as Lord of al creatures. And to no creature how excellent ſoeuer. Gen. 4, 3. ″. Exod. 20, 3. ″. Iud. 6, 18. ″. *See the Ages* Sacrifice is the proper office of a Prieſt. Gen. 14, 18. Three kinds of Sacrifices Leu. 1, 3. ″. Sacrifices ordayned for three cauſes. Leu. 1, 9. ″. Diuers for diuers ſorts of ſinnes. Leu. 4. per totum. For diuers feaſts. Leu 23. with diſtinct hoſts appointed by the law. Deut. 12, 32. Sacrifice in beaſts, birds, and other things myſtical. Gen. 15, 9. ″. Sacrifice by the law of Moyſes limited to one place. Deut. 12, 5. Ioſue 22. per totum. By diſpenſation in other places. Iud. 2, 1. 13, 15. And in the New Teſtamẽt one only ſacrifice in al places of the world. Mal. 1. 11. Sacrifices of the old law to be changed. Pſal. 33, 1. ″. 49, 14. 23. ″ Malach. 1, 10. 11. Sacrifice of the Euchariſt perpetual to the end of the world. Pſal. 109. Prou. 9, 4 Malach. 1, 10. 11.

Sacriledge ſeuerely puniſhed. 2. Mach. 2. Mach. 3, 25. ſacrilegious murder reuenged. 2. Par. 24, 25.

Saints are to be honoured. Gen 2, 2. ″. Exod. 20, 3. at large. Iud. 7, 19. Pſal. 138. 17. Are lawfully & profitably inuocated. Exod. 32, 13. Iob 5, 1. ″. 42, 8. ″. Iſa 35. ″. Ezech. 14, 14 Dan. 3, 35. 2. Mach. 15, 12. 14. ″. They may know our thoughts. 1. Reg. 9, 19. 16, 7. ″. 4. Reg. 1, 26. 6, 9. Dan. 2, 26.

Salomon ſignifieth *pacifyer*: was alſo called *Eccleſiaſtes*, The Preacher: and *Iaida*, Beloued. He writ 3. Books, Argum. Cant. He was alſo called the *Gatherer*. Prou. 30. 1. ″. & *Lamuel*. Prou. 31, 1 He prefigured Chriſt in diuerſe reſpects. 1 Par. 22, 9. Pſal. 71, 1 & ſeq. 88, 39. ″. Salomon depoſed Abiathar by extraordinarie Commiſſion. 3. Reg. 2, 27. ″. Salomons ſaluation is doubtful. 3. Reg. 11, 43. ″. 1. Par 28, 8. ″. Sap. 8, 13. ″.

Sals ſignifieth diſcretion, and was required in euerie ſacrifice. Leu. 2, 14. Num. 18, 19. It maketh ground barren. Iud. 40, 9.

Saluation dependeth vpon grace and merites. *See free-wil, merites, Grace.*

Samaritans Schiſmatikes. 3. Reg. 12, 28. & ſeq. Fel into many ſects. 4. Reg. 17.

Samſon a Nazareite, and a figure, of Chriſt Iud. 13, 4 5. 16, 30. He did many ſtrange things. Iud. 14. 15. He ſinned not in belling himſelfe with the Philiſtimes. Iud. 16, 30, ″.

Samuel. See 1. Reg. a cap. 1.

Satisfaction. Leuit. 5, 16. t. 1. pag. 30.

Sauiour properly perteyneth to Chriſt, is alſo attributed to ſome men. Gen. 41, 45. Iud. 3, 9.

Saul the firſt King of the Iſraelites began wel. 1. Reg. 9, 1. 13, 1. He afterwards offended in diſobedience and preſumption. 1. Reg. 13, 13. 15, 17. 2. Par. 10, 13. He was relieued in Spiritual affliction by Dauids muſike. 1. Reg. 16, 14. 18, 10. 19, 9. Of great enuie he hated and perſecuted Dauid. 1. Reg. 23. &c. In diſtreſſe he conſulted a Pithon Spirit. 1 Reg. 28, 7. and in deſperate extremitie killed himſelfe. 1. Reg. 31, 4.

Scandal hurteth the weake, not the perfect. Pſal. 118, 165.

Schiſme and heretical Conuenticles muſt be auoyded. Num. 17, 2. ℣. Ioſue 22, 11. 26. 1. Reg. 22, 7. 4. Reg. 5, 19. ℣. at large. 2. Par. 11, 14, 18, 3. 4. ℣. 1. Eſdr. 4, 2. Pſal. 25, 5. ℣. 118, 164 ℣. 124, 5. Iſa. 52, 11. Ezech. 14, 6. 20, 39. Dan. 3, 6. ℣. Heb. 3, 13. Schiſmatical Temples in Garizim and in Ægypt. 2. Mach. 6, 2.

Schoole of Paganiſme was ſet vp in Ieruſalem by Iohn an Apoſtata. 2. Mach. 3.

Scriptures are of moſt eminent authoritie. Gen 1, 1. ℣. They haue foure ſenſes. Ibidem. Yea manie literal ſenſes. Pſal. 3, 6. ℣. 104, 5. ℣. Myſtical ſenſe is ſometimes as certaine as the literal. Oſee 11, 1. They are hard to be vnderſtood. Ibidem, & Gen. 4, 23. 11, 12. ℣. 36, 2. ℣. Deut. 18, 15. ℣. Gener. Annot. Pſal. 118. Iſa. 26, 1. ℣. 29, 11. 12 Arg. Ezech. & cap. 4, 5. 44, 2. Scriptures ſeeming contrarie are reconciled by ten rules. 1. Par. 1. ℣. They cannot indeed be contrarie one place to another. Ibidem, & 16, 1 ℣. They are beſt expounded by the holy Fathers. Exod. 31, 30. ℣ Pref. Pſal.

Secrecie iuſtly enioyned or promiſed bindeth in conſcience Eccli. 42, 1.

Sects of Paynims, Barbariſme, Schiſme, and Greciſme. t. 1. pag. 45 of the Schiſmatical Samaritans. 4. Reg. 17.

Sepulchres. t. 1. p. 31. & Gen. 50, 5. Ioſue 24, 32 ℣. Chriſts ſepulchre glorious. Iſa. 12, 10. 54, 9.

Serpents moſt craftie. Gen. 3, 1. ℣. ſerpent of braſſe erected for curing infirmitie. Num 21, 8. Sap. 16, 7. Afterwards broken in pieces. 4. Reg. 18, 4.

Seruice of falſe Gods doth not appeaſe them. 2. Par 24. 23.

Seuen times ſignifie ſeuen yeares. Dan. 4, 13.

Sinne entred by the enuie of the Diuel. Gen. 3. 1. ℣. Sinnes before the floud were great in foure reſpects. Gen. 6, 5. ℣. Sinnes of commiſſion and omiſſion. Leu. 7, 7. Oſee 10, 10. Sinnes leſſe and greater, or venial and mortal. Deut. 1, 37. 4, 21. ſinners for punishment are ſuffered ſometimes to fal into other ſinnes. Deut. 29, 4. 32, 20. Ioſue 11, 20. 1. Reg. 2, 25. 2. Par. 24, 25. Eccli. 11, 16. Ier. 14, 1. Baruch 3, 20. Ezech. 14, 9. Dan. 14, 22. ℣. Amos 4, 4. Some ſinners are of the elect, and ſhal be called and iuſtified. Oſee 1, 10.

Sonnes of God are the faithful Godly people. Gen. 6, 2. ℣.

Sophonias phophecied the captiuitie of the two Tribes. Arg. Soph.

Soules ſometimes appeare aſſuming bodies after death. 1. Reg. 28, 14.

Succeſſion a ſpecial proofe of true doctrine. 1. Mach 10, 51. ℣. 12, 21.

Succeſſion of ſpiritual Gouerners proueth their authoritie. Leu. 26, 44. 1. Par. 6, 4. 53. 1. Mach. 10, 51. *See the Ages* and the hiſtorical Table.

Sunne a very excellent creature, but not ſo excellent as man. Eccli. 17, 30. ſtood the ſpace of a day. Ioſue 10. Returned backe ten degrees. 4 Reg. 20.

Supreme head of the Church. Num. 2, 32. Deut. 17, 8. Ioſue 3, 8. ℣. 1 Par. 16, 4. ℣. 2. Par. 19, 11. 24, 8 26, 16.

Suſanna was deliuered from falſe ſentence by Deniels cõuincing the wicked Iudges Dan. 13.

Suſpenſion from Prieſtly function. 4. Reg. 23, 9.

Suſtenance is the proper hyre of Spiritual workemen. Gen. 14, 23. ℣.

Swearing by creatures. Gen. 42, 15. See othes.

T

Tabernacle deſcribed. Exod 26. &c. finiſhed and erected. Exod 40. It ſignified the Church of Chriſt. Ibidem.

Temperance in feaſting. Gen. 43, 34. ℣. Eſther 8.

Temple intended by Dauid. 2 Reg. 7. 1. Par. 17. was built by Salomon. 3. Reg. 6. 2. Par 2. It was deſtroyed by the Chaldees. 4. Reg. 25. Ier. 52. The. 4. Zac.

2,10. and reedified after the captiuitie. *See the historical Table.* The ſecond was prophaned and much impaired by Antiochus Epiphanes 1 Mach. 2. Mach 5. But recouered and cleanſed by Iudas Machabeus. 1. Mach. 4,52. 2. Mach. 10, 1. It was enlarged and adorned by Herod. *See the Hiſtorical Table.* and finally deſtroyed by the Romans. Iſa. 66,1.

Temples ſchiſmatical were built in Garizim and in Ægypt. 2 Mach. 6.

Temporal payne remaineth due after ſinne is remitted. ℣ 1. p. 31.

Ten Tribes in great part fel into Schiſme and idolatrie. 3. Reg. 12. but not al. 3. Reg. 16,18 19,10. ℣ Iob 2,2. 14, 17. Many of them returned from captiuitie. 2. Eſdr. 11. Ier. 30,3. 31, 1. Ezech. 37. Two Tribes and ten tribes are called by ſundrie names. Arg. 12. Prophet. min.

Tentations happen to the ſtrongeſt, but hurt them not. 1 Mach. 9.

Thau the Hebrew letter had the forme of a Croſſe Ezech 9,4. ℣.

Tithes payed in the law of nature and of Moyſes. Gen. 14,20. 28,23. Leuit. 27, 30. Num. 18,21. 28. Deut. 12,6. 14,28. 26, 14. 1. Reg. 8, 15,2. Par. 31,5. 2. Eſdr. 10, 30.

Tongues diuided in Babel. Gen. 10,8. 11.

Traditions were long before Scriptures. Gen. 1,1. ℣. They are neceſſarie and certaine. Num. 36,4. ℣. Deut. 4,2. ℣.

Traitours doe commonly calumniate good gouerners. 2. Mach. 4,1.

Tranſlations doe not fully expreſſe the ſenſe of the original tongue. Prolog. Eccli.

Treaſure of ſatisfactorie workes in the Church. Iob. 6,3. ℣.

Tribulations are profitable to men. Gen 37. &c. Iob 1. 19. Pſal. 31,8. 72. per totum 90,5 ℣. 118, 8. lit. q. Pro. 3, 12. Eccleſ. 4,1. Cant. 1,1. Sap. 3. Iſa. 57,1. 2. Ier. 2, 30. Ezech. 21,3.

Trinitie of diuine perſons in God. *See the Ages in the places noted before this Table.*

V

Veſtments of Biſhops and Prieſts. Exod. 28,4 ℣. Signifie vertues requiſit in Clergie men. Ibidem.

Vine-tree ſignifieth the Church. Ezech. 15,1.

Virginitie. Iud. 11,37. ℣. It is a great bleſſing and meritorious ſtate in the Church of Chriſt. Iſa. 56. ℣. Preferred aboue marriage Ibidem.

Viſion of God is perfect felicitie. Exod. 33,19. Pſal. 16,15.

Vnion domiſtical and ciuil is neceſſarie before peace can be made with ſtrangers. Ezech. 37,17.

Vocation to ſpiritual functions is neceſſarie. Exod. 28,1. ℣. 25,30. Num. 1,51. 3,10,11,17. 4. Reg. 15,5. Ier. 23,11.

Vowes. Gen. 28,20 Leu. 27,16. ℣. Num. 30,3.6. Deut. 23,22. t. 1. p. 637. Pſal. 76, 12. Eccleſ 5,3. Ier. 35,1. Ion. 2,10. Vnlawful vowes doe not bind. Iud. 11, 35. ℣. Yet Iephte is otherwiſe probably excuſed in ſacrificing his daughter. Ibidem.

Vſurie is forbidden. Exod. 22,23 Leu. 25,36. Deut. 23,19. Pſal 14,5. 54,12. Prou. 28,8. Ezech. 18,13. 22,12.

W

Water made ſweet by Moyſes throwing in a piece of wood. Exod. 15,25 By Elizeus caſting in ſalt. 4. Reg. 2, 19. Drawne out of rocks. Exod. 17. Num. 20. Deut. 8. 2. Eſdr. 9. Pſal 77,15. 105,41. 113, 8. Procured by Elizeus. 4. Reg. 3. Waters of the red ſea ſtood like to wals. Exod. 14,23. Likewiſe of Iordan. Ioſue 3. Pſal. 113, 3. Water of luſtration holy. Num. 8.

Women in extreame hunger did eate their owne children. 4. Reg. 6. Thren 2,20. 4,3 Likewiſe men ſometimes did the ſame. Baruch. 2,3. Ezech. 5, 10.

Widowhood is a holy ſtate of life. Iudith. 16,26. ℣.

Wiſdom taken 3. wayes: Increated which is God himſelfe: Spiritual wiſedome: & Humane wiſdome. Prou. 1,2. ℣. Sap. 8,9. Wiſdome ſpiritual comprehendeth al vertues and diuine guifts, & comprizeth al the meanes wherby God is ſerued. Arg. Gener lib. Sap. Conſiſteth in keeping the law of God. Sap. 7,

19. Wisedome (and therby eternal glorie) is attained by gradation from vertue to vertue. Ibidem. Wisdome considereth things past, present, & to come. Deut 32,29.''. Especiallly is considereth the Creatour, and supernatural vertues. Iob 28, 1. Wise men are most humble. Prou.30,2. Worldly wise are not to be consulted in spiritual things. Eccli.8,20.

Workes necessarie to saluation. t. 1. p.31. Psal 14,5.''. Prou.19,16. Al workes are not sinful. Gen. 6, 5.''. at large. Workes without true faith or grace may merite temporal reward, but not eternal. 3. Reg. 10,30. Psal. 13, 1.''. Ezech. 29,18.46,16.17. Workes done in grace are meritorious. Gen. 15, 6. ''. Num 11,34,''.14,24''.Deut.13,1.''. Iud. 10,16.''.Ruth 2,12 2.Par.17,6,''2.Esd.13, 31.''. Tob 4. per totum.t.1.p. 183. 639. Psa.36,37.118,112.Eccli.16,15 Ezec 46, 15 Mich.6,8 Eccles.11.Workes of mortification. Leuit.6,26.1 Reg. 11,10,''. Iudith 8,5.& seq. Psal 68.Eccli.10,16.''. 16,7.Workes of supererogation. 2.Par. 30,27. Isa.56,4.Ier. 35.14.2.Mach.3,19. Al voluntarie workes shal be rewarded or punished. Gen. 4, 7. 1. Reg. 8,32.2. Esd 13.32''.Psal.11,9.''. Pro. 1,33.3.16. Eccli. 2,14. 7,1.19. Bar.3,18. Ezech.18, 21.

Y

Yeares mystical: The seuenth yeare the ground rested. Leu 25. Debts were remitted amongst the Iewes. Deut. 15. the fiftith yeare was Iubilie, with remission of seruitude and restauration of inheritance. Leu.25.

Yonger brother for mysterie presented before the elder, as Iacob before Esau. Gen. 26,23.''. Ephraim before Manasses. Gen. 48,14. Moyses before Aaron. Exod.7. Dauid and Salomon before their elder brethren. 1.Reg.16. 3.Reg.1.

Youth is the fittest time to get vertue & knowledge. Eccles.11,6.Eccli.51,18.

Z

Zacharias High-Priest was slaine by Ioas King of Iuda. 2. Par. 24. Zacharias the Prophet exhorted to build the Tẽple. Arg. Zach.

Zele is an indigration rising of loue. Ioel 11, 18.''. Zele is necessarie in iust religious causes, discreetly vsed. 2. Esdr. 11,1. & seq. 13, Tob 2,8.&c. Psal.68,10. 1. Mach 3, 4. Zele of Simeon and Leui was iust, but not discreet. Gen.34.49.5. Iudith 9, 3.''. Zele of Moyses against Idolaters. Exod. 31, 19. Of Phinees against fornicatours. Num. 25. Psal. 104,30. Eccli, 45,28. Of Dauid to Gods publike fruice 2. Reg. 6. 7. Psal. 24,5. 68,10. Of Elias against false-Prophets. 3. Reg 18. Of Matthathias against persecurers of the Church. 1. Mach. 2. and of his sonnes and other Machabees in aduancing Religion. 1. Mach. 3. &c. Zele of Dauid, Ezechias, and Iosias aboue other Kings in destroying Idolatrie. Eccli. 40, 5. Zele of certaine Christian Kings rewarded with glorious titles. Iosue.3,8.

LAVS DEO.

Cenſura trium Theologorum Anglorum, extra Collegium commorantium.

NOS infraſcripti, perlecta hac veteris Teſtamenti verſione, cum Librorum Argumentis & capitum, cumq; Annotationibus ac Recapitulationibus ſuis locis inſertis; nihil inuenimus, quod Fidei Catholicæ, aut bonis moribus repugnet: ſed e contra reperimus Tranſlationem fidelem; reliqua docta & vtilia. Vtpote quæ exactam temporum ſeriem; Eccleſiæ, Paſtorum, Doctrinæque Catholicæ ſucceſſionem, ab ipſo mundi exordio deducunt; obſcuriora ſacri textus loca elucidant; hereſes huius temporis argumentis ex ipſo eodem textu collectis conuincunt: Eccleſiæ Catholicæ dogmata penè omnia confirmant. Ideoq; ſummâ cum legentium vtilitate publicari poſſe iudicamus; ſi ordinarijs Librorum Cenſoribus hoc ipſum approbare beneplacitum fuerit. 1609.

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Matthæus Kelliſonus, S. Theologiæ Doctor ac Profeſſor in Vniuerſitate Remenſi.

Guillielmus Hariſonus, S. Theologiæ Doctor. Omnes aliquando Sacrarum Literarum in hoc Collegio Profeſſores.

FAVLTS ESCAPED IN THE PRINTING.

The first word is the fault, the second the correction.

In the first Tome.

REf. §. but heer l. 24. returned, turned. Page 1. l. 9 daaknes. darknes. p. 2. l. 34. multitude, multiplie. p. 18. marg. in fine, Eccl. 46, Eccl. 44. p. 30. l. 32. at, al. p. 42. l. 7. liuer, liued. p. 45. l. 33. for 24, read 12. p. 87. l. 26. in, it. p. 92. l. vlt. aboue, about. p. 94 l. 6. in, into. p. 99. n. 7. way, we. Ibid. l. vlt. hath, had. p. 152 l. 32. in God, as God. p. 171. chap. 2. chap. 12. p. 194. l. 38. al, and al. For veſſel, read veſſels in theſe places, p. 208. l. 6. p. 211. l. 13. p. 239. l. 17. 18. 19. 20. p. 247. l. 2. 3. 7. p. 250. l. 19. 33. 14. p. 253. l. vlt. p. 254. l. 4. 7. p. 25. p 254. l. 31. 32. p 269. l. 12. p. 311. l. 15. p. 313 l. 21. p. 314. l. 11. p. 322. l 3. 4. p. 212. l. penult. ſides the, ſides of the. p. 252. l. penult. the former, of the former. p. 260. l. 26. or, for. p. 273. l. 9. ſperate, ſeparate. p. 276. l. 13. thy, they. p. 279 l. 22. shinne, skinne. p. 285. l. 29. prayer, prayers. p. 300. l came, campe. p. 310. l. 6. kinred, kinreds. p. 353. l. 28. the, to p. 358. l 11. are, are the. p. 385. l. 26. table, tables. p 396. or, of p. 396. l. 30. ſoone, ſonne. p. 401. l. 10. to, doe to. p. 4, 8. bewen, between. p. 497. l. 24. hundred, three hundred. p. 502. v. 41. A, And. p. 510. v. 7. that, the p. 544. v. 30. fr, from. p. 548. v. 7. herefore, therfore. p. 555. v. 12. our, our Lord. p. 564 v. 21. That, The. p. 577. v. 27. ſpake, ſpeake. p 593. v. 6. ecan, ech. p. 597. l. 18. chitophel, Achitophel. p. 603. v. 9. *head, hand.* Ibid. v. 11. come to, come you. p. 619. v. 44. Pherethi, Phelethi. p. 643. l. 21. thy, my. p. 696. l. vlt. adde, King of Siria had broken. p. 728. v. 1. Ammon, Amnon. p 730. 43. day, this day. p. 732. v. 56. Caled, Caleb. p. 736. v. 38. and Iephone, Iephone. p. 732. 11. veſſel, veſſels. p. 784. v. 11. p. 20. v. 3. hetooke, betooke p. 798. v. 10. They, When they p. 810. v. 5. was, was he. p. 817. v. 13. Azaries, Azarias. p. 845. v. 4. 10, ſo many. p. 913. v. 12. into, in to. p. 940. l. 16. p. 953. v 15. the, they.

IN THE SECOND TOME.

Correct the reclaime in theſe places. p. 38. open, we. p. 73. Neither. An. p. 151. they, this. p. 176. lin. vlt. adde, and after him Caſſiodorus and others: wherby it is probable that it was ſometimes in the Hebrew text, and blotted out by the Iewes. p. 228. the, vs. p. 492. which, returne. Pag. 161. l pen. adde: In al generations. p. 300. l. antepen. ſweere thy, ſweet to thy. p. 324. l. 7. wearre, warre. p. 342. l. 22. this, his. p. 364. l. 29. hewhi chis, he which is. p. 399. l. 20. is a wiſe, is wiſe. p. 420. l. 32. be, he. p. 426. l. 19. in, is.

We haue alſo found ſome other faults of leſſe importance, & feare there be more. But we truſt the Reader may eaſily correct them as they occurre, and beſeech thoſe that shal ſet out the next Edition carefully to compare the text with the Latine.

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